The Universal Bible Dictionary:

Based upon the Latest Authorities

by

John MacPherson

1892

THE UNIVERSAL BIBLE DICTIONARY

J. MACPHERSON, M.A.

HODDER & STOUGHTON

THE UNIVERSAL

BIBLE DICTIONARY

Based upon the latest Authorities

By the Rev.

JOHN MACPHERSON, M.A.

Translator of Kurtz's "Church History" and Author of "A Commentary on the Epistle to the Ephesians"

London

HODDER AND STOUGHTON

27, PATERNOSTER ROW

MDCCCXCII

Butler & Tanner,
The Selwood Printing Works,
Frome, and London.

Legal Notice

(This page was not in the original book.
It is added by the digitizer.)

This work was digitized from a personal physical copy. The original 1892 book is in the Public Domain. The owner of the personal copy, and the digitizer, and the sponsoring publisher, place this digitized work in the Public Domain (2026).

About the author:

MacPherson, John Free Church of Scotland minister in Findhorn, Moray and translator
Reverend John MacPherson (1847-1902)
https://en.wikisource.org/wiki/Author:John_Macpherson_(1847-1902)
https://isni.org/isni/000000003743898X
http://viaf.org/viaf/11855400
https://www.wikidata.org/wiki/Q99518207
https://id.loc.gov/authorities/no00078148
OLID: OL2336258A
OCLC: 4583391

About the Digitizer:

Digitizer: Robert Norvin Crawford (1955-)
https://isni.org/isni/0000000524049033
Digitizing sponsored by Publisher: Spring Green Ltd., Chamberlain, South Dakota, USA.

Legal Notice, page 2

(This page was not in original book. It is added by digitizer)

About the Work:
citation: MacPherson, John. The Universal Bible Dictionary. London: Hodder & Stoughton, 1892.
ISBN: 979-8-89219-020-6 (assigned by sponsoring publisher of this Public Domain, digitized edition: Spring Green Ltd. in 2026.)
Work Identifier: OL7608557W

LCGFT Genre:
Reference Works > Dictionaries > Subject Dictionaries

LCSH: Subject Headings:
Bible-Dictionaries [BS440-BS443]

BISAC:
REF008000 REFERENCE / Dictionaries
REL006670 RELIGION / Biblical Reference / Dictionaries & Encyclopedias

Thema Headings:
BT Reference Works
GBCD Subject dictionaries
QRMF Christianity: sacred texts

End Legal Notice.

Table of Contents

(This page: not in original book - added by digitizer)

Title page	page i.
printer name	page ii.
Legal Notice (Public Domain, 2026)	added page
Table of Contents	added page
Preface	page vi., vii.
The Chronology of the Kings of Judah and Israel Compared	page viii.
Dictionary (A-Z)	page 1-350
Ads (1892)	page 351
Index	added page

PREFACE.

In preparing this Short Dictionary of the Bible, I have been mainly indebted to the admirable work of Riehm (*Handwörterbuch des Biblischen Altertums für gebildete Bibelleser*, 2 vols. Bielefeld and Leipzig, 1884). I have also regularly consulted the *Bibel Lexicon* of Schenkel (5 vols. Leipzig, 1869–1875), and also the older, though in some respects by no means antiquated, work of Winer (*Biblisches Realwörterbuch*, 3rd ed., 2 vols. Leipzig, 1847–1848). The well-known Bible Dictionaries in our own language by Smith (1863), Fairbairn (1866), Kitto (1862), have been freely referred to. Besides such comprehensive works, there are others which have proved invaluable as authorities in particular departments: *e.g.* Schürer, *History of Jewish People* (5 vols. Edin., 1885–1890); Keil, *Biblical Archæology* (2 vols. Edin., 1887–1888); Schrader, *Cuneiform Inscriptions and the O.T.* (2 vols. London, 1885–1888); Driver, *Introduction to the Literature of the O.T.* (Edin., 1891).

In regard to Old Testament Chronology, there is unfortunately considerable uncertainty, so that different authorities assign to the several kings of Judah and Israel very divergent dates. In some of the earlier names, the older traditional dates have been given without the alternative of those proposed in consideration of the data afforded by the Assyrian and Babylonian inscriptions. In order to supply as far as possible the means of representing the various historical periods in accordance with the different systems of Chronology, I think it may be of advantage to

give on the opposite page in a tabular form the schemes proposed by Ussher (*Annales Vet. et Nov. Testamenti*, 1650) and by Kamphausen (*Die Chronologie der Hebräischen Könige.* Bonn, 1883).

In regard to the contents of the Dictionary, I have confined myself to words and names occurring in the Canonical Books of Scripture, together with the principal names of places and persons occurring in the O.T. Apocrypha. Doctrinal terms, as more properly belonging to a Theological Dictionary, I have not included in this volume.

JOHN MACPHERSON.

FINDHORN, *December*, 1892.

THE CHRONOLOGY OF THE KINGS OF JUDAH AND ISRAEL COMPARED.

	Ussher.	Kamphausen.
Saul	1096–1056	1037–1018
David	1056–1016	1017– 978
Solomon	1016– 976	977– 938

	Ussher.	Kamphausen.
Rehoboam	976–959	937–921
Abijah	959–956	920–918
Asa	956–915	917–877
Jehoshaphat	915–889	877–852
Jehoram	889–885	852–843
Ahaziah	885–883	843–842
Athaliah	883–877	842–837
Joash	877–838	837–797
Amaziah	838–808	796–778
Uzziah	808–756	777–736
Jotham	756–742	735
Ahaz	742–726	734–715
Hezekiah	726–697	714–686
Manasseh	697–642	685–641
Amon	642–640	640–639
Josiah	640–609	638–608
Jehoahaz	609	608
Jehoiakim	609–599	607–597
Jehoiachin	599	597
Zedekiah	599–588	596–586

	Ussher.	Kamphausen
Jeroboam I.	976–955	937–916
Nadab	955–953	915–914
Baasha	953–931	914–891
Elah	931	891–890
Zimri	930	890
Omri	930–917	890–879
Ahab	917–898	878–857
Ahaziah	898–897	856–855
Jehoram	897–883	854–843
Jehu	883–855	842–815
Jehoahaz	855–838	814–798
Jehoash	838–823	797–782
Jeroboam II.	823–771	781–741
Zachariah-Shallum	771	741
Menahem	770–761	740–738
Pekahiah	761–759	737–736
Pekah	759–730	736–730
Hoshea	730–721	730–722

A.

Aaron ("enlightened"), eldest son of Amram, the grandson, and of Jochebed, the daughter, of Levi, the senior of his brother Moses by three years, became in his 83rd year head of the family of Kohath. A ready speaker, he was chosen by God as "mouth" or interpreter of Moses to assist him in his work, and as such, not only during the negociations with Pharaoh, but also throughout the journeyings of the wilderness, he stands by the side of his brother. Solemnly consecrated High-Priest, his descendants secure a hereditary priesthood, and the Kohathites become the first Levitical family. When the people murmured about Moses' long absence at Sinai, Aaron temporised by making them golden calves to worship. Of his four sons, Nadab, Abihu, Eleazar and Ithamar, the two former having burnt incense at a time and in a way not ordained by God, were destroyed by fire from heaven. Urged by his sister Miriam, he took offence at Moses' marriage with an Egyptian woman, and sought to secure the leadership. When his right to exclusive priesthood was disputed by the Levite Korah and others, the rebels were cut off by the stroke of God, and the people sympathizing with them were saved from the plague only by the High Priest's intervention. The rod of Levi among those of the princes of the twelve tribes bearing Aaron's name miraculously budded, and was laid up before the ark of the covenant. Because of his unbelief at Meribah, he was not permitted to enter the Holy Land, but died in the presence of Moses and Eleazar, his son and successor, on Mount Hor.

Ab, fifth month in Jewish calendar, corresponding to August.

Abaddon, in *Job* xxvi. 6, xxviii. 22, in A.V. "destruction," syn. with Sheol, in rabb. lit. the lowest place in hell, in *Rev.* ix. 11 the angel of the bottomless pit, equivalent to the Greek word "Apollyon."

Abana, or **Amana**, name of one of the rivers of Damascus (the other being the Pharpar), called by the Greeks "Chrysorrhoas" and now Barada, rising in the Anti-Lebanon and flowing through the district of Amana (*Song of Sol.* iv. 8).

Abarim, a mountain-chain in Moab, on the east border of Canaan, of which Pisgah and Nebo were the highest peaks.

Abba, name of God used in addressing Him in Jewish prayers, occurring in New Testament (*Mark* xiv. 36; *Rom.* viii. 15; *Gal.* iv. 6) with Greek translation "Father."

Abdon ("Servant of Jah") of Pirathon, one of the most famous of the judges of Israel (*Jud.* xii. 13–15), called also Bedan (1 *Sam.* xii. 11).—

Also a Levitical city in the land of Asher, in the north of the plain of Acre (*Josh.* xxi. 30)

Abednego, on Assyrian tablets Abednebo, "*servant of the god Nebo*," given as Chald. name to Azariah, one of the three friends of Daniel.

Abel, in Heb. *Hebel*, "breath," name of second son of Adam, a shepherd whose offering of the firstlings of his flock was accepted by God; slain by his brother Cain, whose offering was rejected. He is called in the New Testament "righteous" (1 *John* iii. 12) and a man of faith (*Heb.* xi. 4).

Abel, meaning a fruitful plain, used as designation of several places in the Holy Land:

(1) Abel-beth-maachah, fortified town in N. of Palestine, in land of Naphtali, called also Abel-Maim, a little to the W. of Dan and Cæsarea Philippi, on a tributary of the Jordan, and on the high road from Sidon to the East. It was the last refuge of David's rebellious subject, Sheba, and was taken by Joab (2 *Sam.* xx. 14). As an important stronghold it called for the attention of the kings of Syria and Assyria (1 *Kings* xv. 20; 2 *Kings* xv. 29).

(2) Abel-cheramim, six miles from Rabbath-Ammon, or Philadelphia, in Gilead, mentioned in *Judges* xi. 33 (R.V.), where the A.V. translates the name, "the plain of the vineyards."

(3) Abel-meholah, birth-place of Elisha, ten miles south of Bethshan, in land of Issachar (*Judges* vii. 22; 1 *Kings* iv. 12, xix. 16).

(4) Abel-mizraim, identified by Jerome with Beth-Hoglah, near the threshing floor of Atad (*Gen.* l. 10–11), not far from Hebron, a little north-west of the point where the Jordan flows into the Dead Sea.

(5) Abel-shittim, in the plains of Moab (*Num.* xxxiii. 49), in the land of Reuben, at the northern opening of the valley of Heshbon, called also Shittim, the scene of Balaam's intrigues (*Num.* xxv. 1), a place from which Joshua sent out the spies (*Josh.* ii. 1).

Abiathar ("Ab" or father "is noble") son of Ahimelech (1 *Sam.* xxii. 20), high priest under David (2 *Sam.* xv. 24), deposed for plotting on behalf of Adonijah (1 *Kings* i. 25, ii. 22).

Abib, the month in which the Israelites went out of Egypt, one of the four months named in the O.T. books of pre-exilian times, the month of ripe corn when harvest began, and the first in the sacred calendar (*Exod.* xiii. 4, xxiii. 15, xxxiv. 18; *Deut.* xvi. 1). On the 14th of this month, which corresponds to the Nisan of the later calendar, the Passover was eaten.

Abiezer ("Ab is help"), son of Gilead and grandson of Machir (called also Jeezer, *Num.* xxvi. 30), or sister's son of Gilead (1 *Chron.* vii. 18). His descendants, the Abiezrites, formed a small and poor but vigorous and contentious family in Manasseh, with Ophrah as their capital. To this family Gideon belonged (*Judges* vi. 11, 15, 24, 34, viii. 2).—Also the name of one of David's heroes, of Anathoth in Benjamin (2 *Sam.* xxiii. 27; 1 *Chron.* xi. 28, xxvii. 12).

Abigail ("Ab is revolving time"), wife of Nabal, a sheep farmer of Carmel, after her husband's death wife of David (1 *Sam.* xxv.), whom she accompanied to Gath (xxvii. 3), taken in Ziklag by Amalekites and rescued by David (xxx. 5, 18), mother of his second son Chileab (2 *Sam.* iii. 3) or Daniel (1 *Chron.* iii. 1).—Also a step-sister of David, sister of Zeruiah, Joab's mother. If Nahash (2 *Sam.* xvii. 25) is name of her father, he must have been husband to David's mother either before or after Jesse; if it is that of her mother she would be Jesse's second wife. She was mother of Amasa by Jether an Ishmaelite (2 *Sam.* xix. 13; 1 *Chron.* ii. 16).

Abihu (*αὐτόθεος*), second son of Aaron (*Exod.* vi. 23), destroyed by divine judgment with his brother Nadab for offering strange fire (*Lev.* x. 1).

Abijah ("Ab is Jah"), son of Rehoboam, second king of Judah (in book of Kings, Abijam), reigned from 18th to 20th years of Jeroboam, B.C. 957–955. His mother, Maachah, was granddaughter of Absalom. His personal character was bad (1 *Kings* xv. 3), he continued his father's wars with Jero-

boam (xv. 6) with marked success (2 *Chron.* xiii.) and the profession, outwardly at least, of faith in God.—Others of this name are: one of the sons of Samuel (1 *Sam.* viii. 2), a son of Jeroboam, whose death the prophet Ahijah foretold (1 *Kings* xiv. 2), a priest of the house of Eleazar after whom the 8th of the 24 orders of priests was named (1 *Chron.* xxiv. 10; 2 *Chron.* viii. 14; *Luke* i. 5), and Hezekiah's mother, the daughter of Zechariah and wife of Ahaz (2 *Chron.* xxix. 1).

Abilene, originally Abel or Abila, traditionary burying-place of Abel, eighteen miles from Damascus on the Barada; gave its name to tetrarchy taken off the Iturean empire, assigned by Caligula to Agrippa I. in A.D. 37 as "the tetrarchy of Lysanias" (*Luke* iii. 1). After having been administered for nine years by Roman procurators, it was restored to Agrippa II. in A.D. 53, and remained under him till his death in A.D. 100.

Abimael, the ninth descendant of Joktan, founder of a tribe of the Southern Arabs (*Gen.* x. 28; 1 *Chron.* i. 22).

Abimelech ("Ab is king"), king of Gerar, who acted in an honourable, God-fearing manner in his intercourse with Abraham (*Gen.* xx.), as did also a successor of the same name toward Isaac at Beersheba when he recognised the patriarch as the favoured of Jehovah (*Gen.* xxvi.). The name was a common designation of Philistine kings, and is so applied to Achish of Gath (*Ps.* xxxiv. title).—Also, the son of Gideon by a concubine, who slew his seventy brothers at Ophrah, only Jotham, the youngest, escaping, and was made king over Ephraim and half tribe of Manasseh by the aid of his Canaanite relatives in Shechem. After he had reigned three years the Shechemites revolted under Gaal, but were completely beaten. In attempting to take the tower of Thebez, which still held out against him, Abimelech approached too near and was killed by a millstone thrown down upon him by a woman (*Judges* viii. 31–ix.).

Abinadab ("Ab is noble"), a man of Gibeah in whose house the ark was left after being brought from Beth-shemesh (1 *Sam.* vii. 1). His son Uzzah, who drove the cart removing the ark, was slain for touching it (2 *Sam.* vi.).—Also, Jesse and Saul had sons of this name.

Abiram ("Ab is high"), Reubenite, brother of Dathan, rebelled against Moses, and was destroyed, the earth opening and swallowing him up (*Num.* xvi., xxvi. 10).

Abishag ("Ab is wandering," see Fürst, *Lexicon,* p. 12), a Shunamite, who ministered to David in his old age (1 *Kings* i. 3). When she was asked of Solomon by Adonijah in marriage, this was regarded as indicating a design upon the throne, and Adonijah was put to death (1 *Kings* ii. 22).

Abishai ("Ab is existing"), brother of Joab, son of Zeruiah David's sister, a brave warrior and faithful supporter of David (1 *Sam.* xxvi. 6; 2 *Sam.* xxiii. 18; 1 *Chron.* ii. 16, xi. 20, xviii. 12).

Abner ("Ab is light"), son of Ner, cousin of Saul (1 *Sam.* xiv. 50), whose commander-in-chief he became (1 *Sam.* xvii. 55). After Saul's death he proclaimed Ishbosheth king at Mahanaim, and wishing to avoid a regular battle and protracted civil war, he proposed a contest of champions, which, becoming general, ended in the flight of Abner's army. In the pursuit he was closely followed by Asahel, whom very unwillingly, in self defence, he was obliged to kill. Soon finding an opportunity for passing over to the party of David, the highest rank would have been offered him, had not Joab, incited by desire to revenge his brother's death and prevent the promotion of a rival, treacherously assassinated him (2 *Sam.* iii. 6–30).

Abraham ("Father of a Multitude"), originally ABRAM, son of Terah (*Gen.* xi. 24), who though a descendant of Shem (x. 21) was of a heathen family (xxxi. 53), even Terah and his father Nachor being named among those who served other gods (*Josh.* xxiv. 2). The heathenish practices of his ancestors are dwelt upon in order to exalt the purity and strength of Abram's faith. Terah's residence was at Ur of the Chaldees, in the mountainous

region of north-east Mesopotamia (*Gen.* xi. 28), and there Abram grew up and married Sarai, who was about ten years younger than himself (xvii. 17). His wife was his half-sister, daughter of his father but not of his mother (xx. 12), and so, according to the notion still existing in some Semite tribes, that only descent from the same mother involved true blood relationship, regarded as not within the limits of prohibited relationships. While living in Mesopotamia God called him to go forth in search of a new country, to become father of a nation that would serve the true God (*Gen.* xii.; *Heb.* xi. 9). His father and Lot, the son of his deceased brother Haran, accompanied Abram to another settlement in the N.W. of Mesopotamia at a place called Haran or Charran; and from this point, in his 75th year, in company with Sarai his wife and his nephew Lot, Abraham began his journey toward Canaan, somewhere about B.C. 2146. Soon after their entrance into Canaan, Abraham and Lot parted, as unable longer to secure pasture for their large herds, and while Lot chose the valley of Siddim, of which Sodom was the capital, Abram continued to live near Hebron, moving about through the southern part of the country. He is represented as one of princely rank, who could hold his own among the petty chiefs who ruled the cities and small tribes in that region (*Gen.* xiv.), marshalling 318 retainers for the rescue of Lot, and having the Amorite chiefs as his allies. After ten years' residence in Canaan, Sarai, now despairing of herself becoming a mother, urged Abram to take his slave Hagar to wife, and she bore Ishmael, whom the patriarch loved and looked on as the promised seed (xvi.). When Abram was 99 years old and had been 24 years in Canaan, God appeared to him and renewed the covenant, and in token thereof changed his name from that of Abram, as he had hitherto been called, into Abraham, assuring him that he would be the father of many nations (xvii.); changing also the name Sarai to Sarah, and promising that she should be the mother of these nations, and that her son and not Ishmael should be the heir. Circumcision was also now instituted, Abraham himself, and Ishmael, then in his 13th year, being circumcised. The promise of a son by Sarah was again renewed by the angels who visited A. on their way to destroy the cities of the plain; the wickedness of which was so great and wide-spread that the patriarch's intercession, though securing reprieve on condition of ten righteous being found there, was of no avail (xviii.). Before the record of the birth of Sarah's son, there is interposed (xx.) an episode similar to that recorded in *ch.* xii. In the earlier instance Pharaoh sought to have the fair and comparatively young Sarai as his wife, but here Abimelech of Gerar seems to wish only an alliance with A. through the relationship of brother-in-law. In both cases God protects the mother of the promised seed. When A. was 100 years old, and Sarah about 90, Isaac was born; and after two or three years Hagar and her son Ishmael were sent away. The highest point in the religious life of A. was reached, when he hesitated not at God's command to go forth to sacrifice his son Isaac (xxii.). The practice of human sacrifices was common among Canaanites, Phœnicians, etc., so that A. recognised that God had the right to call for such an expression of obedience; and if He does so, His worshipper will not be behind his heathen neighbours. A. needs to be taught, and through him his whole posterity, that Jehovah, while He has the right, will not exact it in this terrible way, but will accept animal victims as substitutes. The scene of this trial and of the offering of the ram was Moriah, on which the temple was afterwards built, and the one great sacrifice offered. Sarah died when 127 years old, and was buried in the cave of Machpelah near Hebron, and A. sent his servant to secure a wife of his own kindred for Isaac. Though now probably about 140 years old, A. married again, and by Keturah had six sons, who became heads of so many Arab tribes. He died, leaving all his

possessions to Isaac, having reached the age of 175 years, of which 100 had been spent in Canaan (xxv.).—Paul glorifies the faith of Abraham (*Rom.* iv.) in regard to God's promise, and shows that to be children of A. we must imitate him in our faith (*Gal.* iii. 7); while also our Lord shows, that even outcasts like Zaccheus, when they believe in Him, become sons of A. (*Luke* xix. 9), whereas the unbelieving Jews are unworthy to be called his sons (*John* viii. 39).

Abronah, so in R.V., in A.V. Ebronah (*Num.* xxxiii. 34, 35), the 31st camping place of the Israelites in their wilderness journey, next before Ezion-geber, not more exactly determined.

Abronas, in the Greek text of *Judith* ii. 24, a stream of Mesopotamia; but as no trace of such a river has been found, it is supposed to be a mistake of the translator for some phrase referring to the other side of the Euphrates.

Absalom ("Ab is peace"), son of David and Maachah daughter of Talmai, king of Geshur, ingratiated himself with the people, lived in royal state, and expended his goods lavishly so as to gain popularity. To revenge the dishonour of his sister Tamar, he plotted the murder of his eldest brother Amnon, and was obliged to flee to his grandfather at Geshur, where he stayed three years. While there and during other two years of confinement to his own estates, he nursed the idea of revolution, and in four years (not forty, 2 *Sam.* xv. 7) his plans were matured. David fled from Jerusalem; but A., listening to the counsel of Hushai, David's friend, rather than to Ahithophel, was put to flight before Joab, and slain as he hung to the boughs of a tree. The king mourned for his son, and was with difficulty persuaded by Joab to take advantage of the victory.

Acacia, a leguminous shrub or tree, related to the Mimosa, adapted to countries, like the Sinai peninsula, of great heat and drought. It also grows in Southern Palestine, and north of the Dead Sea. Of its wood the ark and other furniture of the tabernacle was made (Shittim wood, *Exod.* xxiii.). From this tree are named Abel-Shittim, and the valley of Shittim (*Joel* iii. 18).

Accad, one of the four cities of Nimrod (*Gen.* x. 10). The "land of the Accadians" in Assyrian inscriptions, together with that "of the Sumerians," makes up the whole of the Babylonian empire. It is disputed whether the Accadians were the Semitic or Cushite, and the Sumerians the Turanian sections of the population, or *vice versa.*

Accho (*Judges* i. 31), also Acre, and then Ptolemais (as such referred to often in Maccabees, 1 *Macc.* v. 15, etc.). Paul greeted Christians there (*Acts* xxi. 7); it became the seat of a bishop, and in times of crusades was capital of the king of Jerusalem (*St. Jean d'Acre*).

Aceldama ("the field of blood"), bought either by Judas or by the high priests with the thirty pieces of silver (*Acts* i. 18; *Matt.* xxvii. 7). In consequence of the reference to the potter in *Jeremiah* xviii. 19 and the prophecy in *Zechariah* xi. 12, Christian tradition has identified it with Tophet in the valley of the son of Hinnom.

Achaia, in early times the northernmost part of the Peloponnesus, but from B.C. 146 the Roman province, which when named along with Macedonia, by whose governor it was for a time ruled, embraced the Greece of the present day. It was made an independent province by Augustus, and as such is named with Macedonia in N.T. (*Acts* xix. 21; *Rom.* xv. 26; 1 *Thess.* i. 7; 1 *Cor.* ix. 2). The governor resided in Corinth, and had title of proconsul (*Acts* xviii. 12), as the province was senatorial. When the people petitioned for reduction of taxes, Tiberius in A.D. 15 made A. an imperial province, administered by procurators; but under Claudius it was restored to the senate and again governed by proconsuls. This was the rank of Gallio. In the N.T. Corinth and Athens are the only cities of A. mentioned. The first Christian communities in A. were founded by Paul during his second journey.

Achaicus, mentioned with others in

subscription to 1 Corinthians as carrying the epistle to its readers, possibly a member of the family of Stephanas of Ephesus.

Achan ("snake charmer"), son of Carmi, of tribe of Judah (*Josh.* vii. 1), who brought trouble on Israelites at Ai, by taking spoil from Jericho contrary to God's command, and so called Achar, "the troubler" of Israel in 1 *Chron.* ii. 7. He was discovered by lot and stoned in the valley called Achor in remembrance of his fate.

Achbor ("Ach," like Ab, an old name for God, "is knowing"), father of an old Edomite king (*Gen.* xxxvi. 38).—Also a distinguished officer under Josiah (2 *Kings* xxii. 12), called Abdon in 2 *Chron.* xxxiv. 20. The contrast between tasks assigned to him and to Elnathan his son corresponds to difference between Josiah and Jehoiakim whom they served (2 *Kings* xxii. 12, and *Jer.* xxvi. 22).

Achior, Ammonite general who, in consequence of Holofernes' fall, became a proselyte to the Jewish religion (*Judith* v. 3, etc.).

Achish, Philistine king of Gath, son of Maoch, by whom David was twice protected from the rage of Saul. The form Achimelech in 1 *Sam.* xxi. 10= "Ach is king;" the Achish of 1 *Sam.* xxvii. 2 may be "serpent-master." On the second occasion David with 600 men had Ziklag assigned to him, and lived there as a vassal king for 16 months. The reign of A. continued till the first year of Solomon (1 *Kings* ii. 39).

Achor, "trouble," a valley near Jericho, so called from the stoning of Achan there (*Josh.* xv. 7), used in proverbial discourse to signify an unlucky spot of sad associations (*Isa.* lxv. 10; *Hos.* ii. 15).

Achsah, daughter of Caleb (*Josh.* xv. 16), offered by her father to conqueror of Debir, and won by her cousin Othniel.

Achshaph, a royal city of the Canaanites apportioned to tribe of Asher (*Josh.* xi. 1, xii. 20, xix. 25).

Achzib, a city of Judah (*Josh.* xv. 44), identical with Chezib, where Judah's son Shelah was born (*Gen.* xxxviii. 5), 3 miles N. of Adullam and named with Moresheth-Gath in *Micah* i. 14.—Also a coast town of Asher near Accho (*Josh.* xix. 29; *Judges* i. 31).

Acts of the Apostles, the work of the third evangelist, written as a continuation of the gospel narrative, dealing with the origin of the early Christian communities, including the conversion and preparation of Paul (*ch.* i.–xii.), and then strictly confined to a record of the labours of the Apostle of the Gentiles (xiii.–xxviii.). It closes abruptly with the statement that Paul remained two years in his own hired house in Rome, without indicating whether the imprisonment ended in release or in death, probably because just then, in A.D. 64, the work was published. Some of those who assume that the third Gospel must have been written after the destruction of Jerusalem, and consequently date the composition of the Acts at A.D. 80, account for the abrupt close by the hypothesis of an intended history in detail of the Roman imprisonment. The author distinguishes those parts which record scenes witnessed by himself, by the use of the pronoun "we" (xvi. 10–17, xx. 5–15, xxi. 1–18, xxvii. 1, xxviii. 16). That these are written by the author of the rest of the book is admitted by Renan. Much of the material may have gathered by Luke while he remained near Paul doing the Cæsarean imprisonment, and there he might have the incidents of chap. viii. directly told him by Philip. Reuss, Holtzmann, and others, working out the Tübingen theory of the Apostolic age, see in the "Acts" the production of a late compiler who seeks to reconcile the Petrine and Pauline parties by paralleling the wonderful achievements of the two apostles. Salmon has shown the absurdity of such an argument by a remarkably similar and equally detailed parallelism between the history of the English and French revolutions.

Adadah, town of Judah, in desert S.E. of Beersheba (*Josh.* xv. 22).

Adah, wife of Lamech and mother of Jabal and Jubal (*Gen.* iv. 19).—Also

a wife of Esau, daughter of Elon the Hittite (*Gen.* xxxvi. 2).

Adam, the Hebrew word for the idea of man, given to the first man (*Gen.* iv. where he is being distinguished from others who are receiving names). Derived from a word meaning reddish-brown earth, it calls attention to man's humble origin and frailty. There are two accounts of his creation and history, each distinguished by special features. In the one (*Gen.* i. 26–31, v. 1–5), man is represented as the end of the creation of God, made male and female, with the Divine image and dominion over the creatures; in the other (*Gen.* ii. 4–iv. 26) man's creation is introduced (ii. 7) before that of the living creatures, which A. names (ii. 19), yet this by no means implies that the narrator supposed that man was made before these. To this second account we are indebted for all the details of the creation, the original condition, and the fall. The biblical doctrine of man represents him as in bodily organism related to the material and sensible, but in his personal spiritual being, as immediately dependent on God, and in direct fellowship with Him, and holds mankind to be a single race, distinct from all other orders of creation. A. is the ancestor of the whole human family (*Gen.* iii. 20). The Parsees and others also hold that all are descended from a single human pair. This is the basis of the N.T. doctrine of the universality of sin and of the need of redemption by all (*Rom.* v. 12), while it is the ground of hope that all nations may be gathered into the kingdom of God (*Acts* xvii. 26).

Adam, town near the Jordan (*Josh.* iii. 16), where the Jabbok falls into that river, 18 miles above Jericho.

Adamah, city of Naphtali (*Josh.* xix. 36), probably Damieh, six miles W. of Sea of Tiberias.

Adami, city of Naphtali (*Josh.* xix. 33), on the southern border of the territory, five miles S. of Sea of Tiberias, near Nekeb, which in Vulg. is joined with A. as name of one place.

Adar, town in farthest southern point of the Holy Land (*Josh.* xv. 3), called Hazar-addar (*Num.* xxxiv. 4), W. of Hezron and not far from Kadesh-Barnea.

Adar, 12th month of Jewish year, corresponding to our March. The month in which the feast of Purim was kept (*Esth.* ix.). When it was necessary to rectify the calendar by intercalating a month, Adar was repeated. The ordinary and the added month were distinguished as First and Second Adar.

Adasa, on the road from Jerusalem to Bethhoron, where Judas Maccabæus defeated Nicanor on 13th Adar, B.C. 161 (1 *Macc.* vii. 40).

Adithaim (*Josh.* xv. 36), town in N.W. of Judah, three miles E. of Lod or Lydda, called Hadid (*Neh.* vii. 37) and Adida (1 *Macc.* xii. 38). It lay in the Shephela or lowlands of Judah, and commanded the road from Joppa to Jerusalem.

Admah, one of the cities of the plain, a Canaanite city (*Gen.* x. 19, xiv. 2; *Hos.* xi. 8).

Adonai, Hebrew name of God, used by Jews in reading where the peculiarly sacred word Jehovah occurred. The vowels of this word applied to the Hebrew consonants JHVH give the usual modern pronunciation "Jehovah."

Adonijah ("Adon," or God "is Jah"), 4th son of David, born in Hebron of Haggith. Before his father's death, as eldest surviving son, supported by Joab, he sought to secure the succession, but was defeated by the prophet Nathan's intervention on behalf of Solomon. After his brother's establishment as king, he persuaded Bathsheba to ask of her son for him Abishag in marriage, and Solomon regarding this as indicating a design upon the throne put him to death (2 *Sam.* iii. 4; 1 *Kings* i. and ii. 13).

Adonikam ("Adon is assisting"), father of a large family, returning partly with Zerubbabel and Jeshua (*Ezra* ii. 13), partly with Ezra (*Ezra* viii. 13) from the Babylonian exile. The name Adonijah is given in *Neh.* x. 16 as that of the head of the family in Nehemiah's time.

Adoniram or **Adoram** ("Adon is

high"), was over the tribute under David (2 *Sam.* xx. 24), Solomon (1 *Kings* iv. 6), and Rehoboam (1 *Kings* xii. 18), stoned by the revolting Israelites when sent to them by the king.

Adonizedec ("Adon is righteousness"), a Canaanite king of Jerusalem (*Josh.* x. 1), one of five who fought against Gibeon.

Adoraim, city of defence, six miles W. of Hebron on road to Beersheba, built by Rehoboam (2 *Chron.* xi. 9), called Adora in 1 *Macc.* xiii. 20, and in Josephus further contracted into Dora.

Adrammelech ("Adar is king"), god worshipped by people of Sepharvaim and introduced by colonists of Shalmaneser or Esar-haddon into Samaria (2 *Kings* xvii. 31; *Ezra* iv. 2), to whom they burned their children in the fire. His name, as well as his rites, connects him with Moloch. He is the same as Chiun (*Amos* v. 26).—Also the name of a son of Sennacherib, who murdered his father (2 *Kings* xix. 37; *Isa.* xxxvii. 38).

Adramyttium, city of Asia Minor of moderate size, in Mysia, opposite Lesbos, peopled by an Athenian colony; in later times it belonged to the Roman province of Asia and was the seat of a court of justice. It was famous for its harbour. Paul sailed in a ship belonging to this port (*Acts* xxvii. 2).

Adria, the Adriatic Sea, in ancient times not only the Gulf of Venice but the sea between Italy and Sicily, on the one hand, and Dalmatia and Greece, on the other. Through the southern part, also called the Ionian Sea, Paul, on his way to Rome, encountered a severe storm (*Acts* xxvii. 27).

Adullam, the residence of Hirah, Judah's friend (*Gen.* xxxvi.), a royal city of the Canaanites (*Josh.* xii. 15), given to Judah (xv. 35), strengthened by Rehoboam (2 *Chron.* xi. 7), and existing after Babylonian exile (*Neh.* xi. 30; 2 *Macc.* xii. 38). It lies ten miles N.W. of Hebron. In a cave near it David hid after leaving Gath (1 *Sam.* xxii. 1).

Adummim, on the northern border of Judah (*Josh.* xv. 7), and south of Benjamin (xviii. 17), an elevation or "going up" on the dangerous road between Jericho and Jerusalem.

Æneas, a man in Lydda, miraculously cured by Peter of a palsy of eight years' standing (*Acts* ix. 33).

Ænon, a place of springs, whose waters flow through Wady Farah into the Jordan, opposite the mouth of the Jabbok. The name is plur. of *Ain*, "well." This is usually regarded as the scene of John's baptism (*John* iii. 23), but as it lay far north in Samaria, the scene of his labours may more probably be identified with the *Ain* belonging to Judah mentioned in *Josh.* xv. 32, and Salim with the Shilhim of that verse.

Aesora (*Judith* iv. 4), a place fortified against Holofernes, as commanding the passes from the coast and from the Jordan valley, and probably the same as Zorah (*Judges* xiii. 2).

Agabus, a Christian prophet of the Apostolic age living in Jerusalem, foretold at Antioch famine under Claudius, A.D. 44, which led to a collection being made for the poor (*Acts* xi. 2). On another occasion, in Philip's house at Cæsarea, he announced beforehand the trial and imprisonment of Paul (*Acts* xxi. 10).

Agag, Amalekite king conquered by Saul, spared contrary to Divine command, and executed by Samuel (1 *Sam.* xv.). The name seems to have been a designation of the line of kings (*Num.* xxiv. 7). It is doubtful whether Haman "the Agagite," enemy of Jews in *Esther* iii. 1, etc., was of the royal house of Amalek. The name is equivalent to the Phœnician-Greek Ogyges.

Agate (*Exod.* xxviii. 19), a precious stone found in torrent beds of the mountains of Syria, as well as many other places, in gneiss and porphyry. The word rendered "agates" in A.V. of *Isa.* liv. 12 should be "rubies," or at least bright red stones.

Agrippa I., known in N. T. simply as Herod (*Acts* xii.), son of Aristobulus and grandson of Herod the Great, born B.C. 10, sent in 6th year for education at Rome, returned in poverty to Palestine, A.D. 23, and was aided

by his sister Herodias, wife of Antipas. After many adventures he became the favourite of Caius Caligula, who on his accession, A.D. 37, conferred on A. the tetrarchies of Philip and Lysanias with the title of king, to which, in A.D. 40, was added the tetrarchy of Antipas. On the accession of Claudius, in A.D. 41, A. received the addition of Judea and Samaria, so that he now ruled over the whole territory of his grandfather, Herod the Great. He won the affections of the Jews by scrupulous attention to the law and by supporting the interests of Judaism at home and abroad. Outside of Palestine, however, he patronised the games and other institutions of pagan culture. He died suddenly at Cæsarea, in A.D. 44, according to *Acts* xx. 19, by the stroke of God for his impiety.

Agrippa II., son of former, educated at Rome, where he was at the time of his father's death in A.D. 44. Owing to his youth Claudius did not appoint him successor, but in A.D. 50 gave him his uncle's kingdom of Chalcis in Lebanon with right of appointing high priests. In A.D. 53 he gave up Chalcis for the tetrarchies of Philip and Lysanias, and probably in A.D. 61 received from Nero the addition of important parts of Galilee and Perea. His private life was thoroughly bad, and from A.D. 48 he lived with his sister Berenice, under whose power he fell utterly. He was obliged to submit unconditionally to the Roman government, and on Festus' arrival in Palestine as procurator hastened to welcome him, on that occasion listening to Paul's defence (*Acts* xxv. 13, xxvi.). He firmly maintained adherence to the Roman cause against the revolutionists. He died childless in A.D. 100, and his kingdom was incorporated in the province of Syria.

Agur, son of Jakeh, author of a small collection of proverbs (*Prov.* xxx.). The Hebrew word rendered "prophecy" is *Massa*, which Hitzig understands as the name of an Ishmaelite tribe (*Gen.* xxv. 14); while "*for Ithiel, for Ithiel, and Ucal*" is rendered by many, as in margin of R.V., "I have wearied myself, O God, I have wearied myself, O God, and am condemned." There is no ground for rendering Agur "collector," and applying it to Solomon, as Jerome and others have done.

Ahab ("Ach"—God as creator—"is Father"), son of Omri, ascended throne of Israel in 38th year of Asa of Judah, and reigned twenty-two years, B.C. 918–897 (1 *Kings* xvi. 29). He did much to adorn his new capital Samaria, and in his proceedings at home and abroad showed considerable ability. Falling under the influence of his wife Jezebel, whose father Ethbaal had been priest of Astarte, and by murdering the king succeeded to the throne of Sidon, he allowed a vigorous propaganda in favour of the worship of Baal and Ashtaroth in Israel. In this his great opponent was Elijah. A war with Benhadad ended in a crushing defeat of the Syrians, but A. instead of putting his enemy to death allowed him to go home in peace, and for this a prophet denounced his life as forfeited (1 *Kings* xx.). After three years he fought the Syrians for the recovery of Ramoth Gilead, and was slain in battle (xxii.).—Also a false prophet during Babylonian exile, denounced by Jeremiah (*Jer.* xxix. 21).

Ahasuerus, name of Persian king (*Ezra* iv. 6), to whom enemies of Jews complained against Zerubbabel and Jeshua. He is identified with Xerxes who reigned B.C. 485–465. It is the same king who figures in the book of Esther, and what is said of him there agrees with all that we learn of him in classical writers. It is doubtful who is the Ahasuerus, father of Darius the Mede (*Dan.* ix. 1). So too the A. of *Tobit* xiv. 15, associated with Nebuchadnezzar, is otherwise unknown.

Ahava, a river in Babylon and the district around it, where Ezra gathered the Jews together before leading them up to Jerusalem (*Ezra* viii. 15, 21, 31).

Ahaz ("holder"), son and successor of Jotham, king of Judah, reigned sixteen years, B.C. 744–727. With a superstitious fondness for pagan forms

of worship, he erected an altar after a pattern seen in Damascus (2 *Kings* xvi. 10), and practised the vile rites of the old Canaanites. He could only meet his enemies by purchasing the help of the king of Assyria, who at last took his contributions but gave no help (2 *Chron.* xxviii.).

Ahaziah ("Jah is holder"), son of Ahab, king of Israel, B.C. 897–896, followed his father's idolatrous practices (1 *Kings* xxii. 52). Suffering from a fall he sent for counsel to Baal-zebub, the god of Ekron, and in consequence Elijah told him that he would die (2 *Kings* i.).

Ahaziah, successor and son of Jehoram and of Athaliah the daughter of Ahab, king of Judah for one year, B.C. 884. He became king in his 22nd year though youngest son of Jehoram, because two elder brothers had been carried away captive. He was reared in all the wickedness of the house of Israel. Going down to Jezreel to see his uncle Joram of Israel, who had been wounded in battle with the Syrians, he was slain by Jehu's soldiers.

Ahijah ("God is Jah"), a prophet of Shiloh who promised in Solomon's life-time the empire to Jeroboam, rending his mantle and giving the young man ten out of the twelve portions (1 *Kings* xi. 27). In extreme old age he was consulted by Jeroboam's wife about her child, when he told her that for his father's sin the boy would die (1 *Kings* xiv. 1). He also foretold the overthrow of Jeroboam's house (1 *Kings* xv. 29).

Ahikam ("God is assistant"), distinguished prince of Judah in service of Josiah, son of Shaphan and father of Gedaliah, sent to prophetess Huldah for book of the law (2 *Kings* xxii. 12), a protector of Jeremiah in evil times (*Jer.* xxvi. 17).

Ahimaaz ("God is power"), occurs n O. T. as name of three men. 1. Father of Ahinoam, Saul's wife (1 *Sam.* xiv. 50). 2. Son of the high priest Zadok, who carried the news to David from Hushai who had joined Absalom's ranks to give advice contrary to Ahithophel, helpful to David, and the swiftest messenger to bear news of victory to the king (2 *Sam.* xv. 27, xvii. 17, xviii. 19). 3. One of Solomon's twelve officers and husband of the king's daughter Basmath (1 *Kings* iv. 15).

Ahiman ("Ach" or God "is Mīn," the male of Meni, a heathen deity mentioned with Gad, *Isa.* lxv. 11, A.V. "number," R.V. "Destiny"), one of the three Anakim families, of which the other two were Sheshai and Talmai, in Hebron (*Num.* xiii. 22), driven out by Caleb (*Josh.* xv. 14).

Ahimelech ("God is king"), son of Ahitub and great-grandson of Eli, high priest at Nob in time of Saul, slaughtered with all about him for favouring David, Abiathar only escaping (1 *Sam.* xxi., xxii. 9). This fulfilled the prophecy against Eli's house (1 *Sam.* ii. 30).

Ahinoam ("God is grace"), wife of Saul (1 *Sam.* xiv. 50).—Another of Jezreel, wife of David, mother of Amnon his eldest son (2 *Sam.* iii. 2; 1 *Chron.* iii. 1).

Ahithophel ("Ach is subtle schemer"), a crafty counsellor (2 *Sam.* xvi. 23), a Gilonite (xxiii. 34), grandfather of Bathsheba, who forsook David for Absalom, and when his counsel was not followed put himself to death (xv. 12; xvii. 23).

Ahitub ("God is good"), grandson of Eli, son of Ithamar and father of Ahimelech (1 *Sam.* xxi.).—Another of the same name but of the line of Eleazar was father of Zadok (2 *Sam.* viii. 17); and some generations later in the same line a third A. was son of Amariah and father of another Zadok (1 *Chron.* vii. 11).

Aholah and Aholibah, symbolic names for Samaria and Judah (*Ezek.* xxiii.), as two sisters, daughters of a Canaanitish mother (xvi. 3, 45); meaning, "her own tent," and "my tent is in her," God thus claiming special interest in Judah, who is yet madly following the sinful Israel.

Aholibamah ("sanctuary on the high place"), the Canaanitish wife of Esau (*Gen.* xxxvi. 2). The same name appears in 1 *Chron.* i. 52 as that of a prince of Edom; in the R.V. "Oholibamah."

Ai, also Aija (*Neh.* xi. 31) and Aiath (*Isa.* x. 28), an old Canaanite royal city (*Josh.* xii. 9), E. of Bethel and N. of Michmash. It was already existing in the times of Abraham (*Gen.* xii. 8, xiii. 3), and was conquered and destroyed by Joshua (*Josh.* vii. and viii.), but rebuilt before Isaiah's time. After the exile it was peopled by Benjamites (*Ezra* ii. 28 ; *Neh.* vii. 32). By the time of Eusebius it was in ruins, and is now identified with the ruins of Tell-el-Chadschar. Another Ai, a city of Ammon (*Jer.* xlix. 3), lay near Heshbon ; and yet another on the western border of Ephraim, called Ahiah (1 *Chron.* viii. 7).

Aijalon, a Levite city in Dan (*Josh.* xix. 42, xxi. 24), in days of the Judges under the Amorites (*Judges* i. 35), afterwards inhabited by Benjamites (1 *Chron.* viii. 13), and then included in tribe of Judah and fortified by Rehoboam (2 *Chron.* xi. 10). Under Ahaz it was taken by the Philistines (2 *Chron.* xxviii. 18), on the borders of whose coasts it lay, near Bethshemesh.—Another city in Zebulon (*Judges* xii. 12).

Ain, north-easternmost point of the Holy Land (*Num.* xxxiv. 11), possibly one of the sources of the Jordan.—Rendered "fountain" in Jezreel (1 *Sam.* xxix. 1), on N.W. shoulder of Gilboa, the traditionary scene of conflict of Goliath and David.—A city Ain is mentioned as belonging to Judah (*Josh.* xv. 32), or to Simeon (*Josh.* xix. 7), whose inheritance was within that of Judah (xix. 1), and as a Levite city (xxi. 16). It lay near Rimmon and was apparently at last joined with it and called En-Rimmon (*Neh.* xi. 29).

Ajephim (2 *Sam.* xvi. 14) in A.V. rendered "weary," probably name of place where David rested when driven out before Absalom.

Akrabattene (1 *Macc.* v. 3), N.W. part of Idumea, where the Edomites were defeated by Judas Maccabæus.

Akrabbim, "the ascent of scorpions" (*Num.* xxxiv. 4), from the south of the Dead Sea to Kadesh Barnea, the southern boundary of the Holy Land (*Josh.* xv. 3). Scorpions are said still to abound there.

Alabaster, originally any stone that can be made into vessels and ornaments, restricted now to white, red, and flesh-coloured gypsum, a deposit of the sea. It was specially used in making beautiful long-necked vases for costly oils and ointments, hermetically sealed and broken when contents were to be used (*Matt.* xxvi. 7 ; *Luke* vii. 37).

Alammelech ("the king's oak"), a place on borders of Asher and Zebulon (*Josh.* xix. 26), on the right bank of the lower Kishon.

Alcimus, high priest at Jerusalem, friendly to the Greeks, appointed by Antiochus V. Eupator, but driven out by the Jews, B.C. 161–159 (2 *Macc.* xiv. 3, 7). His sudden death was regarded by the Jews as a divine judgment for his casting down the wall of the inner court of the temple (1 *Macc.* vii. 5, ix.).

Alexander the Great, king of Macedonia and conqueror of the world, B.C. 336–323, died at Babylon in his 34th year. His bringing the separate nationalities under one Greek-speaking confederacy prepared the way for the spread of Christianity. Palestine fell into his hands B.C. 332. On his approach to Jerusalem he was met by the high priest Jaddua, to whom he granted great favours. A short sketch of his career is given 1 *Macc.* i. 1–8. His is the fourth empire of *Dan.* ii. 33, iii. 7 ; and he is represented under the he goat from the west, *Dan.* viii. 5, 21.

Alexander Balas, king of Syria, B.C. 150–146. Set up as pretender by a powerful coalition against Demetrius I. Soter, claiming to be Alexander, son of Antiochus Epiphanes (1 *Macc.* x.), he succeeded in securing the throne, and married Cleopatra daughter of Ptolemy of Egypt ; but giving way to sloth and vice, was defeated by Demetrius, son of his predecessor, fled into Arabia, and there died by the hand of an assassin (1 *Macc.* xi. 1).

Alexander in N.T. 1. A son of Simon the Cyrenian (*Mark* xv. 21). 2. A distinguished member of high priest's council named alongside of Annas and Caiaphas (*Acts* iv. 6). 3. A Jew of Ephesus in time of Paul (*Acts* xix. 33). 4. An Ephesian Chris-

tian, a coppersmith, who did Paul much evil (2 *Tim.* iv. 14), and was by him given over to Satan that he might learn not to blaspheme (1 *Tim.* i. 20).

Alexandria in Egypt, on strip of land between Mediterranean and Sea of Mœrotis, founded B.C. 352. It soon grew to have 300,000 free inhabitants and twice as many slaves. Having a good harbour it became a great commercial city, the seat of the grain trade with Italy, with which it had direct and rapid communication. Only bad weather made ships of Alexandria go by Syria and the coast of Asia (*Acts* xxvii. 6, xxviii. 11). The ship on board of which Paul was could carry 276 persons. A. had a large Jewish population. In the middle of the 2nd cent. B.C. a company of learned Jews in A. completed the LXX. Greek version of the O.T.; and a Jewish Alexandrian school of religious philosophy, inaugurated by Aristobulus, was developed by the celebrated Philo. Some of these Jews of A. were at Jerusalem at Pentecost (*Acts* ii. 10 from Egypt) and there they had a synagogue of their own (vi. 9). Apollo is the first Alexandrian convert named (*Acts* xviii. 24); but it had soon a flourishing Church founded, it is said, and presided over by Mark, and having a celebrated catechetical school, and famous teachers like Clement, Origen, Athanasius.

Allon, "oak," town of Naphtali (*Josh.* xix. 33), near Zaanaim, and at last probably joined to it as Allon-Besannim.

Allon-Bachuth ("oak of weeping") Deborah's burying-place near Bethel (*Gen.* xxxv. 8).

Almodad, a Joktanide or South-Arabian tribe (*Gen.* x. 26).

Almon, city of priests in Benjamin (*Josh.* xxi. 18), called Alemeth in 1 *Chron.* vi. 60, between Geba and Anathoth.

Almon-Diblathaim, encampment of Israelites in Moab, north of Dibon (*Num.* xxxiii. 46), called Beth-Diblathaim (*Jer.* xlviii. 22).

Almond, tree growing 12 or 16 feet in height, from early time cultivated in Palestine, as the old name of Bethel, "Luz" (almond), testifies. Jacob used peeled almond wands at Haran (*Gen.* xxx. 37), and sent almonds down to Joseph in Egypt (xliii. 11). The wood was used for rods of shepherds and rulers (*Num.* xvii. 8; *Jer.* i. 11). The bowls of the candlestick, or lampstand, of the tabernacle were shaped like almonds (*Exod.* xxv. 33). The early blossoming of the almond when all else is dead is used to illustrate the hoary hairs of the men who have entered the winter of life (*Eccles.* xii. 5).

Alms, corresponding to the Greek word *eleemosyne* of *Matt.* vi. 3, means a gift given in pity. While the scriptures everywhere commend and enjoin kindness to the poor, they oppose the identification of almsgiving with righteousness. God looks on the spirit of the giver, not the amount of his gift (*Mark* xii. 43). Care of the poor was particularly enforced in the Apostolic Church (*Acts* iv. 34, vi. 1; 1 *Cor.* xvi.; 2 *Cor.* viii. and ix.).

Aloes, a wood which gave a fragrant perfume when burnt (*Ps.* xlv. 9; *Prov.* vii. 17). The tree is mentioned in *Num.* xxiv. 6 and *Song of Sol.* iv. 14, as an exotic, being really a native of Cochin China. This wood bruised and pounded together with myrrh, a fragrant gum, was used in embalming (*John* xix. 39).

Alpha and Omega, the first and last letters of the Greek alphabet, used to designate God (*Rev.* i. 8, xxi. 6) and Christ (*Rev.* i. 11, xxii. 13).

Alphæus, father of the second James among the apostles (*Matt.* x. 3; *Mark* iii. 18; *Luke* vi. 18; *Acts* i. 13), probably same as Clopas, husband of one of the Maries at the cross (*John* xix. 25), who is called mother of James (*Mark* xv. 40). A. father of the apostle Matthew or Levi (*Matt.* ix. 9; *Mark* ii. 14), is another man.

Altar, from the times of Noah (*Gen.* viii. 20) indispensable to sacrificial worship, not merely for placing sacrifice upon, but as place for meeting God and addressing Him (*Exod.* xx. 24). Among the patriarchs this name was given to their places for prayer (*Gen.* xii. 7, xiii. 4, xxvi. 25, xxxiii. 20, xxxv. 7). Abraham built an altar for burnt offerings on site of later temple (*Gen.* xxii. 9, 13); Jacob, an altar at Bethel for

receiving a drink offering (*Gen.* xxxv. 14), and others at Gilead and Beersheba for sacrifice (xxxi. 54, xlvi. 1). The earliest prescription required it to be of earth or of unhewn stone, with sloping approach (*Exod.* xx. 24). Under the Mosaic law sacrifices were restricted to the central sanctuary, first at Shiloh and afterwards at Gibeon, and then at Jerusalem; but in time of the Judges altars were erected elsewhere, by Gideon at Ophrah (*Judges* vi. 24), by Samuel at Ramah (1 *Sam.* vii. 17), and even Levites officiated at Gilgal and elsewhere (vii. 9, ix. 12, x. 8). The altar of burnt offering in the tabernacle (*Exod.* xxvii. 1, xxxviii. 1) was four-square, of acacia or Shittim wood, 5 cubits long, 5 broad and 3 high, overlaid with brass, with horns on the corners, and rings on the sides for carrying it, and under it a network of brass. The altar of incense was placed in front of the curtain that separated the Holy of Holies (*Exod.* xxx. 1, xxxvii. 25, xl. 26). It was also of Shittim wood, four-square, 2 cubits high, 1 broad and 1 long, with horns and overlaid with gold. The altar of incense in Solomon's temple was of cedar (1 *Kings* vi. 20), and the brazen altar of burnt offering was now 10 cubits high, 20 long and 20 broad (2 *Chron.* iv. 1). The first altar erected by those who returned from the captivity was of unhewn stone (*Ezra* iii. 2; 1 *Macc.* i. 57) and so remained in the temples of Zerubbabel and Herod. It had a basis 30 cubits in length and breadth, and a height of 10 cubits.

Alush, camp of Israelites between Dophkah and Rephidim (*Num.* xxxiii. 13) in the wilderness of Sin.

Alvan, a Horite tribe (*Gen.* xxxvi. 23), called Alian (1 *Chron.* i. 40).

Amad, city of Asher (*Josh.* xix. 26), traces of its ruins found by Tristram in the Wady El-Malek.

Amalek, ("inhabitant of the valley" or "warrior"), a son of Eliphaz, Esau's son, and a Horite wife (*Gen.* xxxvi. 12), but the Amalekites are described as already existing in Abraham's days (*Gen.* xiv. 7), S.W. of the Dead Sea, and are called by Balaam "first of the nations" (*Num.* xxiv. 20). In Moses' time they held a large tract of land from southern Palestine to the borders of Egypt. In the days of the Judges they had possession of the hill country of Ephraim (*Judges* xii. 15). During the time of Moses and Joshua they exhibited most persistent hostility to the Israelites. This was remembered against them (*Exod.* xvii. 16; *Deut.* xxv. 17), and Balaam told them that such conduct could only end in their destruction (*Num.* xxiv. 20). Their inroads were checked by Gideon's victory (*Judges* vii. and viii.), but they were not finally overthrown till Saul, at Samuel's instigation, engaged in a war of extermination, pursuing them from Havilah to Egypt (1 *Sam.* xv.). The remnants of them in a robber raid burnt Ziklag while in hands of David (xxvii. 8). The very last trace of them is in 1 *Chron.* iv. 42, where 500 Simeonites went to Mount Seir, smote the rest of the Amalekites, and occupied their land.

Amana, one of the rivers of Damascus, also called ABANA, and the name apparently of a district through which that river flowed.

Amariah ("Jah is promiser"), a common name in priestly and Levitical families. High priest of Jehoshaphat (2 *Chron.* xix. 11), fifth from the Zadok of David's time (1 *Chron.* vii. 11); mentioned also in *Ezra* vii. 3. —Another, grandfather of the prophet Zechariah.

Amasa ("Bearer"), son of David's step-sister Abigail, made commander-in-chief by Absalom, reconciled to David, who intended to raise him to fill Joab's place, but slain by Joab (2 *Sam.* xix. 13, xx. 4).—Another A., an Ephraimite, who opposed those inclined to war of Israel against Judah (2 *Chron.* xxviii. 12).

Amasai ("Jah is strong"), chief of the captains of Benjamin and Judah, who went to David in the hold when he hid from Saul (1 *Chron.* xii. 18).

Amaziah ("Jah is strong"), son of Joash, succeeded throne of Judah in 2nd year of Joash, king of Israel, and reigned 29 years, B.C. 838–810 (2 *Kings* xiv. 1). He began well, punishing the murderers of his father, but not their children (2 *Chron.* xxv.

1). He engaged in war with the Edomites, who had asserted their independence under Joram (2 *Kings* viii. 20) and gained a great victory (2 *Kings* xiv. 7). He brought back with him, however, the gods of Seir, and worshipped them, and refusing to listen to God's prophet, was led by a Divine judgment to quarrel with Joash of Israel, by whom he suffered a severe defeat. He lived 15 years after the death of Joash, when his servants conspired against him and slew him (2 *Chron.* xxv. 14–28).

Amen, a word of confirmation and establishment of what has been said (1 *Kings* i. 36 ; *Jer.* xxviii. 6) ; of the people consenting to God's words (*Deut.* xvii. 15–26) ; intensified by reduplication (*Deut.* v. 22). Very frequent in the Psalms and the words of Christ : 30 times in *Matt.* and 25 times in *John* (Amen, amen ; "Verily, verily"). So of God in *Isa.* lxv. 16 : The God of truth (the Amen God) and *Rev.* iii. 14 "the Amen" ; and his promises are Yea and Amen in Christ (2 *Cor.* i. 20).

Amethyst, blue transparent quartz, its Hebrew name implying that it brought pleasant dreams, its Greek (which is the same as the English), that it was a charm against drunkenness. It was the 9th stone in the high priest's breastplate (*Exod.* xxviii. 19) and in the LXX. list of the covering of the king of Tyre (*Ezek.* xxviii. 13), and 12th in the foundation of the heavenly city (*Rev.* xxi. 20).

Ammi - Nadib, "prince of the people," probably a title of Solomon (*Song of Sol.* vi. 12) ; others render it "the noble of my people," and apply it to the court of Solomon. There is also one Amminadab (*Num.* i. 7) father of the prince of Judah.

Ammon, son of Lot by his younger daughter, his name meaning "the son of my people" (*Gen.* xix. 38). This marks the relationship through the family of Terah between the Ammonites and the Israelites, and the story of the ancestral origin of the Moabites and Ammonites gives expression to the national hatred of the Israelites toward these peoples. The names on the Moabite Stone are almost all of Hebrew origin. By conquest and extermination of the Zamzummims, a branch of the giant Rephidim (*Deut.* ii. 20), the Ammonites secured the country between the Arnon and the Jabbok, bounded on W. by Jordan and Dead Sea, but they were afterwards driven eastward by Sihon king of Amorites (*Judges* xi. 12). It was only this part, then belonging to the Amorites, west of the Ammonite border that Moses took (*Num.* xxi. 24), which, as given to Gad, is called half the land of the children of Ammon (*Josh.* xiii. 25). The country of the Ammonites proper was by Divine command left untouched; yet they raised claims to what had before been taken from them by the Amorites (*Judges* xi.) The bitter hatred entertained by the Israelites toward this people is shown by the prohibition against receiving an Ammonite or a Moabite into the congregation of Israel ; yet the Israelites allowed themselves to be seduced to worship Ammonite gods (*Judges* x. 6 ; 1 *Kings* xi. 5, 7, 33). Their god, Milcom, is Moloch (1 *Kings* xi. 7, and xxiii. 13). The first conflict of A. with Israel was in confederacy with Eglon king of Moab, when Jephthah the Gileadite drove them out of the region about Jericho, which they had taken from Gad and Reuben (*Judges* xi.) Then again under their king Nahash, they sought to get a footing in the east of the Jordan and threatened Jabesh Gilead, but were utterly defeated by Saul (1 *Sam.* xi.). This Nahash was in league with David when a fugitive from Saul, but when David sent to Hanun the son of Nahash messengers to express sympathy over his father's death, he treated these as spies, and provoked a war in which they and their allies the Syrians were utterly defeated (2 *Sam.* x. and xi. 1) ; and the exasperation against A. was so great that David perpetrated upon his prisoners the most barbarous cruelties (2 *Sam.* xii. 26). After the partition of the kingdom the territory of the Ammonites fell to Israel, but they soon regained independence, and *Amos* i. 13 denounces

punishment against them for their cruelty to the Gileadites, and *Zeph.* ii. 8 foretells their final overthrow. The Chronicler tells of an Ammonite attack on Judah in days of Jehoshaphat (2 *Chron.* xx. 1) ; but they were tributary under Uzziah (xxvi. 8) and Jotham (xxvii. 5). They eagerly seconded all the efforts of the enemies of Judah, and are therefore threatened with judgment by Jeremiah and Ezekiel, and their king, Baalis, showed his persistent hostility by thwarting the endeavours of the remnant of Judah under Gedaliah, and causing the governor's death (2 *Kings* xxv. 25 ; *Jer.* xl. 14). They also interfered with Nehemiah when he was rebuilding the walls of Jerusalem (*Neh.* iv.), and also 300 years later with Judas Maccabæus, when engaged on the same task (1 *Macc.* v.) Their city Ammon, the O.T. "Rabbah of the Ammonites," became part of the Roman province of Syria B.C. 64, and, under the name of Philadelphia, was one of the cities of Decapolis in the times of Christ.

Amnon ("adherent of Amon"), David's eldest son by Ahinoam (2 *Sam.* iii. 2), slain by order of Absalom in revenge for the dishonour of his sister Tamar (2 *Sam.* xiii.).

Amon ("Builder"), king of Judah, son and successor of Manasseh, B.C. 642-641, continued his father's idolatrous practices. The contemporary prophecy of Zephaniah shows how rampant Baal worship then was in Judah. He was assassinated by conspirators in the 24th year of his age and the 2nd of his reign.

Amon, "Light bringer," and originally the Sun-god, a god of Egypt, but at first local deity of No or Thebes (*Jer.* xlvi. 25), Amon of No, identified by the Greeks with Zeus ; under the rule of the Pharaohs A. took the place of Ra as supreme deity. In O.T. his name is joined with No as designation of the city (*Nah.* iii. 8 ; *Ezek.* xxx. 15).

Amorites, one of the eleven tribes descended from Canaan, son of Ham (*Gen.* x. 16), and among the Canaanites dispossessed by Israelites (*Exod.* xxiii. 23 ; *Josh.* iii. 10, xxiv. 11). The derivation of their name from a word meaning "mountaineers" is doubtful. The term is often used in O.T. to designate Canaanites generally (*Gen.* xv. 16 ; *Josh.* xxiv. 18, etc.) When used more exactly for a special people, it is applied to inhabitants of Southern Palestine, west of the Dead Sea. They were in league with Abraham around Hebron (*Gen.* xiv. 7, 13, 24) ; and when they first attacked Israel (*Num.* xiii. 29) they were in the mountains of the South, and there they still were after the Israelites had crossed the Jordan (*Josh.* x. 5). The Gibeonites, who were almost exterminated by Saul, were Amorites (1 *Sam.* xxi. 1), and their last remnants were finally made tributary by Solomon (1 *Kings* ix. 20). Another branch of the A. had settled east of the Jordan, in Bashan, under the Rephaim king, Og (*Deut.* iii. 11), and in what had been Ammonite territory between the Arnon and the Jabbok under Sihon with his capital at Heshbon (*Num.* xxi. 26). All this land of Og and Sihon was conquered by the Israelites and given to Reuben, Gad, and the half tribe of Manasseh (*Deut.* iii. 12 ; *Josh.* xiii. 8). Remnants of these western A. still existed in the times of Ezra (*Ezra* ix. 1), who condemned intermarriage with them.

Amos ("Bearer," like Amasa), a herdman of the district round the city of Tekoah in Judea, called to prophecy against Israel and Jeroboam II. in Bethel, somewhere between B.C. 810 and B.C. 783, while Uzziah reigned in Judah, and after Jeroboam had defeated the Moabites (*Amos* i. 1, vi. 14 ; 2 *Kings* xiv. 25). Amid outward prosperity Israel was suffering from moral and spiritual decay, and A. foretold the overthrow of the kingdom by Hazael of Syria. His appearance and message roused the anger of the false priests of Bethel, who sought to terrify the prophet, but A. refused to go until he had spoken out what God commanded him to say. He then returned to Judah, wrote his prophecy in a book, and probably returned to his old life in Tekoah. Without naming them, he plainly points to the Assyrians as instruments of God's

judgment in Judah. His book is written in simple and forcible language, and his style presents a pattern of good taste and manly eloquence.

Amphipolis, Greek, city on S.E. border of Macedonia, at the mouth of the Strymon, founded by the Athenians in the days of Pericles, B.C. 437. In the time of Philip it was a leading city of Macedonia. It was an important station on the great Roman high road, the *Via Egnatia*, and was visited by St. Paul on his journey from Philippi to Thessalonica and Achaia in A.D. 53 (*Acts* xvii. 1).

Amram, ("God," Am, the Uniter, "is the elevated"), son of Kohath, the son of Levi, father of Aaron, Moses, and Miriam (*Exod.* vi. 18 ; *Num.* iii. 19 ; 1 *Chron.* vi. 3).

Amraphel (compounded of Am, "God," and Raphel, the Aramæan Saturn), king of Shinar in Babylon, one of four kings who came against the kings of the cities of the plain (*Gen.* xiv.). Schrader identifies him with Hammarabi of Babylon (*Cuneiform Inscr. and the O.T.*, ii. 299).

Amulets, charms against magical influence and to secure good fortune. Witchcraft in all its forms was forbidden in Israel (*Deut.* xviii. 10–12), and declared to be powerless against Israel (*Num.* xxiii. 23). So the use of charms is forbidden, such as the half-moons and charms of *Isa.* iii. 18, 19. Such also were earrings with words of incantation on them taken away from his followers by Jacob and buried (*Gen.* xxxv. 4). The phylacteries of the Pharisees were not intended as charms, but as remembrancers of God's law (*Exod.* xiii. 9).

Anab, a stronghold of the Anakim, on a height in Southern Judah, near Hebron (*Josh.* xi. 21, xv. 50).

Anah ("Hearing"), a Hivite chief (*Gen.* xxxvi. 20), son of Seir. His nephew of the same name, father of Aholibamah, Esau's wife, found hot springs in the wilderness as he fed his father's asses (xxxvi. 24, R.V.). The apparent confusion between vv. 2 and 14 is removed if we read Bath-Zibeon, grand-daughter. Aholibamah is evidently grand-daughter of Zibeon, the elder Anah's brother and father of the younger Anah.

Anabarath, town of Issachar, in plain N.E. of Jezreel, a few miles E. of Shunem (*Josh.* xix. 19).

Anakim, ("Stretched out, Long-necked"), sons of Anak, *i.e.* giants, a branch of the primitive Rephaim (*Deut.* ii. 11), related to the Amorites, whose ancestral chief was Arba (*Josh.* xiv. 15, xv. 13, xxi. 11). It was not till after the times of Abraham that they settled in and around Hebron (*Gen.* xxiii. 3, 20), which is called the city of Arba (*Josh.* xiv. 15, etc.). The spies sent out by Moses found there three families of the Anakim, and described them as giants of formidable presence (*Deut.* i. 28, ii. 10, ix. 2). That Sheshai and Ahiman and Talmai were not persons, but tribes, is made evident by a comparison of *Num.* xiii. 23 and *Josh.* xv. 13. Caleb drove them out from the mountains of Hebron, from the fortified cities of Debir and Anab, and from the mountainous districts of Judah and Israel (*Josh.* xv. 13 : *Judges* i. 20) ; elsewhere (*Josh.* xi. 21) this achievement is ascribed to Joshua as the commander-in-chief of the whole campaign. The remnants of the Anakim found refuge in Gaza, Gath, and Ashdod ; and probably the giants mentioned in 1 *Sam.* xvii. 4 ; 2 *Sam.* xxi. 16, and 1 *Chron.* xxi. 4 were of the same stock.

Anamim, one of the Egyptian tribes descended from a son of Mizraim (*Gen.* x. 13 ; 1 *Chron.* i. 11), identified by Ebers with the Aamu, nomadic herdsmen who, under the Pharaohs in the 14th or 15th cent. B.C. held the second place after the Lutu (*Ludim*, *Gen.* x. 13), and are described as of the Semitic type. They had migrated from Asia before the Hyksos, and besides keeping cattle were engaged in the importation of Asiatic products.

Anammelech, god of the people of Sepharvaim, whose worship was introduced, alongside of that of Adrammelech, into Samaria by the Babylonian colonists (2 *Kings* xvii. 31). The name means "Anu is king," but the Babylonians worshipped the god

under the simple name of Anu as their chief deity. He is represented in the figure of a man, his back covered with the skin of a fish. He is the fish-man Oannes, well disposed to men, and styled the good god. The female deity corresponding to Anu was Anab, whose name probably is discoverable in Beth-anath (*Josh.* xix. 38 ; *Judges* i. 33), Beth-anoth (*Josh.* xv. 59), and in the personal name Anath (*Judges* iii. 31, v. 6). The rites of Anammelech were similar to those of Moloch.

Ananiah, town N. of Jerusalem, on road to Lydda, inhabited after the exile by Benjamites (*Neh.* xi. 32), afterwards called Bet Chanina as burying place of R. Chanina ben Doza.

Ananias ("Jah is kind"), Jewish high priest, A.D. 47–59, who appeared as leader of the opposition to Paul in Jerusalem and at Cæsarea in A.D. 58 (*Acts* xxiii. 12, xxiv. 1). He was appointed by Herod of Chalcis, who A.D. 44–48 had the right of appointing high priests. When sent to Rome by governor Quadratus, in A.D. 52, to answer for certain tumults that had occurred in Judea, he was saved by intercession of the younger Agrippa, but was displaced in A.D. 59 by Ishmael son of Phabi. He lived till the outbreak of the Jewish war in A.D. 66, and was slain by revolutionists as a friend of the Romans. During his later years, though no longer high priest, he ruled Jerusalem as a despot, having won the favour of Albinus by bribery.—Another A., a Christian at Jerusalem (*Acts* v. 1–11), who, along with his wife Sapphira, died by a Divine judgment pronounced by Peter, for falsely declaring that a part of the price of the land which they had sold was the whole.—Another A., a pious Jewish Christian at Damascus, received and taught Saul of Tarsus after his conversion, having been called to do so in a vision (*Acts* ix. 10–19). Tradition makes him bishop of Damascus, and subsequently a martyr.

Anathema, the curse pronounced in excommunication.

Anathoth, a priest city of Benjamin (*Josh.* xxi. 18 ; 1 *Kings* ii. 26 ; 1 *Chron.* vi. 45 ; *Neh.* xi. 32), ¾ of an hour's walk N.E. of Jerusalem, called after Babylonian goddess, Anat, birthplace of Jeremiah (*Jer.* i. 1, xxix. 27), and of Abiathar the priest (being in the neighbourhood of Nob).

Andrew, son of Jona, brother of Peter, born in Bethsaida. He lived at Capernaum along with his brother in the same house (*Mark* i. 29), which was one-storied (ii. 4), with a large roomy court (iii. 31, 32), and lay near the sea (i. 13). He was one of the very first to hold converse with Jesus after He had been pointed out as the Lamb of God by the Baptist, whose disciple he had been (*John* i. 37–40). The special call to discipleship was addressed to him and his brother when they were engaged in their calling as fishermen (*Matt.* iv. 18 ; *Mark* i. 16). He ranked next to the three chief apostles (*Mark* xiii. 3). In Acts no mention is made of him beyond his name in the list of apostles (*Acts* i. 13). Early traditions reported by Eusebius and Jerome say that he preached in Greece and Asia Minor, and that he was crucified at Patrasa in Achaia on a cross shaped like letter X, and so called the St. Andrew's cross.

Andronicus, two men so named are mentioned in 2 *Macc.* The one, a distinguished officer of Antiochus Epiphanes, left as deputy in Antioch when the king went on an expedition against Tarsus and Mallos, was bribed by the Greek favouring high priest, Menelaus, to murder the patriotic Onias, for which crime A. was put to death by Antiochus (2 *Macc.* iv. 30). The other, also an officer of Antiochus, governor of Gerizim (2 *Macc.* v. 23).

Aner, Levitical city of Manasseh (1 *Chron.* vi. 70), probably the same as Tanach (*Josh.* xxi. 25).

Aner, a Canaanite in covenant with Abraham (*Gen.* xiv. 13, 24), supposed by Hitzig to be Indogermanic, corresponding to Greek "aner," a man, and like Greek name "Agenor."

Angels, though not expressly named in the story of man's creation, are probably included among the existences by which God is surrounded and with

whom He communicates about the creation of man and about his expulsion from Eden (*Gen.* i. 26, iii. 22). They also appear in visions of the prophets as surrounding God's throne (1 *Kings* xxii. 19; *Isa.* vi. 8; *Ps.* lxxxix. 6, 8; *Dan.* vii. 10). Their creation preceded that of man (*Job* xxxviii. 7). In Job, Daniel and Psalms they are called "sons of God," and this name in *Gen.* vi. 2 may also be used of them. The Jewish theology regarded them as related to God as "His family in heaven" (*Eph.* iii. 15), and the O.T. passages reproduced in *Heb.* i. 6, ii. 7 show how closely connected these created beings were with God. As pure spirits they are raised not only above material beings, but also above embodied spirits (*Heb.* i. 14). The manifestations of angels as sons of God are in human form, but the Cherubim and Seraphim are represented as winged creatures. The poetic language which associates angels with external forces (*Ps.* civ. 4), probably led to, or it may be sprang from, Sadducean views.—The Angel of Jehovah (*Gen.* xv. etc.) is, among the covenant people, the special vehicle of revelation, who, at least in *Zech.* i. 12, iii. 2, is represented as a created angel; but the "Angel of the Covenant" in *Mal.* iii. 2 is evidently the Messiah, as is also "the Angel of His Presence," *Isa.* lxiii. 9.—In the later O.T. books various angelic beings are named: Michael, prince of the first rank (*Dan.* x. 13, 21, xii. 1), Gabriel viii. 15, ix. 21); then in Apocrypha, Raphael (*Tobit* vii. 15), Uriel (4 *Ezra* iv. 1–21, etc.). The book of Enoch mentions four archangels: Michael, Raphael, Gabriel, and Phanuel. The later Jewish Haggadah represented the seventy Gentile nations as each ruled over by an angel (*Ecclus.* xvii. 17, and LXX. *Deut.* xxxii. 8).—In the N.T. we have Gabriel (*Luke* i. 19), and Michael in the Apocryphal tradition quoted *Jude* 9. The angels generally are represented as interested in man's redemption (1 *Pet.* i. 12; *Luke* xv. 7), and together with the redeemed from among men in the eternal presence of God and Christ (*Heb.* xii. 22).

Anim, city in hill country of Judah (*Josh.* xv. 50), near Eshtemoh.

Annas, in Josephus *Ananos*, high priest in time of Christ, appointed by Cyrenius (Quirinius) A.D. 6 or 7, and deposed by the procurator Valerius Gratus about 15. Even after his deposition he retained a powerful influence, so that afterwards no less than five of his sons held the high priest's office. A. and all his family belonged to the sect of the Sadducees (*Acts* v. 17). Keim wrongly supposes that the evangelists regarded A. as a Pharisee and were consequently mistaken; but though they point to the enmity of the Pharisees, it is clear that they distinguish from them the chief priests who were rather associated with the Herodians (*Matt.* xxi. 45, xxii. 15, etc.). Jesus was first taken before A., as a man of supreme influence (*John* xviii. 13), but the officiating high priest was his son-in-law Caiaphas. That A. and Caiaphas are mentioned together as high priests (*Luke* iii. 2; *Acts* iv. 6) results from a certain looseness of statement, arising from the close connection of the two which led to their acting generally in combination. The youngest son of A., of the same name, as high priest in A.D. 62 compassed the death of James the brother of the Lord.

Anointing, in the case of Aaron and his sons, was with specially prepared oil, for the preparation of which minute directions are given (*Exod.* xxx. 22, xxxvii. 29). This oil was also used in the consecration of the vessels of the tabernacle. It may also be assumed that this was the oil used by the prophets when they anointed kings and their own prophetic successors. We are expressly told that Zadok took the oil out of the tabernacle to anoint Solomon king. In all cases the use of this holy oil was intended to symbolize the descent upon the anointed of God's Spirit (1 *Sam.* x. 1, 6, xvi. 13); and those who received it, priests, prophets and kings in the theocracy, were the official channels through which the Divine mercies were communicated to the people. So the Saviour is declared to

be, in the supreme sense, the Messiah, the Christ, the Anointed (*Isa.* lxi. 1 ; *Luke* iv. 13 ; *Acts* iv. 27 and 38). The idea is also used to describe the consecration of the Christian (2 *Cor.* i. 21 ; 1 *John* iv. 20).—Among the Jews, as among Orientals generally, the body was anointed with oil after the bath, perfumed olive oil being used, and the prohibition against imitating or using the sacred oil (*Exod.* xxxii. 32) was made in view of the common practice. The perfumes were brought from foreign countries, and many of the preparations were very costly (*Mark* xiv. 3, 5 ; *John* xii. 3, 5).

Ant, a small insect living in vast communities, referred to as little but wise (*Prov.* xxx. 24), and showing its wisdom in its orderly arrangements and its seasonable hoarding of food supplies (vi. 6-8).

Antichrist, the name occurs in Scripture only in 1 *John* ii. 18, 22, iv. 3 ; 2 *John* 7. The idea, however, was elaborately set forth in the later Old Testament books as well as in the apocryphal writings, and also in the gospels, the Apocalypse and the epistles of Paul. In *Dan.* vii. 25, xi. 36, A. is described as the supreme representative of the animal world-power as opposed to the true prince of the kingdom of God in human form. Under the figure of a decisive battle between Gog and Magog at the farthest ends of the earth, and the people of God restored from exile, *Ezek.* xxxviii. and xxxix. pictures the conflict between the powers of the world and the kingdom of God. Gog, and, in the later rabbinical literature, Armilus, are the names given to the personal Antichrist who opposes the Messianic kingdom. The final attack of hostile powers upon the Messiah or upon the people of God is described in 4 *Ezra* xiii. 33 and *Enoch* xc. 16, which attack is made under a personal leader (*Apoc. of Baruch* 40 ; 2 *Thess.* ii. and *Rev.* xiii.) In the N. T., however, the A. is not merely an adversary of Christ, but one who seeks to become a substitute for Christ. He is indeed an opposer of Christ of the worst and most dangerous type, but he endeavours to overthrow Christ by taking His place. This is the attitude of the false Christs of the gospels (*Matt.* xxiv. 21, etc.)who pretend to be Christ and to realise the Messianic mission. The A. of the Apostolic writers again presents a substitute not only for Christ's person, but also for Christ's work. It is a different plan of salvation which he proposes. The Pauline and Johannean conceptions of the A. are essentially different. In 2 *Thess.* ii. Paul evidently points to a hostile development of Judaism in the direction of a carnal conception of the Messiah which is kept in check by the firm rule of the Roman government ; whereas in *Rev.* xiii. and throughout the book, John clearly refers to the Roman power as itself the A., which again is aided by a false development of Judaism. Yet Paul and John have the same essential idea of A. which consists in the denial of the incarnation and the consequent rejection of the gospel scheme for the restoring of the union between God and man. As Moses was regarded as the type of Christ as a Prophet, Balaam, the rival of Moses, is regarded as type of the Antichrist (*Rev.* ii. 14 ; 2 *Pet.* ii. 15 ; *Jude* 11).

Antioch, the names of several cities built or rebuilt by the Seleucid kings during the 3rd and 2nd centuries B.C. Of these two are mentioned in the N. T. 1. Antioch, capital of the Seleucid empire, on the Orontes, built in end of 4th century B.C. by Seleucus Nicator, founder of the dynasty, and named by him after his father Antiochus. It was a centre of Hellenic culture, and contained a large Jewish colony with a beautiful synagogue under the protection of the later Seleucid kings. One of the earliest of the Christian communities sprang up there, and the persecuted followers of Jesus (who first in Antioch received the name of Christians, *Acts* xi. 26) flocked thither from Palestine after the death of Stephen. Barnabas taught in Antioch, afterwards assisted by Paul, and from Antioch these two started on their first missionary journey (*Acts* xiii. 4). The Antiochean

Church was in close connection with that of Jerusalem (*Acts* xi. 27, xii. 25); the Judaistic teachers too found ready access to the Christian community at Antioch (xv. 1); and on their being repudiated, it became the centre of the freer conception of Pauline Christianity. In later Christian times the episcopal chair of Antioch was honoured by such men as Ignatius and Chrysostom; while it also possessed a flourishing theological school, whose teachers did good service by opposing the extreme tendency to allegorical interpretation shown by the school of Alexandria. 2. Antioch in Pisidia (*Acts* xiii. 14, xiv. 11), important station in Paul's first missionary journey, lay in the mountainous region of Taurus, on the borders of Phrygia, founded by Seleucus Nicator, made a Roman colony by Augustus, and reckoned by the Romans in Pamphylia. It had a large and wealthy Jewish population, and Paul formed there a Christian congregation comprising both Jews and Gentiles.

Antiochus II. Theos, first of the Seleucid kings referred to but not named in Scripture, son of Antiochus I. Soter, occupied the Syrian throne B.C. 262–246. He carried on a war with Ptolemy II. Philadelphus for eight years, but in B.C. 249 was obliged to accept terms of peace and take in marriage Berenice, the daughter of Ptolemy, setting aside his wife Laodice and her children from the succession. On Ptolemy's death, Antiochus recalled his former wife, but she, indignant at his treatment of her, caused him to be poisoned, and Berenice and her son to be executed. All this is set forth in a veiled style in *Dan.* xi. 6. He was a prince of no outstanding abilities, and he owed his title "Theos" to the Milesians, whom he delivered from their tyrant Timarchus.

Antiochus III. The Great, king of Syria B.C. 223–187, son of Seleucus II. Callinicus, first Seleucid king referred to in the Jewish history in the Apocrypha (1 *Macc.* i. 10, viii. 6). During his long reign of 36 years his arms were almost invariably victorious. After holding Palestine B.C. 219–217, he was defeated by the Egyptians at Raphia, but in B.C. 203 he conquered Cœle-Syria, Phœnicia and Palestine. In B.C. 198 he gained a decisive victory over the Egyptians at Panias, and after this showed himself most favourable to the Jews. He gave his daughter Cleopatra in marriage to Ptolemy III. Euergetes, to whom he made over the conquered provinces, retaining half of the tribute of Palestine, and stipulating that half of the garrison should be Syrian troops (*Dan.* xi. 13-17). He settled two thousand Jewish families from Mesopotamia and Babylon in Phrygia and Lydia. At last Antiochus came into conflict with the Romans, by whom at Magnesia in B.C. 190 he was completely beaten and condemned to pay an almost impossible tribute (*Dan.* xi. 18; 1 *Macc.* viii. 6). Endeavouring to raise money to pay this tribute, he attempted to plunder the temple of Belus at Elymais, but was murdered by the excited mob in B.C. 187 (*Dan.* xi. 19).

Antiochus IV. Epiphanes, king of Syria B.C. 174–164, younger son of the preceding and successor of his elder brother Seleucus IV., during whose reign of eleven years he remained a hostage in Rome. Having been released on the arrival in Rome of Demetrius, the son of Seleucus, he reached Syria only to find his brother murdered and Heliodorus usurping the throne. He speedily secured himself in possession of the throne that rightfully belonged to his nephew Demetrius. He sought to set up the worship of the Greek deities throughout his empire, deposed the Jewish high priest Onias III. in favour of his brother, the Hellenizing Jason, who held office B.C. 174–171, to be displaced in turn by Menelaus, who promised more tribute and was prepared to go further in the introduction of heathen practices. In B.C. 170 the people rose against Menelaus, and Antiochus, returning from Egypt, massacred the Jews and robbed the remple (2 *Macc.* v.; 1 *Macc.* i. 20; *Dan.* xi. 28). Having been sternly ordered by the Romans to leave

Egypt alone, he turned his attention again to Palestine, B.C. 168, and, through his general Apollonius, carried on a bitter persecution, desecrating the temple, profaning the sabbath, forbidding circumcision, destroying the sacred books, forcing the Jews to eat swine's flesh and to take part in heathen sacrifices. In the end of B.C. 168 the prophecy of *Dan.* ix. 26, xi. 31, xii. 11, was fulfilled, when an idol altar was built and sacrifices offered on the place of burnt offering in the temple court (1 *Macc.* i. 54, 59). This led to the Maccabean revolt, in which the generals of Antiochus, Gorgias, and Lysias, were beaten. Driven away while attempting to rob the temple of Artemis in Elymais, he died in his flight at Tabae in Persia, in the beginning of B.C. 164, soon after the reconsecration of the temple of Jerusalem by Judas Maccabæus.

Antiochus V. Eupator, king of Syria B.C. 164–162, son of preceding and his successor in his 12th year, a mere tool in the hand of Lysias (1 *Macc.* vi. 14). Antiochus with Lysias laid siege to Jerusalem B.C. 162, but a revolution in Antioch under Philip, the proper guardian of Antiochus, obliged them to make peace and return home (1 *Macc.* vi. 28). Philip was defeated, but soon afterwards, at the instigation of his cousin Demetrius, who had now returned from his thirteen years' confinement in Rome, Antiochus, with his general Lysias, was assassinated, B.C. 162 (1 *Macc.* vii. 1 ; 2 *Macc.* xiv. 1).

Antiochus VI., son of Alexander Balas, whose general Trypho set up the child as rival king against Demetrius II., who was conquered and driven out (1 *Macc.* xi. 55). The high priest Jonathan had favoured these movements, but when Trypho began openly to seek the throne for himself, he rid himself of Jonathan's opposition by having him poisoned (1 *Macc.* xii. 39), and caused Antiochus in his 10th year to be murdered by his physician after a merely nominal reign of 3½ years (1 *Macc.* xiii. 31), B.C. 142.

Antiochus VII. Sidetes, king of Syria B.C. 138–128, brought up at Sida in Pamphylia, revolted against Trypho in B.C. 138, and as his brother Demetrius was prisoner in Parthia, he assumed the government. As soon as he felt able he began hostilities against the Jews, but his general Kendebæus was defeated by the sons of Simon (1 *Macc.* xvi. 1). During the reign of John Hyrcanus Antiochus laid siege to Jerusalem, and the Jews were obliged to agree to very disadvantageous terms of peace, B.C. 133. In campaign against the Parthians he met his death in B.C. 128 or the following year. He is the last of the Syrian kings referred to in the Apocrypha.

Antipas, son of Herod the Great and Malthace a Samaritan woman, made tetrarch of Galilee and Perea on his father's death, B.C. 4, called king by Mark (vi. 14). In A.D. 29 he divorced his wife, a daughter of the Arabian king Aretas, and took Herodias the wife of his half-brother Herod, son of the second Mariamme, at whose instigation he beheaded John the Baptist. To him as ruler of Galilee Pilate sent Christ (*Luke* xxiii. 7). Urged by his ambitious wife, he went to Rome to ask of Caligula the title of king, which had been given to Agrippa the brother of Herodias, but, in consequence of charges against him by Agrippa, he was banished to Lyons, A.D. 39, where he died. His tetrarchy was added to the territories of Agrippa.

Antipas, early Christian martyr, *Rev.* ii. 13, otherwise unknown to history; according to tradition he became a bishop and was burnt in a brazen oven under Domitian.

Antipatris, city of Palestine N.E. of Joppa, between Jerusalem and Cæsarea (*Acts* xxiii. 31), originally Capharsaba, now Kafr-Saba, rebuilt by Herod and named from his father Antipater. A bishop of Antipatris sat in the Council of Chalcedon A.D. 451.

Apamea, a Syrian city so named in Latin Vulgate of *Judith* iii. 14, on the Orontes.

Apelles, a Christian at Rome, whom Paul (*Rom.* xvi. 10) styles "approved in Christ;" by tradition a bishop of Smyrna or Heraclea.

Apes were brought to Palestine by Solomon's ships from the south of

Arabia (1 *Kings* x. 22; 2 *Chron.* ix. 21).

Apharsathchites, *Ezra* iv. 9, v. 6, vi. 6; name of a people subject to the Assyrians, settled by Asnapper or Esarhaddon in Samaria.

Apharsites, *Ezra* iv. 9, supposed by Bertheau to be Persians, joined with others in writing to Artaxerxes against the rebuilding of Jerusalem by Zerubbabel.

Aphek ("stronghold") name of several places. 1. A place in Judah near Mizpeh (1 *Sam.* iv. 1, vii. 7, 12), the camp of the Philistines, who had come down the valley which opens there. 2. A place in the valley of Jezreel near Shunem (1 *Sam.* xxix. 1, xxviii. 4). 3. A place east of the Jordan on the Lake of Tiberias, at mouth of valley leading to Damascus, where Ahab defeated the Syrians under Benhadad (1 *Kings* xx. 23). 4. A town in the northernmost coast of Asher (*Josh.* xiii. 4, ix. 30), from which the heathen inhabitants were not expelled (*Jud.* i. 31).

Aphekah (*Josh.* xv. 53), a city in the mountains of Judah.

Apherima (1 *Macc.* xi. 34), probably a Greek modification of Ephraim, one of the three provinces of Samaria which with Judea was freed from tribute by Demetrius, B.C. 146.

Apocalypse, see *Revelation*.

Apocrypha of the Old Testament. —This name is not properly given to all the books outside of the Jewish canon which more or less widely circulated among the Jews, *e.g.* The Book of Jubilees, The Book of Enoch, The Ascension of Isaiah, etc.; but only to those books which, though excluded from the canon, were recommended to be read, and as such reproduced in the LXX. They were fourteen in number: Third and Fourth Ezra, Tobit, Judith, Additions to Esther, Daniel, The Wisdom of Solomon, Ben Sirach, Baruch, Prayer of Manasseh, First and Second Maccabees. Each book will be described under its own name.

Apocrypha of the New Testament. —This name is sometimes given to works of the Apostolic Fathers, *e.g.* The First Epistle of Clement included in the *Codex Alexandrinus*, and others quoted by early writers as Scripture. Many apocryphal gospels, as well as the Acts of Peter and Paul, and the Preaching of Peter, are known now only by name. Several of these works dealt only with portions of Christ's life, *e.g.* The Gospel of the Infancy and the Gesta Pilati. Extant Apocryphal Gospels, Acts, Epistles and Apocalypses, and fragments have been collected in *Clarke's Ante-Nicene Library*, vol. xvi., and most completely in Lipsius, *Die apok. Apostelgesch. und Apostellegenden*, 1883.

Apollonia, a city of Macedonia (*Acts* xvii. 1) which Paul passed through on his way from Philippi to Thessalonica, in A.D. 54.

Apollonius. 1. Son of Thraseus, governor under Seleucus IV. Philopator, of Cœle-Syria and Phœnicia, who being told by Simon, governor of the temple, of the treasures hidden there, urged the king to rob the temple, which was prevented by a miracle (2 *Macc.* iii. 4–40). 2. Son of Menestheus, sent by Antiochus IV. Epiphanes on embassy to Egypt (2 *Macc.* iv. 21), who was also, in all probability, sent by the governor of Samaria as general against Judea in B.C. 166, and was slain by Judas Maccabæus (1 *Macc.* iii. 10). 3. Son of Genæus, commander in Palestine under Antiochus V. Eupator, an oppressor of the Jews (2 *Macc.* xii. 2). 4. A governor of Cœle-Syria, who joined Demetrius II. against Alexander Balas, and fought unsuccessfully with Jonathan the high priest (1 *Macc.* x. 67).

Apollos, contraction for Apollonius, name of a Christian teacher mentioned first in *Acts* xviii. 24, and last in *Titus* iii. 18. He was a learned and eloquent Jew of Alexandria, whose cultured and philosophic preaching led to the formation of a wisdom-party in Corinth (1 *Cor.* i. 12, 19). While trusted and commended by Paul, he everywhere manifests decided independence. Luther, followed by several moderns, conjectured that he might be the author of the Epistle to the Hebrews.

Apollyon, "Destroyer," Greek equivalent to Hebrew "Abaddon," the angel of the bottomless pit (*Rev.* ix. 11).

Apostle, the designation first of all given to the twelve men chosen by Christ (*Luke* vi. 13, 14). Except in Revelation, where the "Twelve Apostles of the Lamb" is a symbolical phrase, the name is not restricted to the twelve. Not only Paul, but others receive the name (1 *Cor.* xv. 5, 7; *Rom.* xvi. 7; 1 *Thess.* ii. 6; *Acts* xiii. 2, xvi. 4). They required to be witnesses of Christ's resurrection, and to have high spiritual gifts and supernatural powers. Like the N. T. prophets they held no local position.

Apothecary, in *Exod.* xxx. 25, 35, xxxvii. 29, properly "perfumer"; in *Ecclus.* xxxviii. 7, a dealer in medicines and healing ointments.

Apphia, *Philem.* 2, probably Philemon's wife.

Appii Forum, *Acts* xxviii. 15, about forty miles from Rome, where the Roman Christians met Paul as he was being brought to the city.

Apple-tree, rendering given of Hebrew *Tappuach* in *Joel* i. 12; *Song of Sol.* ii. 3, vii. 8, common fruit-tree of Palestine, thought to be not an apple, but apricot or orange. The word means something swelling.

Aquila, a Jew, of the same craft as Paul and working with him in Corinth, whither he and his wife had gone from Rome owing to the decree of Claudius. He and his wife Priscilla taught Apollos the truth of Christian faith (*Acts* xviii.). They returned to Rome, but during Paul's Roman imprisonment they were at Ephesus (2 *Tim.* iv. 14).

Ar, the old capital of Moab, on the northern border, in the valley of the Arnon, burnt by Sihon king of the Amorites (*Num.* xxi. 26). It was called by the Greeks "Rabbath Moab" and Areopolis, and was destroyed by earthquake B.C. 342.

Arab, town in mountains of Judah (*Josh.* xv. 52), birthplace of one of David's mighty men, Paarai the Arbite (2 *Sam.* xxiii. 35).

Arabah, *Josh.* xviii. 18, the low tract of desert land south of the Dead Sea.

Arabia, in early O. T. writers is referred to only under names of separate tribes, and its inhabitants are Ishmaelites, sons of the East (*Gen.* xxxvii. 25; *Judges* viii. 24; *Job* i. 3). In later times the name is used of North or Desert Arabia and *Arabia Petrea* (*Jer.* xxv. 24; *Ezek.* xxvii. 21; *Isa.* xiii. 30, xxi. 13). The inhabitants were a Semitic race (*Gen.* x. 26, xxv. 2), of nomadic habits (*Isa.* xiii. 20; *Jer.* xlix. 39). The Midianites or Northern Arabs, called also Ishmaelites, were in early times brought into connection with the Israelites (*Gen.* xxxvii. 28, xxv. 28). With the Amalekites and other Arabian tribes they were conquered and driven out by Gideon (*Judges* vi.–viii.). The Southern Arabians or Sabeans were in friendly relations with Israel, and their queen visited Solomon (1 *Kings* x.). The Arabians mentioned in 2 *Chron.* xvii. 15 along with Philistines as tributary to Jehoshaphat, and in xxi. 16 as allies of Philistines and Ethopians against Jehoram of Judah, and then in xxvi. 7 as conquered by Uzziah, were those occupying the middle of peninsula. In New Testament times the intercourse which Jews had with Arabia is shown by the presence of Jews from A. at the great Pentecost, and Paul's retiring thither (*Acts* ii. 10; *Gal.* i. 17). This also explains the knowledge which Arabians, and especially Mohammed, had of the Jewish religion and history.

Arad, residence of a Canaanite king, in S.W. of wilderness of Judah (*Num.* xxi. 1, xxxiii. 40 A.V. "king Arad" should be "of Arad," as in *Josh.* xii. 14; *Judges* i. 16), twenty Roman miles S. of Hebron.

Aram, in the O. T. and Assyrian inscriptions a Semitic race occupying Mesopotamia, and spreading as far as Armenia. How loosely the name was applied even in early times is seen from this, that although Abraham and the Hebrew race were descended from Arphachshad, yet Laban is called an Aramean (A.V. Syrian), probably because the Arameans ultimately became the dominant race in that district (*Gen.* xxv. 20). They are described in *Amos* ix. 7 as having come originally from Kir, but whether this is Kurdistan in Northern Armenia is uncertain. A king of Aram, Chushan-

rishathaim, in the times of the Judges oppressed Israel, and was overcome by Othniel (*Judges* iii. 8). The Aramean language was widely known even in the time of Hezekiah (2 *Kings* xviii. 26), and remnants of it are still extant in the so-called Chaldee sections of Ezra and Daniel.

Ararat, the district around the Araxes in Armenia, bounded on the S. by the mountain range where the ark is said to have rested (*Gen.* viii. 4). Also in the Araxes valley the oleaster grows, which fits in with the story of the olive branch. To this land the patricide sons of Sennacherib fled (2 *Kings* xix. 37).

Araunah, a Jebusite in Jerusalem, who gave David his threshing floor as site for temple (2 *Sam.* xxiv. 16), called Ornan in 1 *Chron.* xxi. 15.

Arbela, N.W. of Tiberias, not far from the lake of Gennesareth, near which were caves where the Galilean robbers concealed themselves. It was the native place of the famous Rabbi Nittai, who is said to have built a synagogue there.

Archelaus, son of Herod the Great and the Samaritan Malthace, educated at Rome, and by his father's last will made chief heir. Augustus confirmed his appointment as ethnarch of Judea, Samaria and Idumea, and he was ruler when Joseph and Mary returned from Egypt (*Matt.* ii. 22). His reign was tyrannical, and his marriage with Glaphyra, widow of his brother Alexander, gave offence to the Jews. The Jewish nobles accused him to Augustus, who caused him to be banished to Vienne in Gaul, A.D. 6, after a reign of nine years.

Archippus, probably son of Philemon and Apphia, chief pastor of Colosse or Laodicea, urged by Paul to give heed to his ministerial work (*Col.* iv. 17; *Philem.* 2).

Areopagus, the ancient court of justice in Athens, so called from Mars' Hill, N.W. of the Acropolis, where its sittings were held. On this hill Paul addressed the Athenians, and his most distinguished convert Dionysius bears the name of the Areopagite (*Acts* xvii. 19, 34).

Arĕtas, name of kings of Nabatæan kingdom with Petra as its capital, finally reduced to a Roman province only under Trajan, A.D. 105. Two of this name are mentioned in the Bible. 1. A contemporary of the high priest Jesus, B.C. 170 (2 *Macc.* v. 8). 2. Contemporary and father-in-law of Herod Antipas, who, enraged by his daughter's divorce in favour of Herodias, and by disputes about boundaries, in A.D. 36, during the absence of Vitellius, governor of Syria, attacked and defeated Antipas, and escaped punishment by the opportune death of Tiberius. When Paul was in Damascus, three years after his conversion, that city was under Aretas (2 *Cor.* xi. 32), gifted to him probably by the Emperor Caligula, as we have no coins of Roman Emperors in Damascus between Tiberius and Nero, A.D. 37–54.

Areus, a Spartan king, B.C. 309–265, who wrote a letter to the high priest Onias I. B.C. 323–300 (*Macc.* xii. 7, 19), where the name is variously given as Darius and Oniares.

Argob, part of Bashan, comprising sixty strong cities of Jair, son of Manasseh (*Deut.* iii. 4; 1 *Kings* iv. 13), called Bashan-havoth-jair (*Deut.* iii. 14), between the Upper Jordan and the Hauran, E. of Lakes Merom and Gennesareth.—Also a friend of Pekahiah, slain with him by Pekah (2 *Kings* xv. 25).

Ariarathes V. Philopator, king of Cappadocia B.C. 162–130, mentioned in 1 *Macc.* xv. 22.

Arieh ("lion"), probably one of the guard of Pekahiah, slain with him by Pekah in the palace of Samaria (2 *Kings* xv. 25).

Ariel in Hebrew both "Lion of God" and "Hearth of God." In former sense, name of a family in Gad (*Num.* xxvi. 17), and of a chief in Ezra's time (*Ezra* viii. 16), and also appellative of heroes (2 *Sam.* xxiii. 20; 1 *Chron.* xi. 22, "lionlike men."). In the latter sense applied to Jerusalem (*Isa.* xxix. 1), to the altar of burnt offering (*Ezek.* xliii. 15).

Arimathea, probably the same as Ramathaim, *Nebi-Samwîl,* five or six

miles N.W. of Jerusalem, residence of Joseph who buried the body of Jesus (*Matt.* xxvii. 57).

Arioch ("Servant of the moon god"), one of the four kings who attacked the five in the vale of Siddim. His country, Ellasar, lay south of Assyria, between the Tigris and Euphrates. He was vassal king under Chedorlaomer, and son of a king (Kudur-Mabug) of the same Babylonian-Elamite dynasty.

Aristarchus, of Thessalonica, companion of Paul on third missionary journey, seized in the tumult at Ephesus, afterwards proceeded with Paul from Greece into Asia (*Acts* xix. 29, xx. 4), joined Paul on voyage to Rome and with him there (*Acts* xxvii. 2; *Col.* iv. 11; *Philem.* 24).

Aristobulus. 1. Alexandrine Jew at Egyptian court, to whom the Jews at Jerusalem wrote a letter (2 *Macc.* i. 10), B.C. 124. 2. A Roman, the Christian members of whose household are saluted by Paul (*Rom.* xvi. 10), not himself greeted probably because already dead or not a Christian. The legend that makes him one of the seventy disciples and missionary to Britain is devoid of all probability.

Ark of Noah, the huge chest (in the legend of the maritime Babylonians a ship), 300 cubits by 50 broad and 30 high, built of Gopher wood by Noah in 120 years (*Gen.* vi. 3), in which representatives of animal species were saved during the great flood (*Gen.* vi.–viii.).

Ark of the Covenant, a box of acacia wood, covered within and without with gold, $2\frac{1}{2}$ cubits long, $1\frac{1}{2}$ broad and high, and containing the stone tables with the ten commandments, the pot of manna, and Aaron's rod (*Heb.* ix. 4). In the tabernacle and temple it stood in the Holy Place. On its golden lid, the Mercy Seat, stood the cherubim, and there was manifested the Shechinah, the visible glory of God. It was still existing in the 18th year of Josiah's reign (2 *Chron.* xxxv. 3).

Arkites (*Gen.* x. 17; 1 *Chron.* i. 15), Canaanites, inhabitants and founders of Phœnician city Arka, afterwards Cæsarea in Lebanon, a strong town conquered by Crusaders, A.D. 1138.

Armageddon, scene of the decisive battle between the kings of the earth and God (*Rev.* xvi. 16). The name contains a reminiscence of the battle of the Caananite kings with Israel (*Judges* v. 19). Megiddo was distinctively a place of slaughter.

Armenia, mountainous region of Western Asia, bounded on north by Caucasus, on south by Mesopotamia and Assyria, reaching the left bank of the Tigris, on the east reaching to the right bank of the Araxes, and on the west to Taurus and the Black Sea. It produced a famous breed of horses for the Phœnician and Persian markets (*Ezek.* xxvii. 14, Togarmah being the chief seat of the traffic). Though Armenia is not itself named in Scripture, its three provinces are: Ararat (*Gen.* viii. 4; 2 *Kings* xix. 37; *Isa.* xxxvii. 38; *Jer.* li. 27), Minni (*Jer.* li. 27), and Togarmah (*Gen.* x. 3; 1 *Chron.* i. 6; *Ezek.* xxvii. 14, xxxvii. 6). The race is Japhetic and not Semitic.

Arnon, river, once boundary between Moabite and Amorite territory (*Num.* xxi. 13, 36), then southern border of Reuben (xxi. 21), empties into the Dead Sea opposite Engedi.

Aroer. 1. City in the south of Judah (1 *Sam.* xxx. 28; 1 *Chron.* xi. 44). 2. City of Amorites on Arnon, then frontier against Moab (*Josh.* xii. 2; *Judges* xi. 26), afterwards under Moab (*Jer.* xlviii. 19). 3. City of Gad on the Jabbok, E. of Rabbath-Ammon (*Josh.* xiii. 25; 2 *Sam.* xxiv. 5).

Arpad, city of Syria near Hamath, with its own king (2 *Kings* xviii. 35), conquered by Sennacherib, after overthrow of Assyria regained independence (*Jer.* xlix. 24), but afterwards became wholly lost to view.

Arphaxad. 1. Son of Shem, and ancestor of Abraham (*Gen.* x. 12, xi. 10; 1 *Chron.* i. 17), whose descendants settled Arrapachitis in Northern Assyria. 2. Median king at Ecbatana, contemporary of Nebuchadnezzar, in *Judith* i. 1 clearly unhistorical, and suggested, like the name of Arioch in *v.* 6, by the genealogical table of Genesis.

Arsaces, the Parthian king who took Demetrius II. Nicator prisoner

(1 *Macc.* xiv. 2). Properly Mithridates I., as Arsaces was common name of Parthian and Median dynasty,—Arsacidæ.

Artaxerxes, name of three kings of Achæmenidean dynasty. The one referred to in the Bible (*Ezra* iv., vi., viii.; *Neh.* ii., v., xiii.) is A. I. Longimanus, successor of Xerxes or Ahasuerus, B.C. 465–424. Under him Ezra, and afterwards Nehemiah, led back colonies of Jews from Babylon and rebuilt Jerusalem.

Artemas, companion of Paul (*Tit.* iii. 12); afterwards, according to tradition, bishop of Lystra.

Aruboth, capital of one of the twelve districts for the collecting of taxes under Solomon (1 *Kings* iv. 10), probably in Judah.

Arumah, residence of Abimelech, near Shechem (*Judges* ix. 41), probably = Ruma, birthplace of Jehoiakim's mother (2 *Kings* xxiii. 36).

Arvadites, northernmost of Canaanitish tribes (*Gen.* x. 18), occupying the small island Aradus, on Phœnician coast, N. of Tripolis, whither they, as well as the Tyrians, had come to from the Persian Gulf; referred to, *Ezek.* xxvii. 8, 11, as a seafaring people. They fell under the Roman sway (1 *Macc.* xv. 22).

Arza, steward of Elah, king of Israel, in whose house at Tirzah the king was slain by Zimri (1 *Kings* xvi. 9).

Asa, king of Judah, B.C. 955–914, great reformer, removed his grandmother Maachah from her rank as queen-mother because of her patronage of idol worship; fought against Baasha of Israel, defeated an Egyptian army of 1,000,000 men, under their king Zerah, by birth an Ethiopian, and strengthened the fortifications of his country (1 *Kings* xv. 9–24; 2 *Chron.* xiv.–xvi.).

Asahel. 1. Son of Zeruiah, David's sister, brother of Joel (2 *Sam.* ii. 18, xxiii. 24), swift of foot, slain by Abner. 2. A Levite (2 *Chron.* xvii. 8). 3. One of the overseers of tithes appointed by Hezekiah (2 *Chron.* xxxi. 13).

Asan, a Levitical city (*Josh.* xxi. 16 wrongly read Ain; 1 *Chron.* vi. 59, "Ashan") in Judah (*Josh.* xv. 42) in the extreme south of the Shephela.

Asaph, with Heman and Ethan, chief musician under David, to whom twelve Psalms are ascribed, l., lxxiii.–lxxxiii. He was probably leader of a choir, and founder of a musical guild, the sons of Asaph.

Asenath, wife of Joseph, daughter of Potipherah, priest in On or Heliopolis (*Gen.* xli. 45).

Ashdod, city of Anakim, one of five Philistine cities and centre of Dagon worship (*Josh.* xi. 22, xiii. 3; 1 *Sam.* v. 1, vi. 17; 1 *Macc.* x. 83, xi. 4); assigned to Judah, but never possessed (*Amos* i. 8; *Neh.* iv. 7), though its wall was broken down by Uzziah (2 *Chron.* xxvi. 6). Lying on the Jewish frontier it was strategically important during war with Egypt. It was finally conquered by Assyria, and so *Jer.* xxv. 20 speaks of "the remnant of Ashdod." It was twice conquered in time of Maccabees (1 *Macc.* v. 68, x. 84, xi. 4), and restored by Gabinius B.C. 55. In N. T. it is called Azotus.

Asher. 1. Son of Jacob by Zilpah; and tribe of Israel descended from him occupying a small but fruitful (wine and olive bearing) district, in what came to be known as Galilee, reaching south to Carmel and north to Sidon, which city, as well as Tyre, had been assigned but never possessed by the tribe. 2. A city near Shechem in territory of Manasseh (*Josh.* xvii. 7).

Ashera, "the grove" another name for Ashteroth, as is seen from the parallels *Judges* ii. 13, and iii. 7, and for the coupling of Baalim and Asherath in *Judges* vi. 28; 1 *Kings* xviii. 19; 2 *Kings* xxiii. 4. A graven image of the Ashera is only once mentioned (2 *Kings* xxi. 7). Not groves but pillars (rootless stems planted in the earth) were consecrated to her, as is seen from their being placed along-side the stone statues of Baal under every green tree (1 *Kings* xiv. 23; *Isa.* xvii. 8, xxvii. 9).

Ashima, idol of Hamathites settled in Samaria (2 *Kings* xvii. 30) of which nothing is known.

Ashkelon, one of five Philistine cities assigned to Judah and conquered but not permanently held (*Josh.* xiii. 3,

xv. ; *Judges* i. 18) ; centre of worship of Derceto, twice conquered by Jonathan the Maccabee (1 *Macc.* x. 86, xi. 60). It was the birthplace of Herod the Great, beautified by him, and subsequently residence of his sister Salome.

Ashkenaz, son of Gomer and grandson of Japhet (*Gen.* x. 3 ; 1 *Chron.* i. 6), as brother of Togarmah settled probably near the Armenians about Black or Caspian Sea, and so *Jer.* li. 27 joins A. with Ararat and Minni.

Ashnah (*Josh.* xv. 33, 43), name of two different cities both in the low country of Judah.

Ashtaroth, plural form like Baalim, Elohim, pointing to original abstract signification of the word, Canaanitish female deity alongside of Baal, called in Assyrian inscriptions Ishtar, among Sabians and in South Arabia, Athtar. As moon goddess called the queen of heaven (*Jer.* vii. 18, xliv. 17), and specially worshipped by women ; represented as horned, and an object of worship as early as Abraham's time (*Gen.* xiv. 5), where a town of the Rephidim bears the name A. Karnaim, "the two-horned"). Yet she is to be regarded as moon-goddess, just as Baal is sun-god, in the wider sense of nature deity, these heavenly bodies representing the forces of nature. The closeness of relation between Baal and Astarte led to the representation of a Hermaphrodite deity, a trace of which appears in the ἡ Βάαλ of the LXX. in *Hos.* ii. 8 ; *Zeph.* i. 4, and in N. T. *Rom.* xi. 4. The interchange of clothing by men and women which formed part of the obscene worship of Baal-A. was forbidden, *Deut.* xxii. 5.

Ashteroth or **Ashteroth-Karnaim** (in 1 *Macc.* v. 26, 43 simply Karnaim), the same as Beesthra (*i.e.* temple of Astarte), *Josh.* xxi. 27, afterwards Bostra, city of Rephidim conquered by Chedorlaomer (*Gen.* xiv. 5), afterwards residence of Og king of Bashan (*Deut.* i. 5 ; *Josh.* ix. 12), assigned to Manasseh, and afterwards given to the Levites (*Josh.* xiii. 31, xxi. 27).

Asia, in Bible used not of the continent, but in narrower sense. In the Maccabean age it was applied to the Seleucid empire (1 *Macc.* viii. 6, xi. 13, xii. 39, xiii. 32 ; 2 *Macc.* iii. 3, x. 24). In N. T. it means the Roman province, administered from B.C. 27 by proprætors, with Ephesus as capital, and including Laodicea, Sardis, Philadelphia, Smyrna, Pergamon, Adramyttium, Apollonia, Tralles, Synnada, well known from Paul's Epistles, the Revelation of John, and early Christian Church history. In *Acts* ii. 9, xvi. 6, A. excludes Phrygia, and so embraces only Caria, Lydia and Mysia.

Asiarchs, officials appointed by the several communities of the province of Asia which took part in the annual games, and regarded as a sort of priesthood for the celebration of the worship of the Roman emperor. They were expected to defray the cost of the entertainments. They formed a college with a president at its head. Though an annual office, all who had held it constituted a sort of aristocracy ; individuals were often re-elected and the office was held in the family through successive generations. Certain of them ("chiefs of Asia," A.V., *Acts* xix. 31) urged Paul not to trust himself among the raging mob in Ephesus.

Asmodeus, a demon who slew seven husbands of Sarah, daughter of Raguel, at Rages, chased away by Tobias with the smoke of the liver of the fish by the advice of the angel, by whom also he was bound in the furthest part of Egypt whither he had fled (*Tobit* ii. 8, vi.–viii.)

Asnapper (*Ezra* iv. 10), regarded by some as another name for Esarhaddon, more probably an officer under that monarch, to whom was entrusted the planting of the Samaritan colony.

Asp (Heb. *pethen*), a poisonous serpent (*Deut.* xxxii. 33 ; *Job* xx. 14 ; *Isa.* xi. 8), and as symbol of cunning with the lion (*shakal*) as symbol of violence, in *Ps.* xci. 13.

Aspar, a brook in the wilderness of Tekoa, to which Jonathan fled after his defeat by Bacchides (1 *Macc.* ix. 33).

Asphalt, pitch or hardened bitumen, dug for in vale of Siddim (*Gen.* xiv. 10), used as mortar in building tower of Babel (*Gen.* xi. 3), by Moses' mother to make ark of rushes water-tight

(*Exod.* ii. 3), and in Egypt as ingredient in the embalming compound.

Asriel (*Josh.* xvii. 2, and Ashriel 1 *Chron.* vii. 14) ancestor of W. Jordanic family of Manassites, descended from Aramean concubine of Manasseh; a son of Gilead, and grandson of Machir (*Num.* xxvi. 29) who (according to LXX. *Gen.* xlvi. 20) was the concubine's son.

Ass, in earliest times highly prized in the East, more enduring and surefooted than the horse, but as refusing to drink anything but pure water, less useful in desert than the camel. It was common beast of burden in patriarchal times, and even after large importations of horses in Solomon's time, still most largely used by the Jews. Those returning from the Babylonian exile had 6,720 asses, 736 horses and 245 mules (*Ezra* i. 66; *Neh.* vii. 68). In later times warriors rode on horses, and so the ass became the symbol of peace (*Zech.* ix. 9.) The "lading asses" (*Neh.* xiii. 15) used for carrying merchandise and labouring in the fields were smaller than those for riding. It was an unclean animal among Jews, and so forbidden as food (so too in Koran), hence the use of asses' flesh represents the sore pressure of famine in Samaria (2 *Kings* vi. 25).

Asshurim, descendants of Dedan, brother of Sheba, and therefore grandson of Abraham and his wife Keturah (*Gen.* xxv. 3), named as traders along with the Sabeans (*Ezek.* xxvii. 33). The Ashurites of 2 *Sam.* ii. 9 are rather Geshurites.

Assos, city in S.W. of Troas, on a high rock in Gulf of Adramyttium, visited by Paul on his last journey to Jerusalem, on his way from Troas to Mitylene (*Acts* xx. 13).

Assyria, Asshur. A great oriental empire, founded originally by a colony from Babylon about B.C. 1450, whose ancient capital on the W. bank of Tigris was Asur, so called from chief deity, and afterwards Nineveh, further north on the E. bank of the river. The empire was bounded on N. by Armenia, on S. by the little Zab, on E. by Media, while on the W. it extended a little beyond the Tigris. During the period of Assyria's highest prosperity B.C. 900–650, it included parts of Media and Armenia, and extended even as far as the Mediterranean and Cilicia, embracing what was afterwards called Syria. Assyria, including Babylon, is called the "land of Nimrod" (*Micah* v. 5, comp. *Gen.* ix. 9, 10). About B.C. 1300 Babylon was made tributary, and when it revolted was again reduced by Tiglath Pileser I., B.C. 1130. The great monarchs of A. mixed up in the history of Israel, are Tiglath Pileser II. or Pul, B.C. 745–728 (2 *Kings* xv. 29, xvi. 7), and Sennacherib B.C. 705–682 (2 *Kings* xviii.–xix.). The inhabitants were a Semitic branch of the Caucasian family (*Gen.* x. 22). Layard in 1843 discovered clay cylinders with inscriptions which Hincks, 1849, Rawlinson, 1851, with Schrader and many others, have laboured to decipher. They have found the language to be syllabaric and ideographic, not alphabetic. It had been originally hieroglyphic, and came to them from the earlier Accadian or Turanian inhabitants. Their worship was astral, combined with prominent recognition of the distinctions of male and female. Asur, "the good God," took the first place instead of the old Babylonian Il. In Nebuchadnezzar's time Merodach and Nebo divided the supremacy (*Isa.* xlvi. 1; *Jer.* l. 2, li. 44).

Astrologers, who foretold coming events and interpreted dreams by studying the stars, not found in Israel, but in Chaldea and Babylon (*Isa.* xlvii. 13; *Dan.* ii. 27, iv. 4, v. 7, 11), not condemned like other superstitious soothsayers, because the "signs of the heavens" were regarded as from God (*Jer.* x. 2), and the heavenly bodies were for signs (*Gen.* i. 14).

Astyages, in the Apocryphal "Bel and the Dragon," the predecessor of king Cyrus. He was king of the Medes B.C. 595–559, when his grandson Cyrus founded the Persian empire, took A. prisoner, and ended the Median empire.

Atad, a threshing-floor at Abel Mizraim, scene of seven days' mourning for Jacob (*Gen.* l. 10).

Ataroth, "Crown." 1. Several cities

on the W. of the Jordan (*Josh.* xvi. 2, 7, xviii. 13; 1 *Chron.* ii. 54, Ataroth-Beth-Joab = Crown of the house of Joab). 2. East of Jordan, a city of Gad (*Num.* xxxii. 3, 34) and an unknown Ataroth Shophan (xxxiii. 35).

Atergatis, another name for Ashteroth, or Astarte, whose temple of Karnaim is referred to 1 *Macc.* v. 43; and 2 *Macc.* xii. 26.

Athaliah, daughter of Ahab and Jezebel, wife of Jehoram of Judah, zealous patroness of Baal-worship, and infamous for cruelty, exercising supreme authority during reigns of Jehoram and her son Ahaziah, on whose death by Jehu she endeavoured to secure the government by the murder of all the royal family, only Ahaziah's youngest son, Joash, escaping, who in his 7th year, in B.C. 884 was proclaimed king, when A. was slain (2 *Ki.* viii.–xi.).

Athenobius, friend of Syrian king Antiochus VII. Sidetes, entrusted with a mission to Simon Maccabæus, about the surrender of the citadel of Jerusalem (1 *Macc.* xv. 21, 32, 35).

Athens, famous capital of Attica, mentioned in 2 *Macc.* ix. 15, where Antiochus Epiphanes promises to bestow privileges upon Jerusalem as great as those of Athens. St. Paul preached in synagogue there, and then addressed Epicureans, Stoics, and others on Mars' Hill (*Acts* xvii. 15, see 1 *Thess.* iii. 1). The altar to the Unknown God noticed by Paul is said to have been built by advice of Epimenides to secure the city's deliverance from a plague.

Atonement, Day of (*Lev.* xvi. 29, xxiii. 26), the 10th day of 7th month, when the high priest went into the holiest of all, and made expiation for the people by sprinkling of blood.

Attalia, seaport of Pamphylia, built by Attalus II. Philadelphus, whence Paul, after leaving Perga on his second missionary journey, took ship for Antioch (*Acts* xiv. 25).

Attalus II. Philadelphus, king of Pergamum, B.C. 159–138, to whom the Romans in B.C. 140 addressed a decree in favour of the Jews (1 *Macc.* xv. 22).

Augustus, first Roman emperor, B.C. 31 to A.D. 14, mentioned in *Luke* ii. 1. Though no lover of Jews, yet for political reasons he dealt gently with them, and bore the cost of sacrifices in the temple at Jerusalem.

Ava (2 *Kings* xvii. 24) and Ivah (2 *Kings* xviii. 34, etc.), city named with Hamath, Sepharvaim, Arpad, etc., as conquered cities of Babylon, whose inhabitants were placed in Samaria.

Aven, a plain in neighbourhood of Damascus (*Amos* i. 5), the Syrian Heliopolis, now Baalbec in Cœle-Syria. The A. of *Ezek.* xxx. 17, is properly On, the Egyptian Heliopolis. The A. of *Hos.* x. 8 is Bethaven.

Avim, a city of Benjamin (*Josh.* xviii. 33), probably the same as Ai (*Josh.* xii. 9).

Avites (called in *Deut.* ii. 23, *Avims*), a race dwelling near Gaza, but oppressed and ultimately exterminated by the Philistines, of whom remnants continued to exist down to the end of Joshua's life (*Josh.* xiii. 3).

Avith, a chief city of Edom, residence of the ruling prince Hadad (*Gen.* xxxvi. 35; 1 *Chron.* i. 46).

Azariah ("help of Jehovah"). 1. Son of Zadoc, chief officer, probably high priest, under Solomon (1 *Kings* vi. 2). 2. Son of Nathan, one of twelve officers of Solomon (1 *Kings* iv. 5). 3. Prophet, son of Oded, encouraged Asa in his reforms (2 *Chron.* xv. 1). 4. Two sons of Jehoshaphat, slain by their brother Jehoram (2 *Chron.* xxi. 2). 5. King Uzziah. 6. High priest under Uzziah (2 *Chron.* xxvi. 17). 7. High priest under Hezekiah (2 *Chron.* xxxi. 10). 8. One of the three friends of Daniel, called in Babylon Abednego (*Dan.* i. 6, etc.) 9. The angel who accompanied and aided Tobias (*Tobit* v. 19, vi. 8, ix. 1).

Azazel (*Lev.* xvi. 8, 10, 26) to whom the scapegoat on the Day of Atonement is said to be sent, an evil spirit in wilderness to whom the goat is an expiation, like the Typhon of Egypt. See Keil, *Biblical Archæology* vol. ii., pp. 43–45.

Azekah, city of Judah, E. of Ephesdammim (1 *Sam.* xvii. 1), fortified by Rehoboam (2 *Chron.* xi. 9), attacked by Nebuchadnezzar (*Jer.* xxxiv. 7), and repeopled after the exile (*Neh.* xi. 30).

Azem, city in S.W. of Judah, given

to Simeonites (*Josh.* xv. 29, xix. 3; called Ezem in 1 *Chron.* iv. 29).

Azmon, city in S. border of Canaan, belonging to Judah (*Num.* xxxiv. 4; *Josh.* xv. 4).

Aznoth-Tabor ("ears or peak of T."), town on S. border of Naphtali (*Josh.* xix. 34), close by Tabor, on a plain near Sepphoris.

Azotus, name of Ashdod in Greek times (*Acts* viii. 40), whither Philip was taken after his meeting with the eunuch.

B.

Baal, "lord," but never (except in occasional naming of places, as in 2 *Sam.* v. 20) applied by Hebrews to God; principal god of heathen Semites of the northern branch, called *Baal* by Canaanites, including Phœnicians, and so found in names like Hannibal ("grace of B."), *Beel* by Aramæans as in Beelzebub, and *Bel* by Babylonians and Assyrians (*Isa.* xlvi. 1; *Jer.* l. 2). Of the Canaanitish deities only B. and his female counterpart, Ashtaroth, are mentioned in the O. T. as affecting the religious life of Israel. These as affording a full symbolical representation of the powers of nature constituted a multiform deity out of which an immense variety of subordinate deities were created, according as one aspect or other of power, moral, spiritual or physical was made prominent. B. was especially the Sun-god. The "images" alongside of the Ashera (*Isa.* xvii. 8, xxvii. 9; 2 *Chron.* xxxiv. 4) are sun columns, and Tammuz (*Ezek.* viii. 14) is simply B. as sun-god, as are also the Moabite Chemosh and the Ammonite Moloch. As god of covenants he is called B.-berith (*Judges* viii. 33), and at Ekron, as delivering from the plague of flies, Baal-zebub (2 *Kings* i. 2). Baal-Peor indicates in some way the licentious side of his worship and the orgies connected therewith (*Num.* xxv. 3, 5). That the most horrid and unnatural vices were practised in connection with it is seen from 1 *Kings* xiv. 24, and the express prohibition by the Mosaic law of that unnatural vice thus practised (*Lev.* xx. 13). Among the Canaanites human sacrifices were commonly offered to B. In Israel his worship was systematically set up by Ahab under the influence of the Sidonian Jezebel, and revived at intervals both in Israel and in Judah till the exile, after which there was no falling away to idols.

Baal, city in S. of Judah, same as Baalath-Beer (1 *Chron.* iv. 33).

Baalah. 1. Another name of Kirjath-jearim (*Josh.* xv. 9, 10; 1 *Chron.* xiii. 6). 2. A mount in N.W. border of Judah, between Ekron and Jabneel (*Josh.* xv. 11). 3. City in S.W. of Judah (*Josh.* xv. 29; Balah in xix. 3, and Bilhah in 1 *Chron.* iv. 29).

Baalath, town in Dan (*Josh.* xix. 44), mentioned with Gezer, Tadmor, and Beth-horon as store cities of Solomon (1 *Kings* ix. 18; 2 *Chron.* viii. 6).

Baalath-Beer (*Josh.* xix. 8), also simply Baal (1 *Chron.* iv. 33), city in extreme S. of Judah, given to Simeonites, same as Ramoth-Negeb (1 *Sam.* xxx. 27).

Baal-Gad, *i.e.* where Baal was worshipped as the god of fortune (*Isa.* lxv. 11), northernmost limit of Joshua's conquests, in the valley of Lebanon under Hermon (*Josh.* xi. 17, xii. 7), identified with the present Banias, where the Pan worship had taken the place of that of Baal.

Baal-Hamon (*Song* viii. 11) where Solomon had a vineyard, probably the same as Balamo of *Judith* viii. 3, also Belmen, Belmaim (iv. 4, vii. 3), in the plain of Jezreel near Dothan.

Baal-Hazor, a place near the town of Ephraim (*John* xi. 54), the Ephron of 2 *Chron.* xiii. 19, N.E. of Bethel, where Absalom had an estate, at which he feasted the princes in order to take vengeance on Amnon for dishonouring his sister Tamar (2 *Sam.* xiii. 23). It is probably the same as the Hazor of *Neh.* xi. 33.

Baal-Hermon, same as B.-Gad, the the place in Hermon where B. was

worshipped (*Judges* iii. 3; 1 *Chron.* v. 23), N.W. boundary of Manasseh E. of Jordan, in southern Lebanon.

Baalis, king of the Ammonites who hired Ishmael to slay Gedaliah (*Jer.* xl. 14).

Baal-Meon, Beth-B.-M. or Beth-Meon or Beon (*Josh.* xiii. 17; *Jer.* xlviii. 23; *Num.* xxxii. 3), old Amorite city assigned to Reuben (*Num.* xxxii. 3, 38; 1 *Chron.* v. 8), afterwards in possession of Moab (*Jer.* xlviii. 23; *Ezek.* xxv. 9), nine Roman miles from Heshbon. Tradition makes it the birthplace of Elisha.

Baal-Perazim, in neighbourhood of the valley of Rephaim, S.W. of Jerusalem, where David defeated the Philistines and gave it its name, which means "the place of breaking in upon" (2 *Sam.* v. 20; 1 *Chron.* xiv. 11), called Mount Perazim in *Isa.* xxviii. 21.

Baal Shalisha (2 *Kings* iv. 42), N.W. of Gilgal, probably in land of Shalisha (a division into three) of 1 *Sam.* ix. 4, identified by Conder with Kefr Thilith in Ephraim.

Baal-Tamar (*Judges* xx. 33) near Gibeah in Benjamin, where the Israelites fought with the Benjamites in consequence of the outrage committed upon the Levite of Mount Ephraim.

Baal-Zephon, near, evidently to the south of, Pi-hahiroth, the last encampment of Israelites before crossing the Red Sea, on the west side of the northern corner of the Gulf of Suez (*Exod.* xiv. 2, 9; *Num.* xxxiii. 7) in the plain stretching N. and N.W. from Suez. Only the north wind was here favourable to shipping, and so Baal was worshipped as "Baal of the North Wind."

Baanah, who with Rechab, son of Rimmon of Beeroth in Benjamin, captain of Ishbosheth, Saul's son, slew his master, but was put to death by David from whom he expected a reward (2 *Sam.* iv.).

Baasha, man of Issachar, general of King Nadab, whom he murdered and became king of Israel, reigning twenty-four years, B.C. 953–930. He lived at Tirzah, and while he exterminated the family of Jeroboam, he ruled quite in the anti-theocratic spirit of his predecessors (1 *Kings* xv. 27). He warred with Asa of Judah, who took offence at the building of a fortress at Ramah. Asa defeated B. only through the help of Benhadad of Syria (1 *Kings* xv. 16).

Babel, Tower of, the first great work of men after the flood, on plain of Shinar, where God frustrated their proud scheme by confounding their speech and so bringing about their dispersion (Gen. xi.). The city is the original of Babylon, and the tower the temple of Belus. The diversity of languages was also described in the earliest Greek mythology as a curse from the gods, called forth, according to Plato, by the arrogant pretensions of men. The Belus temple too was regarded as the work of giants who defied heaven. It has been commonly identified with the ruins of *Birs Nimrod* in the S.W. of Babylon, an ancient sanctuary of Bel Nebo; but Schrader now prefers the ruins of Babil in N. of Babylon, an old sanctuary of Bel Merodach. The name Babel is not from Hebrew *balal* to confound, but rather from *bâl Bel*, "the gate of Bel" (Arabic) or bâ (*i.e.* beth) Bel, "the house of Bel."

Babylon, chief city of Babylonia, whose founding is lost in the remotest antiquity, famed through the world for its magnificence, on the plain of Dura by the Euphrates, which divides it into two parts (*Jer.* li. 41; *Isa.* xiii. 19). Its Hebrew name was Babel, rendered in Greek Βαβυλών (1 *Macc.* vi. 4; *Susannah* 5; *Acts* vii. 43). In the time of its highest prosperity it covered a space about 55 miles in circumference, surrounded by a wall 200 cubits high and 50 cubits broad, defended by 250 towns and having 100 gates of brass. The buildings were of brick burnt or sun-dried—of these the most notable were the royal palace and the temple of Belus, in which Nebuchadnezzar stored his trophies of war. The city was taken by Cyrus after a long siege, B.C. 538, and was completely wrecked by Darius Hystaspis, B.C. 516.

Babylonia, in Hebrew Shinar, a well-known country of central Asia around the Euphrates and Tigris, of

which Babylon was the capital, bounded on the N. by Mesopotamia and Assyria, on E. by the Tigris, on S. by the Persian Gulf, and on W. by the Arabian desert. The country was mostly flat and fertile, celebrated especially for its grain and palm trees. Naphtha springs and asphalt also abounded. The people were employed mostly in agriculture; but they also engaged in the manufacture of rich clothes, carpets, etc., and took part in the caravan and maritime trade of the age, and imported Indian and other costly luxuries. Their language was a West Aramaic dialect of the great Semitic stock, like the Bible Aramaic, only wanting the Jewish mixture found there. The writing on their cylinders is cuneiform of the most complicated kind, but probably even in early times they had an easier cursive style of writing. After the exile many Jews remained in B., and after the destruction of Jerusalem a famous Jewish academy was established there.—As to the antiquity of the empire, the inscriptions say that an old Elamite king, Kudurnanchunti, ruled over B. 1635 years before Sennacherib; and in B.C. 1500 Hammurabi is called king of Sumir (S. Babylonia) and Accad (N. Babylonia or Assyria). After the consolidation of the empire of Assyria in the 8th century the history of the severed kingdoms became intimately connected.

Baca, originally name of a tree; in 2 *Sam.* v. 24; 1 *Chron.* xiv. 14, rendered "mulberry;" but probably some balsam dropping its moisture like tears. Hence in *Ps.* lxxxiv. 6 used in etymological sense of word, "weeping," Valley of Baca.

Bacchides, general of Syrian king Demetrius, and governor of Euphrates district (1 *Macc.* vii. 8), who by violence intruded Alcimus into the high priest's office B.C. 161, and gave him troops to oppose Judas Maccabæus (vii. 10), and when the patriots were succeeding he went himself with a great army of chosen men and defeated and slew Judas at Laisa (ix. 18). He continued to follow Judas' successor Jonathan, and strengthened the fortifications of Jerusalem. On the death of Alcimus, B.C. 160, B. withdrew to Syria (ix. 57), but in two years returned to the attack. Being unsuccessful, he was glad to conclude a peace with Jonathan, B.C. 158 (ix. 60).

Bacchus. According to 2 *Macc.* vi. 7, Antiochus Epiphanes sent an old Athenian to Jerusalem to compel the Jews to keep the feast of B. and to go in procession carrying ivy. Some time later Nicanor threatened to build a notable temple to B. on the site of the holy altar (2 *Macc.* xiv. 33).

Bahurim, a town of Benjamin, home of Shimei, not far from Jerusalem, near Bethany and the Mount of Olives (2 *Sam.* iii. 16, xvi. 5, xix. 16; compare xv. 23, 28, 30, xvi. 1, 5).

Balaam, son of Beor or Bosor, a prophet of the Mesopotamian city of Pethor, engaged by Moabite king Balak, to curse Israel (*Num.* xxii.–xxiv.; *Deut.* xxiii. 5; *Micah* vi. 5), who, though compelled to obey the injunctions of Jehovah, yet sought to secure the reward of the king. He appears in so many different characters that some wish to assign these several passages to distinct and conflicting sources. He would have reluctantly yielded after the meeting with the angel and the reproof by the ass miraculously speaking, but is allowed to go. Then in refusing to do what Balak requires he speaks with the dignity of a true seer. While yet again he is represented as the suggester of the diabolical scheme to tempt Israel to offend by indulgence of their lusts in connection with the obscene orgies of Baal Peor (*Num.* xxxi. 8). Yet there is no contradiction between this and the statement that he had blessed Israel; for that was done under the influence of God's spirit against his own will, which had been all along on the side of the enemy. He was slain on the field among the Midianites. In the N.T. he is referred to (2 *Pet.* ii. 15; *Jude* 11.; *Rev.* ii. 14) as a warning monument of the folly of covetousness and the moral baseness to which it leads.

Balak, son of Zippor, king of Moab while the Israelites were conquering the

East of the Jordan. Sihon king of Amorites had taken from the predecessor of B. all the country N. of the Arnon, which now was the N. border of Moab, on which the capital, Ar, lay (*Num.* xxi. 26, xxii. 36). As Ar had been destroyed B. lived further south, probably at Kir of Moab. When Israel conquered Sihon, partly in fear of attack, partly in hope of recovering the old territory of his people, B. armed against Israel and invoked the aid of Balaam to curse the invaders. The curse was turned into a blessing, and B. abandoned the war, and seems to have taken no part in the Midianite war in which Balaam lost his life.

Balm of Gilead, Heb. *Tsori*, balsam, of which the best for healing purposes grew about Gilead, which is used figuratively in *Jer.* viii. 22, xlvi. 11, li. 8. It was esteemed one of the most valuable products of Palestine (*Gen.* xliii. 11), and was exported to Phœnicia and Egypt (*Gen.* xxxvii. 25, xliii. 11; *Ezek.* xxvii. 17). Our word "balsam" comes from the Heb. "besem" or "bosem"="sweet smelling," used in the general sense of spices (*Song* v. 1, 13, vi. 2). Josephus tell of its large cultivation about Jericho, and it is still largely grown around Tiberias. The balsam, a thick substance composed of resin and odoriferous oil, flows from the stem either of itself or through incisions made with a knife.

Bamoth or Bamoth Baal, "the high place of Baal," a place in Moab, near Dibon and Baal Meon (*Josh.* xiii. 17), where the Israelites encamped on their way to the Jordan (*Num.* xxi. 9). It was afterwards assigned to Reuben (*Josh.* xiii. 17). From this spot Balaam viewed the tents of Israel on the plains of Moab (*Num.* xxii. 41), and so it must have lain to the N. of Dibon.

Baptism. Religious washings and purifications were common in pre-Christian religions, and especially in that of the Jews, as in priestly consecrations, purifying of lepers and removing of ceremonial uncleanness. The prophets often use the sign of washing as a symbol of spiritual cleansing. The post-exilian people increased their lustrations, and especially before prayer, on entering the house of prayer, and in the temple and in the synagogues, which were therefore built generally by flowing streams. A deeper moral and religious significance was imparted to the rite as used by John the Baptist, who accompanied the ceremonial with an earnest call to repentance. A similar depth of moral purpose was shown in their ceremonial washings by the Essenes of Christ's time; but the regular and formal baptism of proselytes by the Jews of that period is not proved. Jesus did not admit His disciples by baptism, but the disciples themselves baptised those who came. John was the precursor and Jesus the fulfiller, not the initiator. But He gave them the command to baptise. So apostolic baptism was in the name of the Lord Jesus (*Acts* ii. 38, viii. 16, xix. 5, x. 48). That it was not, however, regarded as the indispensable medium of regeneration is shown by this, that it was not considered to be properly the work of an apostle, but of the congregational officers (1 *Cor.* i. 17). Paul indicates plainly that the Corinthians entertained superstitious ideas about the effects of baptism, as seen in surviving relatives receiving the ordinance for those who had died unbaptized (1 *Cor.* xv. 29). Among Christians baptism takes the place of circumcision as the rite of initiation into the privileged community to which the promises are attached.

Barabbas (*Matt.* xxvii. 16, etc.), a prisoner condemned for insurrection and murder, asked by the multitude of the Jews in preference to Christ when Pilate, according to custom, offered to release him. The *Sicarii*, to whom B. as a notable prisoner may have belonged, were bandits who to the trade of robber added that of petty rebellion against the Romans, and so secured popular sympathy. His name, "son of the father," was pointed to by early Christian writers as indicating the wretched caricature chosen by the Jews, of Him who is indeed the Son of the Father.

Barak, son of Abinoam, of Kedesh in Naphtali, lived at a time when

Jabin of Hazor had recovered from his defeat by Joshua, and was oppressing Israel. At the call of Deborah he went to Tabor with 10,000 men of Zebulun and Naphtali, in order to begin a campaign against Jabin (*Judges* iv. 6). Sisera, Jabin's general, was defeated on the banks of the Kishon with great slaughter, and was himself slain by Jael, the wife of Heber the Kenite, in the plain of Zaanaim.

Barbarian, name given by Greeks to all who spoke any other language. Paul uses the formula "Greeks and barbarians," just as he does "Jews and Greeks." In the days of the Roman Empire the Scythians were distinctively the barbarians (*Col.* iii. 11); but the people of Melita, as neither Greeks nor Romans but of the Punic stock, are so called (*Acts* xxviii. 2).

Barjesus, a sorcerer whom Paul in his first missionary journey encountered at the court of the proconsul, Sergius Paulus, in Crete (*Acts* xiii. 6). In that age of religious upheaval such impostors abounded everywhere. Many of these, like B., were Jews. He took the name Elymas, "wise man," or magician. As he withstood the apostle's preaching he smote him with blindness, and by this evidence of power brought about the conversion of the governor.

Barnabas, "son of consolation," properly Joses, a Levite of Cyprus, one of the early converts to Christianity, who sold his estate and gave his money to the community presided over by the apostles (*Acts* iv. 36). Tradition makes him one of the seventy disciples. He shows his generous and unsuspicious character by introducing Saul to the disciples and assuring them of the genuineness of the change in the persecutor. Together with Saul he was designated to work among the Gentiles, and solemnly set apart by the apostles, and together with his great companion was regarded as having apostolic rank. He took his place alongside of Paul throughout the first missionary journey, and seems to have had an imposing presence though less of an orator than his companion, and so he was styled in Lycaonia, Jupiter, while Paul was called Mercury. When Paul in starting on his second journey refused to take John Mark, the cousin of B., the two missionaries parted and carried out distinct missions, and here B. passes out of the history of the Acts. Tertullian assigns to him the authorship of the Epistle to the Hebrews. The so-called Epistle of Barnabas is a pseudepigraph of the 2nd century.

Barsabas. 1. Joseph B., called also Justus, one of the immediate disciples of Jesus, according to Eusebius one of the seventy, nominated for the vacancy in the Apostolic circle caused by the apostasy of Judas (*Acts* i. 23). At this point he passes out of the history. 2. Judas B., a prophet of the Church at Jerusalem, who went with Paul and Barnabas to Antioch as their assistant (*Acts* xv. 22). Some regard him as brother of Joseph B., and others identify him with Judas Thaddeus.

Bartholomew, "son of Tolmæus," one of the twelve, not called by his own proper name in the Synoptics, but the Nathanael of John (i. 45), who does not mention B., is certainly the same man. He was of Cana in Galilee (*John* xxi. 2). According to tradition he wrought in India, perhaps rather in Southern Arabia; according to other accounts in Lycaonia and Armenia. Bartholomew's day, 24th August, has become notorious through the massacre of Protestants in Paris on that day in 1572.

Baruch (Apocalypse of), written soon after the destruction of Jerusalem by Titus, to account for permission of that disaster; a record of revelations concerning the overthrow of Jerusalem by Nebuchadnezzar and Messianic prophecies of restoration (Schürer, II., iii., 83–92).

Baruch (Book of), in the canon of the Greek Bible, consists of two parts, the first from a Hebrew original, the second a Greek original, written after A.D. 70 to instruct the people from the experiences of Jeremiah's times (Schürer, II., iii., 185–195). It was greatly esteemed by early Christian writers and was interpolated in the interests of the Christian faith.

Baruch, "the Blessed," son of Neriah, friend and helper of Jeremiah, whose prophecies he collected together in a roll B.C. 605 (*Jer.* xxxvi. 4). This book was cut up and burnt by king Jehoiakim, but was re-written with additions practically in the form in which we now have it. Baruch was blamed by the royal party as exerting a great influence on Jeremiah. He was forced to go with the prophet to Egypt and after this nothing is known of him.

Barzillai, a rich Gileadite, friendly to David during Absalom's rebellion. He refused to go to court owing to his age, but recommended his son Chimham, the same perhaps as erected the caravansery at Bethlehem (*Jer.* xli. 17). Owing to the son's withdrawal the daughters of B. succeeded to the inheritance in Gilead (*Ezra* ii. 61; *Neh.* vii. 63).

Bashan, a district E. of the Jordan, assigned to the half-tribe of Manasseh, previously a distinct kingdom under the Amorite king Og, whose residences were at Ashteroth and Edrei. The country was somewhat mountainous but afforded admirable pasturage, and was in part covered with great oak forests. B. is included in Gilead in the wider sense, but is often distinguished from it as lying to the north, reaching to Antilibanus. On the N. it was bounded by the Syrian districts of Geshur and Maacha, on E. by Salacha, and on W. by the Upper Jordan and Lake of Gennesareth, and on S. by land of Tob. In N. T. times it was known as Batanea.

Bascama, place in Gilead or Gilaaditis, where Jonathan the Maccabee was murdered by order of Trypho (1 *Macc.* xiii. 23). It is not to be identified with Bozkath of Judah.

Bason (*Exod.* xii. 22, xxiv. 6; 2 *Sam.* xvii. 28), a flat dish. The same word is used of gold and silver vessels in the house of the Lord (*Ezra* i. 9), and of the laver of brass in the court of the tabernacle (*Exod.* xxx. 18, xxxviii. 8).

Bat, classed by Hebrews among birds, and as a night bird unclean (*Lev.* xi. 19; *Deut.* xiv. 18), haunting ruins and wastes (*Isa.* ii. 20), found in crowds in Palestine, especially in Galilee near Gennesareth.

Bath, a liquid measure containing one-tenth of a homer, and so of the same capacity as the dry measure the ephah (1 *Kings* vii. 26, 38; *Ezra* vii. 22; *Ezek.* xlv. 11).

Bathsheba, wife of Uriah the Hittite, taken by David, who caused her husband to be exposed to certain death in battle. She became mother of Solomon.

Bdellium, resinous waxlike gum of a plant, a valuable product of Havilah, with which manna is compared in regard to appearance (*Gen.* ii. 12; *Num.* xi. 7), prized by Greeks as perfume and used in the preparation of incense, of which the best was got from Bactria, Arabia, India, Media and Babylon. It has been often erroneously regarded as a precious stone.

Beans, fresh and roasted, common food of Hebrews (2 *Sam.* xvii. 28), also baked into bread (*Ezek.* iv. 9). According to rabbinical law the use of beans by the high priest on the Day of Atonement was forbidden as calculated to make the eater heavy and sleepy.

Bean, a family of robbers in Idumæa, destroyed by Judas Maccabæus in Akrabattine (1 *Macc.* v. 4), deriving their name probably from Beon or Baal Meon.

Bear, in bible lands only in form of common brown bear, in early times abounding throughout Palestine, but afterwards restricted to the Lebanon district, feeding on roots, berries, honey, etc., but also preying on cattle, horses and sheep. David describes the conflict with a B. (1 *Sam.* xvii. 34). That bears attacked unarmed men and children is shown by 2 *Kings* ii. 24; *Amos* v. 19, but only when driven to it by hunger (*Prov.* xxviii. 15).

Beard, worn by Hebrews as distinguished from Egyptians (*Gen.* xli. 14; *Lev.* xiii. 29, xiv. 9), so the cutting of it seemed the greatest indignity (2 *Sam.* x. 4, etc.), the disfiguring of it in honour of idols condemned (*Lev.* xix. 27, xxi. 5). The leper was shaven and the mourner covered his beard (*Lev.* xiii. 45; *Ezek.* xxiv. 17, 21).

Becktileth, a valley reached by Holofernes after a three days' march from Nineveh, according to *Judith* ii. 21 on the left hand of the mountain in Upper Cilicia. There is evidently here utter confusion or a pure creation of the imagination.

Bees, very numerous in Palestine, building in trees and rocks (*Deut.* xxxii. 13; 1 *Sam.* xiv. 25), seem to have been cultivated (*Isa.* vii. 18). Because of their sharp sting used figuratively of cruel oppressors (*Deut.* i. 44; *Ps.* cxviii. 12; *Isa.* vii. 18).

Beelzebub, "god of flies," prince of demons (*Matt.* xii. 24), also *Beelzebul* "dung god," same as Baal-zebub of the Philistines. The application of the name of the widely honoured heathen deity to Satan, and the modification of the word so as to produce a term of scorn are due to the hatred of heathenism by later Jews.

Beer, "well." 1. City of Palestine, N. of Eleutheropolis, to which Jotham fled from Abimelech (*Judges* ix. 21). 2. A station of Israelites on the march from Egypt, on the border of Moab, near Dibon (*Num.* xxi. 16), same as Beer-Elim (*Isa.* xv. 8).

Beeroth, city of Hivites or Gibeonites, assigned to Benjamin (*Josh.* ix. 17; 2 *Sam.* iv. 2), two miles from Bethel on way to Jerusalem; probably the halting-place where Joseph and Mary returning from the feast missed the child Jesus (*Luke* ii. 44).

Beersheba, "well of the oath," city of Judah and afterwards of Simeon (*Josh.* xv. 28, xix. 2), twenty miles S. of Hebron toward Idumæa, and forming the southern limit of Palestine, as Dan did the northern (2 *Sam.* xvii. 11; *Judges* xx. 1; 2 *Chron.* xxx. 5). In days of Uzziah it was centre of idol worship (*Amos* v. 5, viii. 13). It was still standing after the exile (*Neh.* xi. 27). It was a well-known spot in Patriarchal times and got its name from the oath of covenant sworn over the well by Abraham and Abimelech (*Gen.* xxi. 31).

Beesh-terah, a Levitical city in Manasseh E. of Jordan (*Josh.* xxi. 27), originally Beth-Ashtaroth and identical with Ashtaroth (2 *Chron.* vi. 56), afterwards Bozrah or Bostra.

Bel, another form of Baal, as worshipped in Babylon in the famous Belus temple (*Isa.* xlvi. 1; *Jer.* li. 44), identified by Greeks with Zeus in the sense of the chief god, but by Persians and Arabians with the planet Jupiter. In Babylon, however, he was the sun god as supreme deity.

Bela, earlier name of Zoar, in the vale of Siddim (*Gen.* xiv. 2), southernmost point seen by Moses from Mount Nebo (*Deut.* xxxiv. 3).

Belial, a name of the devil (1 *Cor.* vi. 15). The Hebrew word means "good for nothing," "wickedness," "worthlessness" (*Ps.* xviii. 5; *Deut.* xiii. 13), and so is used to characterize Assyria as enemy of God's people (*Nah.* i. 15, "*the wicked*"). It is not used of the devil in O.T., even 2 *Sam.* xxiii. 6 is simply a designation of wicked men according to character.

Belshazzar, last king of Babylon and ruler of the Chaldeans (*Dan.* v., vii.; *Baruch* i. 11, 12 = Balthasar), son of Nebuchadnezzar, or rather his grandson, and son, as some have thought, of Evil Merodach (2 *Kings* xxv. 27), but more probably of Nabonnadus, described by Herodotus and Xenophon as last king of Babylon, a "godless king," was slain while at a feast. B. was probably co-regent with his father when the catastrophe described by Daniel took place.

Benaiah, son of Jehoiada, commander of David's bodyguard, the Cherethites and Pelethites, one of the mighty men, of whom great feats are recorded (2 *Sam.* viii. 18, xx. 23, xxiii. 20). He remained true to Solomon during Adonijah's rebellion and was executioner of Adonijah, Joab and Shimei, and became commander-in-chief in Joab's place (1 *Kings* i. 2, iv. 4). His son Jehoiada succeeded Ahithophel as counsellor of David (1 *Chron.* xxviii. 34).—B. is also name of another hero of David (2 *Sam.* xxiii. 30), and of a Levite, player on harp (1 *Chron.* xvi. 15).

Benhadad, name of three kings of Syria-Damascus, named after Syrian god Hadad, identified with Saturn or the sun, as king of the gods. The first was contemporary with Asa of

Judah, the second with Ahab of Israel, and the third, son of Hazael, with Jehoahaz of Israel, son of Jehu. Benhadad II. in the inscription, "son of Adur," is referred to by Shalmanazzar in B.C. 852 as in league with Ahab in accordance with 1 *Kings* xx. 24.

Benjamin, "son of the right hand," youngest son of Jacob and Rachel, brother of Joseph, head of a tribe in early times in closest relations with Ephraim (*Num.* ii. 18–24). Their territories also adjoined one another (*Josh.* xviii. 11–20), and the Ephraimites sided with the Benjamite family of Saul (2 *Sam.* ii. 9). After Solomon's death B. joined Judah under Rehoboam, Jerusalem being their national capital. Its territory was bounded on N. by Ephraim, on E. by Jordan, on S. by Judah, on W. by Dan. The men of B. were brave but often lawless, and were wellnigh exterminated in consequence of the outrage on the Levite's concubine. They were distinguished for skill with the bow and the sling.

Ben Sirach, Jesus, author of book called *Ecclesiasticus* in Greek Bible, containing a collection of proverbs, written in Hebrew between B.C. 190 and B.C. 170, translated into Greek by his grandson in B.C. 132. The Hebrew was seen by Jerome. The book is quoted as Scripture by the Greek and Latin Fathers.

Beon, city in E. of Jordan, N. of Arnon (*Num.* xxxii. 3), same as Baal Meon.

Berachah, "valley of praise," valley near Tekoa, where Jehoshaphat praised God for his victory over Moab, Ammon and their allies (2 *Chron.* xx. 26), between Bethlehem and Hebron.

Berea. 1. The place where Judas Maccabæus was slain (1 *Macc.* ix. 4), by some identified with Beeroth. 2. One of the oldest cities of Macedonia, where Paul preached on his first missionary journey as he went from Thessalonica to Achaia in A.D. 54 (*Acts* xvii. 10). A Berean called Sopater became a companion of Paul (*Acts* xx. 4). 3. A city of Syria, originally Chaleb (now Haleb or Aleppo), between Hieropolis and Antioch, beautified by Seleucus Nicator, where the apostate Menelaus, formerly high priest, was put to death by Antiochus Eupator (2 *Macc.* xiii. 4).

Bered, mentioned along with Kadesh in *Gen.* xvi. 14, west of Beer-lahai-roi, the well shown to Hagar by the angel, who sent her back to her mistress.

Bernice, daughter of Herod Agrippa I., and sister of Agrippa II. Born A.D. 28, she was married first to her uncle Herod of Chalcis. On his death A.D. 48 she went to her brother Agrippa, and is supposed to have maintained incestuous intercourse with him. In order to stop these evil rumours she married Polemon of Cilicia, but soon left him and returned to her brother. In A.D. 60 along with Agrippa she visited Festus and heard Paul in his defence (*Acts* xxv. 13). On the outbreak of the Jewish rebellion in A.D. 66 she sought to quiet the people, but failing in this, she openly joined the Romans. She fascinated Titus, who took her to Rome in A.D. 75, and was only prevented from marrying her by the strong feeling excited among the Romans. On Titus becoming emperor in A.D. 79 she ineffectually sought to regain her influence. With this she passes out of history.

Berothai, now Beyrout, a city of Hadadezer king of Syria, from which David took much brass as spoil (2 *Sam.* viii. 8, called Chun in 1 *Chron.* xviii. 8). In *Ezek.* xlvii. 16 Berothah is the border toward Damascus of land given as inheritance to God's restored people.

Beryl, aquamarine, hexagonal crystal, like emerald, but wanting its brilliant colour and of less value, found embedded in granite and gneiss (*Rev.* xx. 20, as eighth foundation of the New Jerusalem).

Besor, a brook not far from Ziklag (1 *Sam.* xxx. 9), probably the stream that flows S. from Gaza into the Mediterranean.

Betah, city of Hadadezer in Zobah, conquered by David (2 *Sam.* viii. 8, called Tibhath in 1 *Chron.* xviii. 8), properly Tebach (comp. *Gen.* xxii. 24).

Betane, a place S. of Jerusalem, N. of Kadesh, identified with Beth-anath (*Judith* i. 9).

Betan, town of Asher (*Josh.* xix. 25).

Bethabara, a place E. of Jordan, where John baptized (*John* i. 28, where old MSS. read Bethany, but no such place could be found by Origen).

Beth-anath, fenced city of Naphtali, where Canaanites continued to dwell as tributaries (*Josh.* xix. 38 ; *Judges* i. 33).

Bethany, "house of the poor or wretched," with water cisterns where unclean purified themselves before entering the holy city, 2 miles S.E. of Jerusalem, on the way to Jericho, behind the Mount of Olives, the residence of Lazarus and his sisters, and the frequent resting-place of Jesus. It is now called *el 'Azarijeh*, in memory of Lazarus.

Beth-anoth, "house of fountains," city of Judah, four miles from Hebron (*Josh.* xv. 59).

Beth-araba, "house of barren wastes," city belonging to Benjamin, on borders of Benjamin and Judah (*Josh.* xv. 61 ; xviii. 22).

Betharam, town of Gad (*Josh.* xiii. 27), same as Beth-haran (*Num.* xxxii. 36).

Betharbel (*Hos.* x. 14), near Gennesareth, 2½ miles W. of Magdala, destroyed by Shalman, probably a Moabite king tributary to Tiglath Pileser II.

Beth-azmaveth, near Jerusalem (*Neh.* vii. 28 ; Azmaveth in *Ezra* ii. 24 and *Neh.* xii. 29).

Beth-aven, on border of Benjamin and Ephraim ; "house of vanity," in contrast to Bethel "house of God" (*Hos.* iv. 15), E. of Bethel, not far from Ai (*Josh.* vii. 2).

Beth-barah, S. of Bethlehem (*Judges* vii. 24), on W. of Jordan, and so not to be identified with Bethabara.

Beth-car, S.W. of Mizpeh, built on a height (1 *Sam.* vii. 11).

Beth-dagon. A city of Judah (*Josh.* xv. 41), afterwards given to Dan, between Joppa and Lydda, originally a shrine to Dagon (1 *Sam.* v. 2). 2. A city of Asher (*Josh.* xix. 27).

Beth-eden (*Amos.* i. 5), is probably the Eden of Mesopotamia (*Ezek.* xxvii. 23) conquered by the Assyrians (2 *Kings* xix. 12 ; *Isa.* xxxvii. 12), indicating how widespread would be the disaster which was to visit the Syrian king and his allies.

Bethel, originally Luz (*Gen.* xxviii. 19), an ancient city (*Gen.* xii. 8), in Mount Ephraim (*Judges* iv. 5), on the way to Shechem, not far from Shiloh (*Judges* xxi. 19), 12 miles N. of Jerusalem. Formerly a Canaanitish royal city, it was conquered by Ephraim (*Josh.* xii. 16 ; *Judges* i. 22), but given to Benjamin (*Josh.* xviii. 22 ; *Judges* xvi. 1). It was a holy place in patriarchal times (*Gen.* xxviii. 10), and long the site of the tabernacle (*Judges* xx. 18), where also Samuel sat as judge (1 *Sam.* vii. 16). It was made chief sanctuary of the northern kingdom by Jeroboam, and so continued throughout that nation's existence. It is therefore spoken of by prophets with abhorrence (*Hos.* x. 5). The sanctuary was destroyed by Josiah (2 *Kings* xxiii. 15). After the exile it was peopled by Benjamites (*Ezra* ii. 28 ; *Neh.* vii. 32).

Bether, (*Song* ii. 17) inserted in LXX. after *Josh.* xv. 60 in a list of the villages around Bethlehem.

Bethesda, "house of mercy," called also Bezetha, a pool near the Sheep Gate in Jerusalem. The water possessed miraculous healing power when moved by the angel, and under five arches built for their accommodation, sick folks waited for cure (*John* v. 2).

Beth-ezel, *Micah* i. 11, same as Azel, scene of earthquake, *Zech.* xiv. 5, on E. of Mount of Olives.

Beth-haccerem, "house of vineyards" (*Neh.* iii. 14 ; *Jer.* vi. 1), city of Judah, between Tekoa and Jerusalem.

Beth-haran, old Amorite city in Jordan valley, assigned to Gad (*Num.* xxxii. 36 ; *Josh.* xiii. 27), called by Josephus Bethramphtha, and by Antipas, who restored it, Livias, in honour of the wife of Augustus.

Beth-hoglah, city of Benjamin on borders of Judah, between Jericho and the Jordan, "the place of partridges" (*Josh.* xv. 6, xviii. 19, 21).

Beth-horon, ancient double city of Ephraim (*Josh.* xvi. 3, xxi. 22), on the great road from Jerusalem to the west

on the border of the mountains and so a fortress of strategical importance (1 *Kings* ix. 17 ; 1 *Macc.* ix. 50 ; *Judith* iv. 4), scene of battles between Joshua and Gibeonites (*Josh.* x. 10), of Philistines with Saul (1 *Sam.* xiii. 18), and of Judas Maccabæus with the Syrians (1 *Macc.* iii. 15, vii. 39).

Beth-jesimoth, city of Reuben, E. of Jordan, near Dead Sea, 10 miles S. of Jericho (*Josh.* xii. 3, xiii. 20), but after exile in hands of Moabites (*Ezek.* xxv. 9).

Bethlehem, a place in Judah (*Judges* xvii. 7), on a rocky ridge in fruitful district, where Rachel died ; the birthplace of David and of Jesus. In earlier times it was called either Ephrath or Ephratah (*Gen.* xxxv. 19). It was fortified by Rehoboam (2 *Chron.* xi. 6). As a town it was so utterly unimportant that it was not named among the towns of Judah in the books of Joshua and Nehemiah.

Beth-nimrah, or Nimrah, "place of clear water," city of Gad, near Beth-haran, in Jordan valley (*Num.* xxxii. 3, 36).

Beth-peor, "house or temple of Baal Peor," Moabite city near Jordan, beside Mount Peor (*Deut.* iv. 46 ; *Josh.* xiii. 20), belonging to Reuben, 6 miles E. of Beth-haran.

Beth-phage, "place of figs," on Mount of Olives near Jerusalem, E. of Bethany.

Beth-rehob, not far from Laish or Dan (*Judges* xviii. 28), same as Rehob near Hamath (*Num.* xiii.22).—Another, a Syrian town near Damascus (2 *Sam.* x. 6).

Bethsaida, "place of fish." 1. A city or village in Galilee on W. of Lake of Gennesareth, not far from Capernaum, residence of Peter, Andrew and Philip, and often of Jesus. 2. Town of Lower Gaulonitis, called Julias by Tetrarch Philip from the daughter of Augustus, east of Gennesareth (*Matt.* xiv. 13). There Jesus would indeed be out of Herod's jurisdiction, but after feeding the 5,000 He immediately passed over into Galilee.

Beth-shean, city of Manasseh, but not possessed till David's time (*Josh.* xvii. 11, 12 ; *Judges* i. 27), W. of Jordan, at the S.E. end of valley of Esdraelon. It is on the S. border of Galilee and was included in Decapolis, and was in later times called Scythopolis (*Judith* iii. 10 ; 2 *Macc.* xii. 29).

Beth-shemesh, "place of the sun," four cities in Scripture. 1. City of Judah on borders of Dan, to which the Philistines brought back the ark (1 *Sam.* vi. 12), taken by Philistines from Ahaz (2 *Chron.* xxviii. 18). 2. City assigned to Naphtali, long unconquered (*Josh.* xix. 38 ; *Judges* i. 33). 3. City of Issachar, possibly the same as preceding (*Josh.* xix. 22). 4. The Egyptian On or Heliopolis is called B. in *Jer.* xliii. 13.

Bethuel, called the Aramæan or Syrian, son of Nahor Abraham's brother, and father of Rebecca and Laban (*Gen.* xxiv. 15).

Bethul, city of Simeonites (*Josh.* xix. 4), same as Bethel of 1 *Sam.* xxx. 27.

Bethulia, fortified city in North Palestine, near valley of Esdraelon (*Judith* vii. 3), not identified.

Bethzechariah, about ten miles from Bethzur on the way to Jerusalem, where Judas Maccabæus was defeated by Antiochus Eupator (1 *Macc.* vi. 32).

Bethzur, "place of rocks," in mountains of Judah, twenty miles from Jerusalem on road to Hebron (*Josh.* xv. 53), fortified by Rehoboam (2 *Chron.* xi. 7), important in post-exilian time as frontier town of Idumæa (*Neh.* iii. 16). After the victory of Judas Maccabæus over Lysias (1 *Macc.* iv. 29) it was again fortified, but was taken by Antiochus Eupator (1 *Macc.* vi. 31), to be retaken by Simon (xi. 65). Josephus calls it the strongest place in Judæa. According to tradition it was near this that Philip baptized the eunuch (*Acts* viii. 26).

Bezaleel, grandson of Hur of tribe of Judah, a famous artificer employed in preparing furniture of tabernacle (*Exod.* xxv. 9), whose masterpiece was the brazen altar of burnt offering (2 *Chron.* i. 5).

Bezek. 1. Capital of Adonibezek (*Judges* i. 4). 2. City of Manasseh, W. of Jabesh Gilead, thirteen miles from Shechem on road to Bethshean (1 *Sam.* xi. 1).

Bezer, E. of Jordan, in Moab, two miles S.W. of Dibon, assigned to Reuben, a city of refuge, a Levite city (*Deut.* iv. 43; *Josh.* xx. 3, xxi. 36; 1 *Chron.* vi. 78).

Bildad, one of Job's friends, called the Shuhite, probably as a descendant of Shuah son of Abraham and Keturah. He makes three speeches, in which he shows himself a wise man, who leans on tradition and the wisdom of the fathers, and shows strong moral indignation at what he regards as wrong, and when at last he cannot answer Job's instances, denounces the arrogance of the creature in presuming to criticise the ways of his Maker.

Bilhah. 1. Rachel's maid and mother of Dan and Naphtali, afterwards guilty of incest with her stepson Reuben. 2. City of Simeonites (1 *Chron.* iv. 29), called Balah in *Josh.* xix. 3.

Bishop, Episcopus, overseer, chief minister in each Christian community (*Acts* xx. 23; *Phil.* i. 1; 1 *Tim.* iii. 2; *Tit.* i. 7). In the same sense used of God and of Christ the head of the Church (*Wisdom* i. 6; 1 *Pet.* ii. 25; *Clem.* 1 *Cor.* lix.). Also in the more general sense of officer, overseer (in LXX. of *Judges* ix. 23; 2 *Kings* xi. 15; *Neh.* xi. 9, 14, 22; 1 *Macc.* i. 51). In the N.T. the bishop is identified with the presbyter; see *Acts* xx. 17, 28, where the names are interchanged. The Hatch-Harnack theory which associates bishops and deacons as administrative officers, and distinguishes them from the presbyters as disciplinary officers, seems to have no support from the biblical account of the original constitution of the Church.

Bithynia, province in N.W. of Asia Minor, with extensive seaboard, bounded on N. by Black Sea, E. by Paphlagonia, S. by Phrygia and Galatia, and W. by Mysia. Under Augustus, B.C. 27, as a senatorial province it was governed by proconsuls, under Trojan by imperial legates. Exported wood for shipbuilding, and reared great numbers of cattle. The chief cities were Nicomedia, Heraclea, Nicæa, Chalcedon. In A.D. 53, Paul in his journey from Asia to Europe passed by the province (*Acts* xvi. 7), but the gospel was introduced from Troas and Galatia, so that Peter addresses the Christians of B. as a community (1 *Pet.* i. 1).

Blasphemy, an offence punished by the Mosaic law in the case of native Israelites and strangers alike with death (*Lev.* xxiv. 10), a law enforced also in the northern kingdom of the ten tribes (1 *Kings* xxi. 13). The charge was brought against Jesus (*Mark* ii. 7, etc.).

Blindness, an affliction common in the East owing to the heat and the abundance of bright sand and fine dust. Very frequently used in Scripture of moral and spiritual darkness (*Deut.* xxviii. 28; *Isa.* vi. 10; *Eph.* iv. 13); often inflicted suddenly and miraculously (*Gen.* xix. 11; 2 *Kings* vi. 18; Acts xi. 8). The want of sight disqualified for priesthood (*Lev.* xxi. 18); was popularly regarded as evidence of some aggravated wickedness (*John* ix. 2); but the Jewish law made merciful enactments on behalf of those so afflicted (*Lev.* xix. 14). Jesus cured many blind persons, because of His pity for their distress and in order to illustrate His claim to be the light of the world.

Blood, according to the Mosaic law, was the life (*Lev.* xvii. 11, 14; *Deut.* xii. 23), and as such was regarded as sacred to God and could not be eaten but must be poured out (*Gen.* ix. 4; *Lev.* iii. 17, etc.; *Deut.* xii. 16, etc.). It was therefore the essential element in all sin offerings (*Lev.* i. 5, etc.; *Heb.* ix. 22). Animals slaughtered for use were, under the earlier legislation, slain before God's altar and the blood poured out there (*Lev.* xvii.; 1 *Sam.* xiv. 32); and huntsmen were required to pour out the blood of the beasts slain and cover it with earth (*Lev.* xvii. 13); but under the Deuteronomic code, with its one altar, these rules could no longer be enforced (*Deut.* xii. 15). The prohibition against eating blood was continued among the early Christians (*Acts* xv. 20, 29).

Blood, Avenger of. In primitive societies it was the sacred duty of the family to avenge the murder of

any member of it, and in Israel, in order to deepen a sense of the value of human life, no ransom could be taken from a man-slayer (*Num.* xxxv. 31), not even God's altar would be a refuge (*Exod.* xxi. 14 ; 1 *Kings* ii. 28). The Mosaic law distinguished intentional and accidental killing, and for the manslayer provided cities of refuge within which the avenger could not hurt the fugitive if the slaughter was found to be accidental (*Exod.* xxi. 13; *Num.* xxxv. 16) ; but if a murderer, he was delivered up (*Deut.* xix. 11). The law restricted the right of blood revenge to one member of the wronged family, who was Goël or Redeemer, and limited the infliction of vengeance to the one person guilty (*Deut.* xxiv. 16), and required that the murderer should be convicted in court by evidence of two witnesses (*Num.* xxxv. 12). In later times cases could be appealed from local courts to the supreme court in Jerusalem (*Deut.* xxvii. 8 ; 2 *Chron.* xix. 10).

Boaz, a wealthy inhabitant of Bethlehem, relative of Ruth whom he married, and through his son Obed became ancestor of David. His life is sketched in the book of Ruth.

Bochim, a place near Gilgal (*Judges* ii. 1–5), where Israel with sore weeping repented at the rebuke of the angel.

Boils, inflamed pustules, which formed one of the plagues of Egypt (*Exod.* ix. 9), an ulcerous swelling common among the Egyptians was miraculously made universal. God threatens to send the same plague in an incurable form upon the Israelites if they be disobedient (*Deut.* xxviii. 35).

Book of the Law, the Torah, name given by the Jews to the Pentateuch, which was regarded as the most sacred part of the sacred scriptures (*Deut.* xxxi. 24–26).

Bosor and **Bosora,** fortified cities of Galaaditis (1 *Macc.* v. 26), scene of victories of Judas Maccabæus.

Bow, used in hunting and in war (*Gen.* xxi. 20 ; 1 *Sam.* xxxi. 3), made of hard wood or of iron (2 *Sam.* xxii. 35), the arrows usually of reeds, used in divination (*Ezek.* xxi. 21). Benjamites, Philistines and Elamites were good bowmen (1 *Chron.* viii. 40; 1 *Sam.* xxxi. 3 ; *Isa.* xxii. 6).

Box, as light and durable, this wood was used by ancients for building (*Isa.* lx. 13), and, as a rich and valued tree, its growth is promised in the wilderness where least to be expected (*Isa.* xli. 19). The tree named by Isaiah is by some thought to be a Sherbin, a kind of cedar. The word also occurs in *Ezek.* xxvii. 6, R.V. "ivory inlaid in box wood."

Bozkath, a place in Judah, birthplace of the mother of Josiah (*Josh.* xv. 39 ; 2 *Kings* xxii. 1.)

Bozrah, "stronghold," important city of Edom, for a time the capital (*Gen.* xxxvi. 33 ; *Amos* i. 12 ; *Isa.* xxxiv. 6, lxiii. 1 ; *Jer.* xlix. 13).—Also a city of Moab (*Jer.* xlviii. 24), the same as Beesh-terah or Ashteroth, afterwards Bostra.

Bread, among patriarchs baked by the women of the tent on the hearth (*Gen.* xviii. 6), in later times by workmen occupying a special part of the city (*Jer.* xxxvii. 21), but Jewish families usually baked their own bread from day to day. The use of leaven was forbidden during the Passover week, but what was hastily baked was unleavened (*Gen.* xix. 3). As the staff of life it is used as the equivalent of the manna of the wilderness, and made by Christ the symbol of Himself as sustainer of life (*John* vi. 32).

Bride, among the Hebrews asked by the fathers for their sons (*Gen.* xxxviii. 6 ; *Judges* xiv. 1). The dowry or marriage gift (*Mohar*) was not purchase-money, for it was at least in some cases given to the bride herself (*Gen.* xxix. 15 ; 1 *Sam.* xviii. 25). The sum exacted of the seducer, fifty shekels of silver (*Deut.* xxii. 29), was a fine paid to the father as reperation for the wrong done to him. More rarely the bride had a portion (1 *Kings* ix. 16).

Brook (*nachal*) mountain torrent or water-way, used of Arnon, Jabbok, Kishon and Kidron. The S. boundary of the Jewish territory was the brook of Egypt (*Josh.* xv. 4), which designation is given to the brook of the Arabah (*Amos* vi. 14), separating Edom from Moab.

Brothers of the Lord, the name given to James, Joses, Simon and Judas (*Matt.* xiii. 55; *Mark* vi. 3; *Gal.* i. 19). Various theories have been suggested as to the precise relationship indicated by the name. 1. Actual brothers of Jesus as sons of Joseph and Mary, as naturally suggested by *Matt.* i. 25 (so probably Tertullian, in the 4th century, Helvidius, and in modern times Alford and Farrar, etc.). 2. Children of Joseph by a former marriage, favoured by the Fathers (Epiphanius, Origen, etc.), as more in keeping with their ideas of the perpetual virginity of Mary, and recently by Lightfoot (*Gal.* 10th ed. 1890, pp. 252–291, *Excursus* "The Brethren of the Lord"). 3. Children of Mary of Clopas the virgin's sister (*John* xix. 25), and therefore cousins of Jesus (originated by Jerome, maintained by Augustine, and in his later writings by Chrysostom). This last theory has no certain scriptural support. Our choice lies between the first two theories which give the proper meaning to the term "brethren." Their assumption of authority over Jesus (*Matt.* xii. 46; *John* vii. 3–5) implies seniority and favours the Epiphanian theory; while their going about with Mary seems to favour the view that she was their own mother, and they her youngest children.

Bul (1 *Kings* vi. 38), "rainy month," from same root as Hebr. for "deluge," afterwards called Marchesvan, 8th month, from the new moon of Oct. till the new moon of Nov.

Burnt offering (*kalil*, whole burnt offering, *Deut.* xxxiii. 10), that kind of sacrifice in which the whole of the victim was consumed by fire, *e.g.* Noah's offering (*Gen.* viii. 20). It was essentially expiatory and was introduced by sprinkling of the blood as the essential preparation for acceptance in worship (*Lev.* i. 4); but the distinctive idea (*olah*, ascension) was that of unreserved surrender or consecration, and so it embraced all the details expressed by other kinds of offerings. The victim must be unblemished, the skin, hair, filth, etc., removed; and if the offerer had broken the covenant he must first present a sin offering for atonement (*Lev.* iv.).

Butter was made by the Hebrews (*Prov.* xxx. 33), yet not in common use, for the same word (*chemah*, *Gen.* xviii. 8; *Isa.* vii. 22) is used of thick, curdled milk as contrasted with *chalab*, fresh milk, apparently liquid like honey (*Isa.* vii. 15).

Buz, an Arabian nationality mentioned with Dedan and Tema (*Jer.* xxv. 23), descended from the second son of Nahor (*Gen.* xxii. 21—hence the connection between Elihu of Buz and Job of Uz, *Job* i. 1 and xxxii. 2).

C.

Cab (2 *Kings* vi. 25), a dry measure, one-sixth of a *seah*, or about 4 pints.

Cabul. 1. A place on W. border of Asher (*Josh.* xix. 27). 2. A district in N. of Naphtali, embracing twenty Canaanite cities which Solomon got by treaty from Hiram of Tyre (1 *Kings* ix. 11), and afterwards repossessed by Tyre (2 *Chron.* viii. 2).

Cæsar, used in N.T. sometimes with, sometimes without, other designations, of the following: C. Augustus (*Luke* ii. 1), Tiberius C. (*Luke* iii. 1), Claudius C. (*Acts* xi. 28), Nero C. (*Acts* xxv. 8). Paul used the right of a Roman citizen to appeal to C. (*Acts* xxv. 10). To C. the taxes of Judea were paid when it became part of the imperial province of Syria (*Matt.* xxii. 17; *Mark* xii. 14; *Luke* xx. 22).

Cæsarea, important seaport of Palestine, to which Peter was summoned from Joppa for conversion of Cornelius (*Acts* x.), residence of Philip the evangelist (*Acts* viii. 40, xxi. 8). It was frequently visited by Paul, and thither he was sent by Lysias to the governor Felix (*Acts* xxiii. 23), and his imprisonment there lasted two years. It had been built on the site of Straton's Tower by Herod the Great, and named in honour of Cæsar. It

was the Roman governor's summer residence. In C. Herod Agrippa I. died in A.D. 44 (*Acts* xii. 19, 23).

Cæsarea Philippi, probably on the site of the O.T. *Baalgad* (*Josh.* xi. 17), at the foot of Hermon, near Lake of Gennesareth, often visited by Christ (*Matt.* xvi. 13; *Mark* viii. 27), built by Philip the Tetrarch and distinguished by his name from other Cæsareas.

Caiaphas, Joseph, Jewish high priest in time of Christ, son-in-law of Annas (*John* xviii. 13), appointed by Valerius Gratus, at latest in A.D. 26, probably as early as A.D. 18, and removed by Pilate's successor Vitellius in A.D. 36.

Cain, "gotten," first-born of Adam and Eve, murderer of his brother Abel, and driven out into the land of Nod, *i.e.* of flight or banishment; his descendants at seventh generation part into three families, distinguished for the cultivation of arts and handicrafts (*Gen.* iv. 1–24).

Cain, city in the southern mountain lands of Judah, named with Gibeah and Timnah (*Josh.* xv. 57).

Cainan, son of Enos, and so fourth from Adam (*Gen.* v. 9). *Luke* iii. 36 follows LXX. *Gen.* x. 24, xi. 13, in giving the name to son of Arphaxad son of Shem, and makes him father of Salah, who in the Hebrew is son and not grandson of Arphaxad. The introduction of this name is due to the desire to make up ten generations from Noah to Abraham (*Gen.* xi. 10–26) as between Adam and Noah (*Gen.* v.). The Greek translator borrows the name of the fourth from Adam, and makes him fourth from Noah.

Calah, an Assyrian city, suburb of Nineveh (*Gen.* x. 11, 12), between the Tigris and the Great Zab, long the residence of the Assyrian kings.

Calamus (*Exod.* xxx. 23; *Ezek.* xxvii. 19), aromatic substance extracted from a reed, called "*sweet cane*" (*Jer.* vi. 20), ingredient in anointing oil.

Caleb, son of Jephunneh (*Num.* xiii. 7), one of the spies who with Joshua brought a good report of the land and encouraged the people to go up to conquer. Though reckoned to Judah he may possibly have been a Kenezite naturalised (*Num.* xxxii. 12; *Josh.* xiv. 6, 14; comp. *Gen.* xv. 19; *Exod.* iii. 8). At the partition of the land he ranks as the prince of Judah (*Num.* xxxiv. 19), and obtained the district containing Hebron, Ziph, Bethzur, Gebir, Bethlehem, Jabesh, etc., and won by valour a large district called the land of C. (1 *Sam.* xxx. 14). Of his descendants are named: his daughter Achsah (*Josh.* xv. 16) and his great-grandson Bezaleel the artificer (*Exod.* xxxi. 2), and in David's time Nabal (1 *Sam.* xxv. 3).

Calf, a molten figure of gold made by Aaron when people murmured at Moses' long absence on Mount Sinai (*Exod.* xxvii.), representing Jehovah who led them out of Egypt, partly of wood or some substance destructible by fire (as in the description *Isa.* xl. 19). The powdered metal mixed in the drinking water proves deadly to the guilty (like the water of jealousy, *Num.* v. 24). The calf or ox, as representing great muscular strength, was very generally, and not in Egypt alone, a symbol of deity. The calves set up by Jeroboam at Bethel and Dan (1 *Kings* xii. 28; *Hos.* viii. 5) were of the same character, and Jehovah-worship by them was treated by the prophets as idolatry.

Calneh (*Gen.* x. 10; *Amos* vi. 2), probably same as Calno in *Isa.* x. 9, city of Shinar or Babylon, by some identified with Ctesiphon on the Tigris opposite Seleucia.

Calvary, a knoll or hillock, just outside of the Damascus Gate on the N. of Jerusalem. Over the precipitous southern front those sentenced to be stoned were hurled, and in later times executions by crucifixion were carried out on the top. Here, and not on the traditional spot inside of the old walls, Christ was crucified. Tradition points to a spot near this as scene of Stephen's martyrdom.

Camel, "ship of the desert," in O.T. under general name of *Gamal* (*Gen.* xxiv. 10, xxxi. 17, xxxvii. 25; *Exod.* ix. 3; *Judges* vii. 12; 2 *Kings* viii. 9; *Ezra* ii. 67; *Isa.* xxi. 7, xxx. 6; *Job* i. 3; xlii. 21); also distinguished under two special names: *Bekher*

(*Isa.* lx. 6; *Jer.* ii. 23), a young C. up to nine years, in English Bible "dromedary"; and *Khirkharah*, "the dancer," or swift female C. (*Isa.* lxvi. 20), rendered "swift beast." It was not an ordinary domestic animal of the Jews, but is spoken of as used by Arabs, Egyptians, Midianites, etc. Its bulkiness gave rise to the proverb of the C. and the needle's eye (*Matt.* xix. 24).

Camphire (*Copher*, *Song* i. 14, iv. 13), *Lawsonia inermis L.*, plant growing around Dead Sea and Jericho, with a stalk of 10 or 12 feet, with sweet smelling flowers in rich clusters, and so carried by Eastern women in their breasts.

Cana, *Kanet el Jelil*, six or eight miles N. of Nazareth, a town of Galilee, where Jesus wrought His first miracle (*John* ii. 1, 11), home of Nathanael (xxi. 2) and scene of Jesus' interview with the nobleman of Capernaum (iv. 46).

Canaan, "lowlands," used at first to designate the coast of the Mediterranean occupied by Canaanites (*Num.* xiii. 29; *Josh.* xi. 3), and so applied to country of Phœnicians and Philistines (*Isa.* xxiii. 11; *Zeph.* ii. 5). It was used in later days of all the land west of the Jordan as distinguished from Gilead (*Num.* xxxii. 29, xxxiii. 51, xxxiv. 12, xxxv. 10; *Josh.* xxii. 9, 32). Its name was given to its inhabitants and to their ancestral chief, the youngest son of Ham.

Canaanites, in O.T. sometimes all the heathen inhabitants of land between Jordan and Mediterranean, with Sidon in N., Gaza in S.W., and Sodom in S.E., embracing eleven nations descended from Canaan (*Gen.* x. 15), a civilised people engaged in agriculture, dwelling in towns, but of wicked and abandoned habits, and so doomed to destruction at the hands of the Israelites. The kings of the C. conquered by Joshua were thirty-one (*Josh.* xii. 9–24); but still remnants continued, alternately tributary and troublesome, especially in the N. and W.—Sometimes the name is restricted to one of the many peoples of the land, those dwelling on the coast N. of Carmel (*Num.* xiii. 29; *Josh.* v. 1, etc.; comp. *Matt.* xv. 29, "the woman of Canaan"). The name C. is rendered "merchants" (*Isa.* xxiii. 3; *Ezek.* xvii. 4, etc.), because these C. or Phœnicians were so prominent in commerce.—It is disputed whether on the basis of the genealogical table in *Gen.* x. the C. are to be regarded as Hamitic, or on the ground of their language as Semitic.

Candace, queen of Ethiopia (*Acts* viii. 27), a country independent and of considerable importance in times of Romans, frequently ruled by queens bearing this name.

Candlestick (*lychnia*) or lamp-stand (*Matt.* v. 15, etc.), used in *Rev.* i. 12, etc., of seven Churches in connection with seven-branched lamp of tabernacle (*Exod.* xxv. 37). It signifies the prominence that should be given to the light of Divine grace.

Canneh, a place commercially related to Tyre (*Ezek.* xxvii. 23), named along with Mesopotamian towns Haran and Eden (*Isa.* xxxvii. 12), possibly the same as Calneh.

Capernaum (*Kephar nachûm*, Nahum's village), Christ's own town (*Matt.* iv. 13, ix. 1; *Mark* ii. 1), a little back from the Lake of Gennesareth, in Galilee, in what had belonged to Naphtali; of considerable importance in Christ's time, now a ruin, *Minîah*, "the village of the heretics" (as Conder, and most moderns suppose, not Tell-Hum).

Capharsalam (1 *Macc.* vii. 31), S. of Jerusalem, where Judas Maccabæus beat Nicanor, the Syrian general.

Caphtor and **Caphtorim,** place and inhabitants (*Deut.* ii. 3; *Gen.* x. 14), according to *Jer.* xlvii. 4 an island with, perhaps, adjacent coasts, commonly identified with Crete, from which the land of the Philistines was colonised.

Cappadocia, one of the largest districts of Asia Minor, bounded on E. by Euphrates, on S. by Cilician Taurus, on W. by Galatia, and on N. by Pontus, inhabited by a Semitic people blended with an Iranian element, under Tiberius a Roman province. It was a sort of Jewish colony, and from early times the Christian

Church had numerous members there (*Acts* ii. 9; 1 *Pet.* i. 1).

Captivity, threatened as punishment of unfaithfulness (*Lev.* xxvi. 37; *Deut.* xxviii. 36). 1. The Assyrian C., specifically prophesied against the ten tribes (*Amos* iii., iv., vii. 11), who were carried away from Samaria after a three years' siege by Shalmaneser, son of Tiglath Pileser, king of Assyria in the 9th year of the reign of Hoshea, B.C. 722 (2 *Kings* xvii. 6). 2. The Babylonian C. Judah also was threatened with a similar fate (*Isa.* xxxix. 6; *Jer.* xiii. 19, etc.); and in B.C. 597 Nebuchadnezzar of Babylon took Jerusalem, carried away king Jehoiachin and many of the people to Babylon, and set up Mattaniah as Zedekiah over Judah. In B.C. 586 Nebuchadnezzar again attacked Jerusalem, taking Zedekiah away and completing the captivity. In B.C. 536 somewhere about 200,000 people returned by permission of Cyrus under Zerubbabel, but interruptions occurred, and the temple was finished only under Darius in B.C. 516. Ezra in B.C. 458 was allowed to lead back somewhere about 18,000, and a number more accompanied Nehemiah in B.C. 444. Still large numbers, now in comfortable circumstances in Babylon, preferred to remain in their adopted country.

Carchemish (*Isa.* x. 9), a Mesopotamian city on Euphrates, subject to Assyria, on the highway between Syria and Babylon, where Pharaoh Necho defeated the Babylonian army (*Jer.* xlvi. 2).

Carmel, "orchard," mountain on southern border of Asher (*Josh.* xix. 26), with Manasseh on S. and Zebulun on W., in chain dividing plains of Jezreel and Sharon, in later times in Galilee. In O.T. figure of beauty (*Song* vii. 5; *Isa.* xxxv. 2, etc.), closely associated with Elijah's life (1 *Kings* xviii. 32), and also with that of Elisha, where he was visited by the Shunammite (2 *Kings* ii. 25, iv. 25).

Casiphia (*Ezra* viii. 17), a place in the Persian empire where certain of the Levites lived during the exile, probably in the immediate neighbourhood of Babylon.

Casluhim (*Gen.* x. 14; 1 *Chron.* i. 12), represented as Hamites, descendants of Mizraim, and as the original stock from which the Philistines sprang.

Cassia (*Kiddah*, *Exod.* xxx. 24; *Ezek.* xxvii. 19), a sweet smelling plant of the cinnamon order, imported to Tyre from S. Arabia. In *Ps.* xlv. 8 it is used to render Heb. *Kesiah*, which is usually identified with *costus arabicus*, a sweet smelling plant root.

Castor and Pollux, the Dioscuri, sons of Zeus, placed among the stars as the constellation Gemini. A ship of Alexandria bearing the name carried Paul from Melita to Puteoli on his way to Rome (*Acts* xxviii. 11).

Cedar, a tree of the pine order, somewhat like our larch, of which there are woods still on Lebanon, with a few trees which may be as old as the days of Solomon. It was a favourite wood for costly buildings, palaces and temples (2 *Sam.* v. 11; 1 *Kings* v. 6; *Jer.* xxii. 14); and was regarded as most durable, and yielded an oil, supposed to prevent decay. The wood was used in ceremonial purifications (*Lev.* xiv. 4; *Num.* xix. 6). In Psalms and the Prophets it is a figure of majesty and beauty.

Cenchrea, haven of Corinth on east side, of great importance for the Asiatic trade, site of a Christian Church in the time of Paul in which Phœbe was a deaconess (*Acts* xviii. 18; *Rom.* xvi. 1).

Census (*Luke* ii. 1–5), a register of the inhabitants of the provinces drawn up by order of Augustus for taxation purposes. Luke places it in the time of Christ's birth, but that of Cyrenius is placed by history in A.D. 7. Schürer I. ii. 105–143; Godet, *Luke*, I. 119–129.

Centurion (*Matt.* viii. 5; *Mark* xv. 39; *Acts* x. 1, etc.), captain over 100 men in Roman army, subordinate to chiliarch or "high captain" (*Mark* vi. 21; *John* xviii. 12; *Acts* xxi. 31, etc.).

Chalcedony, precious stone, so termed only in *Rev.* xxi. 19 as third stone in foundation of wall of New Jerusalem, possibly same as Hebr. שֹׁהַם of *Exod.* xxviii. 19, rendered

"agate." It receives its name from Chalcedon on the Propontis.

Chaldea, a country in Babylonia, extending as far as the Persian Gulf, sometimes the whole of that country, but properly only the southern part from Babylon to the sea.

Chaldeans, a Semitic people of Babylonia, quite distinct from the Aryan Chaldeans, properly Chalybes of Armenia. They are the same as the Hebr. *Chasdim.* This name in later times was given to the learned class, a section of the Magi in Babylon (*Dan.* ii. 2), which was the special seat for the study of astrology.

Chaldee, the Aramaic or West Syrian dialect in which *Dan.* ii. 4–vii. 28; *Ezra* iv. 8–vi. 18, vii. 12–26, and *Jer.* x. 11 are written, called in *Dan.* ii. 4 and *Ezra* iv. 7 "Syriac." Earliest mention of it in Scripture, *Gen.* xxxi. 47.

Chamberlain, "the officer who is over the bedchamber" (*Acts* xii. 20), Herod's named Blastus, probably a Roman, *præfectus cubiculo,* an officer of great influence.

Chambers (*Jer.* xxxv. 2, 4, xxxvi. 10), apartments in wall surrounding temple appropriated to various court officers and princes.

Chameleon (*Lev.* xi. 30), the Hebr. *coăch,* supposed to be monitor lizard; of two kinds, one found in Egypt and Palestine; the other in Egypt, where it is held in reverence.

Chamois (*Deut.* xiv. 5), in Hebr. *Zemer,* in Greek, Camel-leopard, but name applies to any goat or antelope order, but not the Chamois which is not found in Palestine or neighbourhood. Most likely the wild sheep of Arabia Petræa.

Chapel, the king's (*Amos* vii. 13), the sanctuary at Bethel, set up and used by the king, the priest of which, Amaziah, warned Amos not to prophecy there against the king's doings.

Chariot, car used by soldiers in ancient warfare, *Exod.* xiv. 6, etc.; those of the Canaanites of iron, *Josh.* xvii. 16; *Judges* iv. 3. Solomon, first of kings of Israel possessed chariots, 1 *Kings* ix. 19; which were then got from Egypt and cost 600 shekels of silver each, *ch.* x. 29. Those of king of Syria were armed with hooks, 2 *Macc.* xiii. 2.

Chebar, a river of Babylon, on banks of which Jehoiachin and his fellow exiles were placed, flowing into Euphrates at Carchemish, *Ezek.* i. 1, iii. 15, etc.

Chedorlaomer, king of Elam, one of the four kings who fought against the five of the vale of Siddim, from whom Abraham rescued Lot (*Gen.* xiv.). The inscriptions show that a Kudur dynasty reigned in Southern Chaldea and also over Canaan. The second part of the name is connected with the Elamite deity Lagamaru. Kudur-Nanhunditi, in B.C. 2285 made a raid upon Babylon, and Kudur-Mabug actually ruled over Canaan. The C. of the Bible comes between these as supreme king in the confederacy that embraced Shinar and Babylon.

Cheese, as well as milk, in common use among the Hebrews. David was sent with ten cheeses to his brother's chief captain or chiliarch (1 *Sam.* xvii. 18). The word rendered "cheese of kine" (2 *Sam.* xvii. 29) is one that occurs only there, and is rendered, probably correctly, in the Vulgate "fat calves." The proper Hebrew word for cheese occurs in *Job* x. 10.

Chemosh, god of Moab, "abomination of the Moabites" (1 *Kings* xi. 7; 2 *Kings* xxiii. 13); so the Moabites are "the people of Chemosh" (*Num.* xxi. 29; *Jer.* xlviii. 46). Mesha of Moab (2 *Kings* iii. 4), in his recently discovered inscription, attributes misfortune to the anger and success to the favour of Chemosh. He was Moab's god as Jehovah was Israel's. Solomon dedicated altars to him in Jerusalem (1 *Kings* xi. 7). He is closely associated with the Moloch of the Ammonites (*Judges* xi. 14, 23; 2 *Kings* xxiii. 5, 13). Human sacrifices were offered to him, as by Mesha (2 *Kings* iii. 27; *Amos* ii. 1). He is to be regarded as one of the Canaanite forms of Baal, as the Baal Peor of *Num.* xxv. A female companion deity Ashtoreth appears coupled with Chemosh on the Mesha inscription, and with Chemosh and Moloch in Solomon's dedications (1 *Kings* xi. 5–7; 2 *Kings* xxiii. 13).

Chephirah, "village," one of four Gibeonite towns given to Benjamin, and repeopled after the exile (*Josh.* ix. 17, xviii. 26; *Ezra* ii. 25), N.W. of Jerusalem, between Ajalon and Gibeon.

Cherethites and Pelethites (*Crethi* and *Plethi*, 2 *Sam.* viii. 18, xv. 18; 1 *Kings* i. 38), David's bodyguard. These names have been explained as meaning: (1) *Executioners* and *runners* for carrying out sentences and going on royal messages, or (2) as names of two Philistine tribes, the guard consisting of foreign mercenaries. In 1 *Sam.* xxx. 14; *Ezek.* xxv. 16, and *Zeph.* ii. 5, the Cherethites are certainly Philistines, and in 2 *Sam.* xv. 18, they are associated in David's service with the Gittites from Gath.

Cherith (1 *Kings* xvii. 3), a valley or brook, flowing into the Jordan east of Samaria, probably on the E. of the Jordan, hiding place of Elijah.

Cherub, Cherubim, probably from a Semitic root meaning "strong," an order of beings represented everywhere in Scripture as quite distinct from the angels. They are not like the angels sent out on the messages of God, but ever remain in God's presence, and are the revealers of His presence. In contrast to the angels they are always described as winged and possessed of other animal properties, so that in Revelation they are called "living ones," or, in the A.V., "beasts." They occupy a prominent place in religious symbolism. In early Hebrew times they are the living representations of God's glory personally manifested on earth, bearers of God or of His throne (*Ps.* xviii. 10; *Ezek.* xi. 22, etc.), and as winged, rapid of motion like the wind, the lightning, and the storm, all of which are described as carrying Jehovah. In the Tabernacle and in Solomon's Temple two cherubim stood on the mercy seat in the Holiest of All as symbol of God's personal presence on earth. In the Temple, the inner walls and the doors into the Holy Place and the Holiest of All were decorated with cherub figures. The huge cherub figures in the Holiest of All were made of olive wood covered with gold, and their wings of five cubits each stretched across the entire breadth. The figures seem to have been those of winged men (2 *Chron.* iii. 13). Jehovah is described as sitting between the cherubim (1 *Sam.* iv. 4; *Ps.* lxxx. 1, etc.). They are not only revealers of God's presence but protectors of those places where God dwells, and so guardians of that presence against desecration (*Gen.* iii. 24). Their presence in the Garden of Eden corresponds to their presence in Tabernacle and Temple.—In Ezekiel we have two distinct kinds. In *Ezek.* xxviii. 14, the prince of Tyre is compared to the covering cherub because he had taken the place and seat of God, just in correct accordance with the old Hebrew representation. In *Ezek.* i. 3 and throughout we have minute descriptions of cherubim of an altogether peculiar form. On the wall decorations of the new temple each cherub has two faces, a man's and a lion's (xli. 18), only because four, of man, lion, ox, and eagle, as they have in *ch.* i. 6 and throughout, could not be represented on a plain surface. Their four wings, two in front and two behind, are used, like the six of Isaiah's seraphim, for flight and for covering in reverent adoration as creatures before God (*ch.* i. 6, 11, 23). The elaborate description of the cherub chariot with its wheels gives a front in every direction, so that they turn not as they go (*ch.* i. 17, x. 11). The composite figure undoubtedly represents a combination of the old Hebrew cherub with those winged creatures commonly represented on Assyrian and Babylonian tablets.—In *Revelation,* instead of one cherub with four faces, we have four cherubs or living ones (iv. 6), each with one of the faces represented in Ezekiel's dream, of a lion, a calf, a man, and an eagle; they are full of eyes and are before the throne of God, and give permission to approach and themselves praise God. They stand at the head of all creation, redeemed men as represented by the twenty-four elders next, and angels only after them.

Chesalon, *Josh.* xv. 10, also Mount

Jearim, on north frontier of Judah, between Kirjath-jearim and Beth-shemesh.

Chesed, *Gen.* xxii. 22, ancestor of an Aramæan tribe descending from Nahor, not of the Chasdim or Chaldeans as a whole, but probably of a mixed race, Chaldean and Nahorite (*Job* i. 17).

Chesulloth, *Josh.* xix. 18, and in *v.* 12, Chisloth-tabor and *v.* 22 Tabor, town on border of Issachar and Zebulun, at the north end of the valley of Jezreel.

Chidon (2 *Sam.* vi. 6; 1 *Chron.* xiii. 9), the threshing-floor of Nachon where Uzzah perished for touching the ark, and hence called Perez-Uzzah.

Chilmad (*Ezek.* xxvii. 23), a city or district of Mesopotamia, joined closely in this passage with Assyria, as engaged in trade with Tyre. Hitzig and others, following a different vocalization, render: "Assyria was thy pupil n trading."

Chimham, son of Barzillai of Gilead, taken to David's court and raised to a position of great influence when his father declined such promotion on account of his age. His family became famous and did good service to the kingdom (1 *Kings* ii. 7; *Jer.* xli. 17; *Ezra* ii. 61).

Chinneroth, town in north of Palestine, belonging to Naphtali (*Josh.* xi. 2, xix. 35; 1 *Kings* xv. 20). It took its name, "lyre-shaped," from the sea (*Josh.* xii. 3, xiii. 27), afterwards called the Lake of Gennesareth.

Chios, beautiful island on west coast of Asia Minor, from B.C. 129 part of Roman province of Asia, visited by Paul in spring of A.D. 59 on his way from Philippi to Jerusalem (*Acts* xx. 15).

Chisleu, 9th month of Jewish sacred year, in Assyr. *Kisilivu*, corresponding to large extent with our December (*Zech.* vii. 1; *Neh.* i. 1; 1 *Macc.* i. 57, iv. 59; 2 *Macc.* i. 9, 18, x. 5).

Chittim or **Kittim,** a race named along with Elishah, Tarshish, and Dodanim, as descended from Javan, son of Japheth (*Gen.* x. 4), inhabiting Cyprus (an ancient city there being called Kition), and the Ionian islands, and engaged in shipping (*Num.* xxiv. 24; *Isa.* xxiii. 1). In *Dan.* xi. 30 the name is applied to the Western Power, and "ships of Chittim" represent the Roman forces, while in 1 *Macc.* i. 1, viii. 5, it is applied to the Macedonian.

Chiun (*Amos* v. 26), in ancient versions taken as name of a god, generally identified with Saturn, and in *Acts* vii. 43 called Remphan, from a corrupt reading in LXX. of ריפן for כיון; but it is really an appellative, so that the clause is rendered: The *sikkuth* of your king and the *Chiun* of your images. It means basis or pedestal. It is proposed by Merx to read *Chiun* instead of *Chior* in 2 *Chron.* vi. 13, as pedestal or platform instead of hollow basin or pulpit. See Robertson Smith, *Prophets of Israel* (1882), p. 400.

Chloë (1 *Cor.* i. 11), a woman belonging either to Corinth or Ephesus, members of whose household, either children or slaves, brought word to Paul at Ephesus of the divisions prevailing at Corinth.

Chorazin, a small town, N.E. of Capernaum, now called Kerâzeh, on or near the Lake of Gennesareth, on which Christ pronounced a woe because of the unbelief of its inhabitants (*Matt.* xi. 21; *Luke* x. 13).

Christ, the Greek equivalent of the Hebrew Messiah, "the Anointed" (*John* iv. 25). Christianity consists in confessing and acting on the confession that Jesus is the Christ (1 *John* ii. 20, v. 1).

Christians, name given to believers in Christ first at Antioch (*Acts* xi. 26), they being called before disciples, brethren, saints, etc. The name is Roman in form, and was given by unbelieving Gentiles. The Jews called them Nazarenes, and regarded them as a mere Jewish sect (*Acts* xxiv. 5, 14, xxviii. 22). During the apostolic age the name was used only by those without who entertained a hostile disposition toward them (*Acts* xxvi. 28; 1 *Pet.* iv. 16). Christians began to use it only in the 2nd century.

Chronicles, one book in the Hebrew canon and forming the last in the

Hebrew Bible, written probably by same author as Ezra-Nehemiah, in which the history is carried on. It presents a history of Judah, references to the Northern kingdom being introduced only when absolutely necessary, and employs largely genealogical lists and earlier narratives. The author was probably a Levite, writing about B.C. 332. Its Hebrew name means "Words or Records of Days," which describes it as an official diary; its designation in the LXX. Paralipomena, indicates its tendency to detail incidents more briefly told or entirely passed over in Samuel and Kings. Our name is Jerome's *Chronicon*, which he meant as a rendering of the Hebrew name. In his selection of matter the author shows preference for narratives that illustrate the Divine righteous government of the world, and for accounts and explanations of religious rites and ceremonies. He seems to have drawn upon official records of the several reigns for information not contained in earlier biblical books. These records, or a selection from them, were contained in "The Book of the Kings of Israel and Judah," probably a post-exilian collection.

Chrysolite, "golden-stone," a clear, yellowish bright green crystal, in *Rev.* xxi. 20 the seventh stone in foundation of New Jerusalem.

Chrysoprasus, "golden leek," of leek green, sometimes spotted with yellow (*Rev.* xxi. 20), tenth stone in the foundation of the New Jerusalem, a specially fine variety of the chalcedony.

Chub (*Ezek.* xxx. 5), a nation to be overthrown by the sword along with Cush, Put, Lud, the mingled people and men of the league, *i.e.* the Canaanites. Some explain it as a false reading of Ch. for L., and so make it Lub or Lybians as in a similar succession of names in *Nah.* iii. 10: 2 *Chron.* xvi. 8. Others make it Nubia. Merx would regard it as resulting from the error of a transcriber copying over the initial letters of "and all" כל, and so he would have the word struck out, and read the clause "Cush, Put and Lydia, and all the mixed peoples and the sons of the league."

Church, the Greek word *ecclesia* used in N. T. to denote a company of Christians meeting in one locality for the worship of God, and though owing to the number of believers in a place or to its size, there might be several congregations, it was but one Church. It is also employed to denote the whole body of Christ, the Christian community as a whole (*Matt.* xvi. 18); and also all who will be presented at last to the Father (*Eph.* v. 23; *Heb.* xii. 23). The name is derived from the Greek *Kyriake*, as is also the Scottish *Kirk* and German *Kirche*.

Chuza (*Luke* viii. 3), an officer of the Tetrarch Herod Antipas, called "Steward" (*epitropos*), but what the exact nature of his office cannot be determined. His wife Johanna was one of the women who ministered to the Lord and accompanied Him to Jerusalem (*Luke* xxiv. 10).

Cilicia, south-eastern province of Asia Minor, on Mediterranean (*Acts* xxvii. 5), the rugged western portion, famous for its goats, whose hair was woven into cloth for tent making. The inhabitants were of Syrian and Phœnician descent, intermingled with Greek colonies introduced by Alexander the Great, and also numerous Jews (*Acts* vi. 9). Though made a Roman province by Pompey, some of the mountain tribes maintained their independence. Its chief city was Tarsus, the birthplace of the Apostle Paul, in a rich plain on the river Cydnus, an important trading centre and a distinguished seat of learning. Christian Churches in Cilicia are referred to in *Acts* xv. 23, planted probably by Paul, who resided in Tarsus for some time after his conversion (*Acts* ix. 30, xi. 25; *Gal.* i. 21), and visited it often to strengthen the Churches (*Acts* xv. 41).

Cinnamon, named often in Scripture with other aromatic substances (*Song* iv. 14) as ingredient in holy anointing oil (*Exod.* xxx. 23), and in making up common perfumes (*Prov.*

vii. 17), and in the Roman times an article of general merchandise (*Rev.* xviii. 13). It is the inner rind of the stalk of an East Indian plant, more particularly of Ceylon, like the Cassia, of the Laurel order, cultivated in large forests and allowed to grow to the height of ten feet. It is the bark of three or five years' old twigs that is gathered for market.

Circumcision, the sign of the covenant made with Abraham, which Jewish parents were commanded to perform on all their male children on the eighth day, and also on strangers residing among them (*Gen.* xvii. 10; *Exod.* xii. 43). The Jewish Christians were in uncertainty about its continued observance, but by special decree all Gentile Christians were declared free from its requirement (*Acts* xv.; *Gal.* v. 2). It had been observed by the Herodian princes; was prohibited by Antiochus Epiphanes and again by Hadrian, but was allowed by Antoninus Pius. Degenerate and latitudinarian Jews frequenting the baths sought by artificial means to remove the marks.

Citron (*Lev.* xxiii. 40), translated in A.V. "boughs of goodly trees," forming booths in Feast of Tabernacles. This fruit tree is native of Media, most common of orange tribe in Palestine, used in synagogue worship as emblem of God's goodness.

Clauda, now Gaudagula, small island south-west of Crete, near haven of Phenice, mentioned in story of Paul's voyage to Rome in A.D. 61 (*Acts* xxvii. 16).

Claudius, fourth emperor of Rome, A.D. 41–54, son of the elder Drusus and nephew of Tiberius, indolent and incapable and at the mercy of favourites, but in earlier years of reign kindly toward the Jews. He put all Palestine under Herod Agrippa I. and restored to the Alexandrine Jews the privileges taken from them by Caligula. He also listened to Agrippa II. when he interceded for the Jews. After Felix, the brother of the emperor's favourite Pallas, became governor of Judea, the position of the Jews became worse: Claudius banished Jews from Rome because they made tumults against the followers of Christ. Claudius is named twice in N.T.: in connection with the famine in Palestine in A.D. 44, the year of the death of Agrippa I. (*Acts* xi. 28), and in connection with the Jews' expulsion from Rome (*Acts* xviii. 2).

Clement (*Phil.* iv. 3), a fellow-labourer with Paul, a member of the Church at Philippi, otherwise unknown. Tradition, without any ground, identified him with Clement of Rome, author of an Epistle to the Corinthians and a martyr under Trajan.

Cleopas (*Luke* xxiv. 18), one of the two disciples who went to Emmaus. The name is contracted from Cleopatros. Who he was it is now impossible to say, but probably he was well known to the original readers of the gospels. The Cleophas of the A.V. of *John* xix. 25 is properly Clopas.

Cleopatra, "of noble descent," daughter of Ptolemy VI. Philometor, married to Alexander Balas B.C. 150, given to his successor Demetrius II. Nicator in B.C. 146 (1 *Macc.* x. 51, xi. 1), by whom she had two sons, Seleucus V. and Antiochus Grypus. When Demetrius became prisoner in Parthia, she married his brother Antiochus VII. Sidetes, by whom she had a son Antiochus Cyzicenus. On the release of Demetrius she poisoned him, as also his son Seleucus V., being herself poisoned by his other son Antiochus Grypus.

Clopas (*John* xix. 25), not the same as Cleopas, but another form of Alphæus which in the Aramaic is written Chaliphai.

Clothing, adopted by men from a sense of shame, was from the first made from materials afforded by the plant and animal kingdoms (*Gen.* iii. 7, 21). In the days of the patriarchs we have garments of sheep's wool and goats' hair (*Gen.* xxxi. 19, xxxviii. 12), and in Moses' time of flax, linen being manufactured long before this in Egypt (*Gen.* xli. 42; *Exod.* ix. 31, xxviii. 5; *Lev.* vi. 10, xiii. 47, xvi. 32, etc.). Cotton was also in early use. Among ancient Hebrews white and dyed garments of wool, linen and

cotton were worn by priests, princes and warriors. It is not very clear whether silk, mentioned in *Rev.* viii. 12, was known among them. Scripture does not describe the ordinary clothing of the people, which probably was like that of the Bedouin Arab of to-day. Both sexes wore a shirt-like undergarment, over which was thrown the loose upper garment (*Matt.* v. 40; *Acts* xii. 8). In *Micah* ii. 8 mention is made of the cape which the exacting creditor snatches from the upper garment of his debtor. The two coats of *Matt.* x. 10 were under-garments. The loose one reached to the ankles, and was often richly embroidered; the other only to the knees; while both had only armholes without sleeves. The upper garment was called *salmah* or *beged* (*Exod.* xii. 34; *Num.* xv. 38). Besides this there was the cloak or mantle, *addereth*, "wide." The upper garment was laid aside before engaging in any work. The female dress, while essentially similar to the male, was distinguished perhaps mainly as consisting of certain extra parts, such as the veil, also the woman's under-garment was longer, and the head-dress was distinctive. The interchange of dress by the different sexes was strictly forbidden by the law (*Deut.* xxii. 5). The later prophets denounce the effeminancy of their generation in respect of dress, when the simplicity of earlier time had been departed from.

Cloud. God in the Mosaic times revealed His presence by means of a cloud (*Exod.* xvi. 10; *Num.* xi. 25). This sensible representation of His personal presence indicated the unapproachable holiness of God, so that there was a hiding even in His revelation (*Ps.* xcvii. 2). Sinai was covered with a thick cloud when God was there. When He spoke to Moses in the tabernacle the cloud covered the door, and the same symbol indicated the Divine will as to the movements of the Israelites in their wilderness march. In the pillar of Cloud God revealed Himself also as the Protector of the people shielding them from behind (*Exod.* xiv. 19). The author of the book of Wisdom and Philo see in the Pillar of Cloud and Fire the Divine Wisdom or Logos.

Cnidus, a city of Dorian colonists on south-west coast of Caria, partly on mainland, partly on an island, with two harbours and large trade, and a free city of Asia in Roman times, passed by Paul on his voyage to Rome (*Acts* xxvii. 7). Considerable ruins still mark its site.

Coals, as used by the Hebrews and spoken of in Scripture, must be understood of charcoal. Fires of coal were used not so much for warmth as for melting metals, cooking food, etc. Great heat was obtained by bellows wrought with the feet (*Isa.* liv. 16, etc.).

Cockatrice (*Gen.* xlix. 17), poisonous viper, yellowish green with darker spots, inhabiting sandy wastes, darting out by night and mortally wounding beast and man.

Coele-Syria, "the lowlands of Syria," originally the long valley between the Lebanon and Anti-Lebanon, called also in the O.T. the Valley of Lebanon (*Josh.* xi. 17, xii. 7); but afterwards applied to the whole lowland district called from its capital "Syria of Damascus" (2 *Sam.* viii. 6, etc.). In this wider sense it was understood during the Seleucid period and in the books of the Maccabees it is ranked with and made to border upon Phœnicia. Josephus includes it in Decapolis and all the district east of the Jordan (*Wars of Jews*, i. 4, 8).

Colony. Philippi is described as a colony (*Acts* xvi. 12). The Roman colonies, unlike those of the Greeks and of moderns, were not cities or districts founded and inhabited by those who had voluntarily emigrated to such spots from the home country, but new cities set up by the Roman government in Italy or elsewhere, consisting of the poorer citizens, often veterans as reward for service, to whom allotments of conquered territory were given, which they had to hold for Rome. The colony of Philippi owed its origin to the battle of Actium, B.C. 30. Each colony city was a miniature Rome in constitution, and

the citizens enjoyed the privileges of Roman citizenship.

Colossæ, town of Phrygia, on the Lycus, twelve miles east of Laodicea, large and celebrated in the times of Xerxes and Cyrus, but for two centuries before Paul of little importance, overshadowed by Laodicea and Hierapolis. During the apostolic age it belonged to the Roman province of Asia. Some two thousand Jewish families had been settled in Phrygia by Antiochus the Great, and in the population of Colossæ there continued to be a considerable Jewish element. The Christian Church at Colossæ was probably the smallest of any to which an epistle was written. The Apostle Paul never himself visited Colossæ (*Col.* ii. 1). The Church there owed its origin probably to some such men as Epaphras and Philemon, who may have heard Paul at Ephesus. Between Ephesus and the towns of the Lycus valley there was a peculiarly close league of friendship.

Colossians, Epistle to the. During his imprisonment at Rome Paul was visited by Epaphras of Colossæ, who told of certain false teachers who had found access to the Church there, and were endeavouring to introduce a Judaistic-gnostic heresy. To counteract their influence Paul wrote the canonical epistle in which he sets forth the supreme excellence of Christ and His unique position, which makes the introduction of angelic or ascetic aids unnecessary and improper. It is the most important and complete statement of the doctrine of the Person of Christ in the New Testament. The Apostle expounds the true Gnosis in opposition to the false. The Gnosticism combated was of an early undeveloped type, and not of that elaborate philosophical order that would require us to assign the writing which refers to it to the 2nd century. It was written probably in A.D. 61 or A.D. 62, soon after Paul's arrival in Rome, and was entrusted to Tychicus who carried also the epistles to the Ephesians and to Philemon. While Baur and Hilgenfeld consider it spurious, Holtzmann regards it as a Pauline epistle interpolated in respect of the matter common to it and Ephesians by a later Paulinist, author of that other epistle. The similarity between it and Ephesians is not greater than the contemporary composition of the epistles and the similar condition of the Churches addressed might lead us to expect.

Colours, as symbolical, are easily understood in the white, red, black and pale horses of *Rev.*, but are not so comprehensible in the visions of Zechariah. Philo and Josephus explain the symbolism of the four colours in the hangings of the Tabernacle, etc. The white byssus=earth from which it grows; blue=air or sky; purple=the sea from which it is taken; and scarlet=fire. Whether this was the original meaning is extremely doubtful.

Coniah, son of Jehoiakim, raised to the throne on the death of his father in his eighteenth year, under the name of Jehoiachin. He reigned only three months when he was carried away captive to Babylon by Nebuchadnezzar, along with ten thousand of the best of the people, including the nobles and all the highly trained troops (*Jer.* xxii. 24; 2 *Kings* xxiv. 9).

Coney, an unclean animal, dividing the hoof but having no claws (*Lev.* xi. 5), weak and defenceless, but inhabiting the rocks (*Ps.* civ. 18; *Prov.* xxx. 26). The coney is now identified with the *Hyrax syriacus*. The conies are gregarious animals, and may be seen in vast numbers among the rocks of Arabia, ready at once to disappear into holes when warned of approaching danger by the cry of one of their number who acts as watch. They were numerous about the Kidron, the Dead Sea, Lebanon, etc. Their flesh is highly esteemed by the Arabs.

Coral, the two Hebrew words "*ramoth*" (*Ezek.* xxvii. 16) and "*peninim*" (*Job* xxviii. 18, where both words are used, and *Prov.* iii. 15, viii. 11, xx. 15, xxxi. 10; *Lam.* iv. 7) in A.V. pearls, seem to mean two kinds of coral, the former, perhaps, dark, and the latter, red.

Corban (*Matt.* xv. 5; *Mark* vii. 11),

an expression commonly used in *Lev.*, *Num.* and *Ezek.* to indicate every sort of gift that has been presented to God and has thus become consecrated, including both sacrifices and things devoted. It would seem that the uttering of the word, without any intention on the part of the hypocritical and unnatural son to perform his vow of dedication, was allowed to release him from discharging his duty to his parents.

Coriander, a small round seed of an umbelliferous annual, grayish white or yellow, with the colour and shape of which the manna was compared (*Exod.* xvi. 31 ; *Num.* xi. 7). It was used by the ancients as a spice and as a drug.

Corinth, a wealthy and beautiful commercial city of Greece, in Roman times capital of Achaia, on the Peloponnesus, between Ionian and Ægean Seas. It had two harbours, the Lechæon on the west, and Cenchreæ on the east. The luxurious habits and moral corruption of its inhabitants are proverbial. In Paul's time it was the seat of the Proconsul of Achaia (*Acts* xviii. 18). During his second missionary journey Paul resided there for a year and a half, and founded a large and important church of Gentile converts, some of the members of which soon caused trouble by their immoralities (1 *Cor.* v. 1). They had also to be reproved for forming parties around various teachers by exaggerating their special characteristics (1 *Cor.* i. 11). Paul sent Titus to Corinth (2 *Cor.* xii. 18) to make enquiries and report to him. Tradition makes Silas bishop of Corinth. The Corinthian church was written to by Clement of Rome at the end of the 1st century, and was a flourishing church and episcopate during the 2nd century.

Corinthians, Epistles to the. The 1st epistle to the Corinthians in our canon was evidently preceded by a short epistle now lost, written from Ephesus, in which the Apostle reproved the Corinthians sharply for their immoral practices and want of rigour in discipline. He was afterwards visited by members of the household of Chloë from Corinth, who told him further distressing particulars, in consequence of which he sent Timothy to Corinth. Then certain members of the Corinthian church (1 *Cor.* xvi. 17) came bearing a letter to which Paul replied in our 1st Corinthians, written from Ephesus, A.D. 57. In it he deals with nine distinct points almost all of a practical kind. Anxious to know what effect so plain-spoken an epistle had upon the church, he sent Titus to Corinth, and meeting him on his return in Macedonia learned that it had good results, but that still his personal enemies were working mischief. He now wrote 2 *Cor.* in Macedonia, and sent it by Titus, in which he asserted his apostolic authority and counselled unity and brotherly love. But though he speedily followed up the writing by a visit of three months' duration, Clement, writing in A.D. 95, charges the Corinthians with the same tendency to dispute and divide.

Cornelius, the first Gentile convert of the Apostles (*Acts* x.), a centurion of Italian cohort stationed at Cæsarea, the capital of the governor of Judea. The circumstances of his conversion were significant as teaching Peter, the apostle of the circumcision, God's purpose of grace toward the Gentiles.

Cos or **Coos** (1 *Macc.* xv. 23 ; *Acts* xxi. 1), a small island in the Ægean Sea, now called Stanchio, in Roman times part of province of Asia ; capital, small town of same name.

Courses of Priests, the 22 classes in Zerubbabel's time of the four priestly families that returned from exile, afterwards supplemented to 24 (*Neh.* xii. 1 ; *Ezra* x. 18). This division of 24 courses is said to have had its origin in the time of David (1 *Chron.* xxiv. 7). The whole 24 served simultaneously during the three great annual festivals. Ordinarily each course served for a week in succession ; the individuals of the division serving being determined by lot. Zacharias, father of John Baptist, was of the course of Abia, and was officiating in his turn when the angel appeared to him (*Luke* i. 5).

Court of Tabernacle, an area of 100 cubits long by 50 broad which went round the Tabernacle, the front entrance facing the east (*Exod.* xxvii. 9-18, xxxviii. 9-20).

Court of Temple, outer and inner, the latter surrounded by a strong wall and approached by stairs at foot of which was a railing over which no Gentile was allowed to pass under pain of death, a law enforced by the Romans even against Roman citizens. Paul was charged with having brought a Gentile, Trophimus the Ephesian, into the Inner Court (*Acts* xxi. 28). It consisted of two divisions: (1) Court of the Women, on east side; (2) Court exclusively for men, on west, in which stood the Temple proper.

Covenant is a word employed in earliest Scriptures with reference to leagues and federations among tribes or between heads of families (*Gen.* xxi. 27, xxvi. 28, xxxi. 44, etc.). Israel, forbidden to make covenants with Canaanites, made them with other nations, and *Amos* i. 6, 9 denounces doom on the breakers of these covenants. These were properly leagues of peace, but covenants with powerful allies of war were regarded by the prophets as indications of want of faith in God, the King of the theocracy. In making a covenant of friendship the parties swore a solemn oath, and partook of something in common, such as bread and salt (*Gen.* xxvi. 30; *Num.* xviii. 19), or together offered a sacrifice (*Gen.* xxxi. 54), the parties sometimes passing through between the severed parts of the victims (*Gen.* xv. 9). A full account is given in *Exod.* xxiv. of the covenant made by sacrifice with Jehovah, the blood of which is called "the blood of the covenant" (*v.* 8). Half of the blood was poured on the altar and with the other half the people were sprinkled (see also *Heb.* ix. 18). Thereafter the nobles, as representing Israel, entered into a covenant by eating and drinking before God (*Exod.* xxiv. 11). Such covenants were made with Noah, Abraham, and the Israelites of Moses' time. A new covenant was proclaimed by the prophets (*Jer.* xxxi. 31; *Ezek.* xvi. 60; *Isa.* lv. 3), which is realised in Christ. The word *diatheke* in the Epistle to the *Hebrews* means in the first instance a covenant in which God takes the initiative, but a covenant in which there is bloodshedding, which allows the introduction of the other meaning of the word "testament," implying the death of the testator (*Heb.* ix. 15).

Cow, in the A.V. used three times distinctively of the female of the ox (*Lev.* xxii. 28; *Job* xxi. 10; *Isa.* xi. 7). The young cow required for sin-offering is called the Red Heifer (*Deut.* xxi. 3; 1 *Sam.* vi. 7).

Crescens (2 *Tim.* iv. 10), companion of Paul and his fellow-prisoner at Rome, sent by him to Galatia. Later tradition makes him one of the seventy disciples (*Luke* x. 1).

Crete, large Greek island, 156 miles long and from 7 to 30 broad, with an area of 3,326 square miles, and a coast with good harbours, in one of which, *The Fair Havens*, on the south of the island, Paul's ship found refuge (*Acts* xxvii. 8). In the neighbourhood of that harbour was the town of Lasea. Jews from Crete were present at the Pentecost in Jerusalem (*Acts* ii. 11). Paul quotes from a Cretan poet Epimenides a line characterising the inhabitants as lying and deceitful (*Tit.* i. 12). Titus was left in Crete to organize the Churches and settle their administration.

Crimson, a colour obtained from a powder formed from the crushing of the body and especially the eggs of an insect, *coccus ilicis.* Two words were used for it by the Hebrews, "the shining," and "the worm," sometimes singly, sometimes together (*Gen.* xxxviii. 28; *Lam.* iv. 5; *Lev.* xiv. 4). This is the word generally translated scarlet in A.V. In *Isa.* i. 18 these two words are used, the one ("the shining") being rendered scarlet.

Crispus, a Jew and ruler of the synagogue, one of the firstfruits of the Corinthian Church, baptized by Paul himself (1 *Cor.* i. 14; *Acts* xviii. 8). Later tradition makes him bishop of Ægina.

Crocodile, not in A.V. but in R.V,

Lev. xxix. 11. It is almost certain that the word *Leviathan* (*Isa.* xxvii. 1) ought to be rendered crocodile; as also the word *Tannin* (*Isa.* li. 9; *Ezek.* xxix. 3, xxxii. 2). One of the largest of reptiles, it was found in large numbers in the Nile, and was greatly reverenced by the Egyptians.

Crucifixion, one of the most painful and shameful of death punishments practised by Romans down to time of Constantine the Greek. It was the punishment of slaves and heinous criminals, but never of Roman citizens. Under the Romans it was the legal criminal punishment of Jews. After scourging the doomed one had to carry his cross to the place of execution, where he was stripped, and nailed through his hands or through his hands and feet to the cross. Death followed, after unspeakable agonies, usually in twelve hours, though in some cases not till the third day. The bodies were allowed to rot on the cross or be consumed by birds, but the Jews were generally permitted to take them down for burial. The breaking of the legs of the crucified (*John* xix. 31) was a special favour granted to the Jews in view of the feast. Crucifixion was not unknown among the Greeks, and was also practised among the ancient Persians, Egyptians, Carthaginians, Indians and Scythians.

Cuckow (*Lev.* xi. 16), among unclean birds forbidden to be eaten. Its flesh is by many esteemed a delicacy.

Cucumber (*Num.* xi. 5), an Egyptian species, with long green fruit, somewhat sweeter than the common cucumber, and generally eaten raw. In Palestine also there were "gardens of cucumbers" (*Isa.* i. 8). After the early barley harvest fields were often sown with cucumbers.

Cummin, an umbelliferous plant like fennel with aromatic seeds, cultivated in Palestine. The seeds were beaten out with a rod (*Isa.* xxviii. 27). Christ condemns the selfish pedantic scribes for tithing trifles like cummin, and neglecting greater matters (*Matt.* xxiii. 23).

Cush, in *Ezek.* xxix. 10 means Ethiopia, south of Egypt, embracing Nubia and Cordofan. During the time of later kings of Israelites the Cushites are spoken of as in league with the Egyptians and Lybians (*Isa.* xi. 11; *Ezek.* xxx. 4) and with Midian (*Hab.* iii. 9). The topaz island of Cush (*Job* xxviii. 19) in the Arabian Sea lay toward and belonged to Africa. The early use of the name Cush appears from its presence in the geographical and ethnographical passages *Gen.* ii. 13, x. 7.

Cushan Rishathaim, king of Mesopotamia (*Judges* iii. 8) who ruled over Israel after Joshua's death for eight years, till conquered by Othniel. He is not mentioned elsewhere in the Bible, nor in the Assyrian inscriptions.

Cushi (2 *Sam.* xviii. 21), "the Moor," or Ethiopian slave, perhaps not a proper name at all. In the inscription of the 7th Psalm, Cush is most likely a proper name; as a Benjamite, he would be a follower of Saul. Certainly Cushi, father of Zephaniah (*Zeph.* i. 1), was a Jew. Also the great-grandfather of Jehudi the prince was probably called Cushi (*Jer.* xxxvi. 14), as there is no reason to suppose him an Ethiopian.

Cuth, Cuthah (2 *Kings* xvii. 24, 30), a district of Asia, according to Josephus, in Persia, from which Shalmaneser sent colonists to Samaria. The place and the Cuthæan speech are mentioned in the Babylonian inscriptions. The Cuthæans were worshippers of Nergal.

Cymbals, Hebr. *selselim*, musical instruments of percussion, consisting of flat metal discs (2 *Sam.* vi. 5; *Ps.* cl. 5.) named with kettle drums, timbrels, and triangles. They were used in the temple music (1 *Chron.* xv. 19); mentioned in 1 *Cor.* xiii. 1 because of the tinkling, jingling sound emitted.

Cypress, belongs to the family of the *Coniferæ*, but the tree mentioned along with the oak in *Isa.* xliv. 14, as wood used in making idols, is properly the *ilex*.

Cyprus, famous island in the extreme east of the Mediterranean, south of Asia Minor and east of Syria, 140 miles long by 60 broad at the widest

part, with an area of 3,707 sq. miles. In early times it was inhabited by Phœnicians, and is referred to in Scripture under the name Chittim (*Ezek.* xxvii. 6 etc.). They were followed by Greeks, who banished Ashtaroth and introduced the worship of the Paphian Venus. It became a Roman province in B.C. 58, and in B.C. 22 was made by Augustus an imperial province governed by a proconsul (*Acts* xiii. 7). There was a large Jewish population in the island, one member of which, Barnabas, a Levite, became famous in Paul's missionary enterprise (*Acts* iv. 36), and Christians scattered on account of Stephen's martyrdom did much to spread Christianity in the island (*Acts* xi. 19). Jewish Christians from Cyprus took part in the first preaching of the gospel in Antioch. Paul and Barnabas visited the island, preaching at Salamis, Paphos, and throughout the whole district. Afterwards Barnabas went with Mark (*Acts* xv. 39); and Paul on two other occasions passed it by and did not land (*Acts* xxi. 3, xxvii. 4).

Cyrene, capital of Cyrenaica in Northern Africa, peopled in early times by a Greek colony, but in B.C. 27 the district was made a senatorial province under a proconsul. Large numbers of Jews became residents in the district. To Cyrene belonged Simon who bore the cross of Jesus (*Mark* xv. 21), and Jews from it were attached to the synagogue of the Libertines in Jerusalem, while some became Christians and preached at Antioch (*Acts* ii. 10, vi. 9, xi. 20, xiii. 1).

Cyrenius, the Greek form of the name of Publius Sulpicius Quirinius, mentioned in *Luke* ii. 1–5 as governor of Syria. The evangelist tells of a taxing or rather a valuation of property and income as basis for taxing which caused Joseph along with Mary to present themselves at Bethlehem at the time of the birth of Jesus. This was the first Roman valuation that had taken place in Palestine and it was carried out during the governorship of Cyrenus. Not only does history say nothing of a census being taken in Judea under Cyrenius, but the date of Christ's birth as set down in the time of Herod the Great (*Matt.* ii. 1 and *Luke* i. 5) presents a difficulty. Herod reigned B.C. 37–4, during which time Palestine was not under the direct rule of the Roman governor. Archelaus then received Judea which he held till B.C. 6, when his territory was put into the province of Syria. Thus Herod was ten years dead before Judea was put under direct Roman rule. It was then in A.D. 6 or 7 that a census was held by Cyrenius. To relieve the difficulty it has been supposed that Cyrenius held the office of governor twice; first at the time of Christ's birth, afterwards in A.D. 6–7. This repeated governorship of Cyrenius is highly probable: so Zumpt and Mommsen. But this first governorship could not have begun before Herod's death, for up to that time Quinctilius Varus held that office. So what took place in the last year of Herod's reign could not have happened under the governorship of Cyrenius. Further, Josephus in telling how Judas of Galilee rose in rebellion over Cyrenius' taxing of A.D. 6–7, seems to indicate that taxes were levied then for the first time (*Wars of the Jews*, ii. 8, 1). Also the valuations for taxing made by Augustus in different provinces were made at different times, and there never was one universal decree for the empire. It was not the Roman custom to require enrolment in the ancestral, but in the residential town. Schürer, who has investigated the matter thoroughly (*History of Jewish People*, I. ii. 105–143), comes to the conclusion: that there was some sort of census at that time of which we know nothing more, in which enrolment was according to families, but that it is inexactly described as Roman and universal, and that the mentioning of Cyrenius rests on some confusion. The later taxing of Cyrenius is mentioned by Luke himself in *Acts* v. 37.

Cyrus, son of Cambyses of Persia, lived during his youth as a hostage at the court of Astyages of Media, where he observed great discontent among the nobles in view of the suc-

cession of the man who had married the king's only child. He therefore entertained hopes of accomplishing the deliverance of Persia on the death of Astyages. On Cyrus' release, however, Astyages became suspicious, and war between Media and Persia was declared, in which the father of Cyrus fell, and for a time Persia suffered greatly. At last, in B.C. 558, in a great battle Cyrus was victorious, and both Astyages and his capital Ecbatana fell into the conqueror's hand. He dealt kindly with the king and married his daughter, but assumed to himself the supreme government of the whole Iranian empire. He won over by diplomacy or violence, the Parthians, Hyrcanians and Armenians, and extended his rule to Cappadocia, in B.C. 549, adding to his own the conquered territories of Crœsus of Lydia. His rapid pursuit of the Lydian army is in the prophet's mind when he describes God's judgments (*Isa.* xli. 2). Cyrus then turned against the nations embraced under the rule of Babylon, beginning his attack on Nabonadus in A.D. 539 (*Isa.* xliii. 14, xliv. 24, xlv. 1, xlvi. 1, 11, xlvii.). In the following year, crossing the river by diverting its course, he entered the city unawares, while all were revelling, and after a great slaughter, in which the king's son, Belshazzar, who was discharging the duties of his father, was slain, Cyrus found himself in possession of the great Babylon. The Jewish exiles had been taught by their prophets to look with hopeful expectation to the development of the Medo-Persian power (*Jer.* l., li.; *Is.* xiii., xiv., xxi. 1 xxxiv., xxxv., xl.-lxvi.). Cyrus was styled the "Shepherd" and the "Anointed of Jehovah." The expectations of the Jews were not disappointed. In B.C. 536 Cyrus sent a great company of Jews down to Jerusalem under Zerubbabel, of the race of David, to rebuild the city and the temple, restoring to them the sacred vessels (*Ezra* 1, iii. 7 etc.; 2 *Chron.* xxxvi. 22). Popularly he was regarded as a worshipper of Jehovah, but his kindness to the Jews was simply part of his general policy of clemency to subject peoples. The great king fell in battle with the Massagetæ in A.D. 529.

D.

Dabbasheth, town of Zebulun, near Jokneam, not identified (*Josh.* xix. 11).

Deberath, town on border of Zebulun and Issachar, at foot of Tabor, now Debûrieh (*Josh.* xix. 12, xxi. 28; 1 *Chron.* vi. 72.

Dagon, "little fish" from dag, god of Philistines, worshipped at Gaza (*Judges* xvi. 12–30), and Ashdod (1 *Sam.* v. 1–7), having head and hands of a man and body of a fish. Associated with him was a female deity Derceto or Atergatis, possibly related to Astarte, who, according to 1 *Sam.* xxxi. 10, was worshipped by the Philistines. In 1 *Chron.* x. 10 the temple where the head of Saul was placed is called that of Dagon, but the locality is not mentioned. Among the ancient coast peoples the fish was honoured as emblem of fruitfulness. Jonathan the Maccabee destroyed the Dagon temple of Ashdod (1 *Macc.* x. 34, xi. 4).

Dalmanutha, on W. shore of Sea Galilee, near Magdala (*Matt.* xv. 39; *Mark* viii. 10). If Magadan be the correct reading in *Matt.* it must be the same as Magdala, or a place quite near it, and not, as some would have it, lying twelve miles S. of the Sea of Galilee on the E. of the Jordan. The movements of Christ described in the chapter referred to can be traced only when D. is placed as above. See Keim, *Jesus of Nazara*, iv. 238.

Dalmatia, part of Illyricum, E. of Adriatic, between the rivers Titius and Drinus, into which Titus went to preach the gospel (2 *Tim.* iv. 10).

Damaris, a woman of Athens, in a prominent position, converted to Christianity by Paul (*Acts* xvii. 34);

regarded by Chrysostom and others as wife of Dionysius the Areopagite, apparently because their names occur in the history alongside of one another.

Damascus, city of Syria, celebrated in very early times (*Gen.* xiv. 15), lying on a rich plain at eastern base of Anti-Lebanon, on the river Pharpar or Chrysorrhoas. Eastern conquerors marching westward crossed the desert from Euphrates to Damascus, as did also Abraham (*Gen.* xii.). It was conquered by David, but had won its independence in time of Solomon under its own king Rezon (1 *Kings* xi. 24), succeeded by Hezion, Tabrimon, Benhadad I. and II. (1 *Kings* xv. 18, xx. 1, 34), Hazael, (2 *Kings* xiii. 24), Benhadad III. (2 *Kings* xiii. 24), in whose reign, after defeats inflicted by Joash and finally by Jeroboam II., the territory of D. was reduced to very narrow limits (2 *Kings* xiv. 28). Some seventy years later Rezin of Damascus, as confederate of Pekah of Israel against Ahaz of Judah (2 *Kings* xv. 37 ; *Isa.* vii. 1), was slain by Tiglath Pileser of Assyria, and his subjects taken captive to Kir and his territories joined those of the Assyrian empire (2 *Kings* xvi. 9). D. was afterwards successively under the Babylonians, the Persians, the Seleucid empire, the Romans. In the Seleucid and Roman periods many Jews dwelt in it. On the road to Damascus Paul was converted and in it he began his preaching (*Acts* ix. 3, 20; *Gal.* i. 12). Its present population is about 150,000, of which 6,000 are Jews, and 15,000 Christians.

Dammim, in 1 *Sam.* xvii. 1 Ephes-Dammim, in 1 *Chron.* xi. 13 Pas-Dammim, battle-field of Philistines, between Shochoh and Azekah, where, on the first occasion, Goliath challenged Saul's army, and on the second, one of David's mighty men defeated the Philistines.

Dan, son of Jacob by Bilhah, head of a tribe in Israel, whose territory, as originally allotted, was bounded on W. by Mediterranean, on N. by Manasseh, on E. by Ephraim and Benjamin, and on S. by Judah (*Josh.* xix. 40–48). Its area extended to about 400 square miles. Failing to secure possession of all the land assigned them, a band of Danites went forth and conquered for themselves a region about the city of Laish which they re-named Dan (*Josh.* xix. 47 ; *Judges* xviii. 27), and there they set up Micah's image. Here in later times Jeroboam established his calf worship (1 *Kings* xii. 29 ; *Amos* viii. 4). They never gained any importance beyond that of a warlike frontier tribe. The omission of them from the list in 1 *Chron.* iv. 12 and *Rev.* vii. 6 may have been caused by the fact that they did not return to Palestine after the captivity, and by the evil repute they had for idolatrous practices. From its position the city lay open to early attack from northern invaders. It was conquered by Benhadad I. (1 *Kings* xv. 20), and though afterwards restored to Israel, is never heard of after the days of Jeroboam II.

Dan-jaan, a place on route of David's officers numbering the people between Gilead and Sidon (2 *Sam.* xxiv. 6), probably the same as Laish-Dan. It is placed by some, with little probability, on coast of Asher, S. of Tyre.

Dance, favourite amusement among Israelites, and specially of women and maidens (*Judges* xxi. 21 ; *Jer.* xxxi. 4), at celebrations of victory (1 *Sam.* xviii. 6), and religous festivals (*Judges* xxi. 19), and in solemn processions (2 *Sam.* vi. 5). Worshippers of idols danced before the altars (*Exod.* xxxii. 19 ; 1 *Kings* xviii. 26). Women accompanied their dances with music and singing (*Exod.* xv. 20 ; 1 *Sam.* xviii. 7, xxi. 11). Dancing like that of Herodias' daughter before assembled guests was not a Hebrew but a corrupt Greek custom (*Matt.* xiv. 6).

Daniel, a Hebrew of noble rank among captives taken to Babylon by Nebuchadnezzar in 3rd year of Jehoiachin's reign, B.C. 605, and there soon advanced to high place and favour. Successful in the interpreting of the king's dreams, he became his most trusted counsellor. Under Darius the Mede he retained the

highest position, until his enemies by craft obtained sentence against him because he continued to worship God and refused to worship the king's image. His miraculous deliverance from the mouths of the lions led to his reinstatement in royal favour, which was continued to him under Cyrus the successor of Darius. The book of Daniel, though in the Greek Bible after Ezekiel, is in the Hebrew Bible in the Hagiographa. It is written partly in Hebrew i. 1–ii. 4, and viii.–xii., and partly in Aramaic ii. 4–vii. 28. The first half is historical, and the second, prophetical. According to Driver (*Introd. ch.* xi.) the book cannot have been written by D., not before B.C. 300, but probably about B.C. 168. He finds in it confusion of historical statement, presence of foreign words (15 Persian and 3 Greek), and the Aramaic dialect of Palestine after the captivity. The latest critics agree in placing it in the Maccabean age, and regarding its Aramaic portions as extemporary translations substituted for lost portions of the Hebrew original. There seems, however, no ground for doubting, as Driver does, that our D. is intended in the allusions *Ezek.* xiv. 14, 20, xxviii. 3.

Daric, gold coin of Persian empire, so named from some old king Darius, equal to our sovereign ; generally current at time of Jews' return from Babylon ; correctly so rendered in R.V. in 1 *Chron.* xxix. 1 ; *Ezra* ii. 69, viii. 27 ; *Neh.* vii. 70, 72 (in A.V. talents and drams). The silver daric would be worth about a shilling.

Darius, name of three Persian kings in Bible (1) The Mede, son of Ahasuerus, successor of Belshazzar and contemporary of Daniel (*Dan.* vi. 1, ix. 1), not identified with any historical character. (2) Son of Hystaspes, of the Achæmenidæan dynasty, reigned prosperously B.C. 521–486. In the second year of his reign he gave decree for continuing the building of Zerubbabel (*Ezra* iv. 24) which was completed in his 6th year, B.C. 516. (3) The last Persian king, D. Codomannus, B.C. 336–330, called D. the Persian, contemporary of Jaddua, the priest (*Neh.* xii. 24 ; 1 *Macc.* i. 1).

Dathan, a Reubenite who, with Abiram, joined the Levite Korah's rebellion against Moses and Aaron (*Num.* xvi. 1, xxvi. 9) as representative of the tribe of Jacob's eldest son, and was swallowed up with his company.

Dathema, a stronghold of Gilead (1 *Macc.* v. 9).

Date, an important fruit-yielding palm, growing in warmer parts of Palestine (*Judges* iv. 5 ; *Joel* i. 12 ; *Neh.* viii. 15), of which a famous grove near Jericho, the city of palm trees (*Deut.* xxiv. 3) ; also at Engedi, Dead Sea and Lake of Gennesareth (*Ecclus.* xxiv. 14 ; *Jos., Wars of the Jews,* iii. 10, 8). It is found even in the wilderness of Arabia, suiting light, hot, sandy regions (*Exod.* xv. 27 ; *Num.* xxxiii. 9.) The fruit ripens from Aug. to Oct., an important article of diet, yielding also a sort of honey (*Jos., Wars of Jews,* iv. 8, 3), while from its juice was prepared a refreshing drink, date wine. Palm branches were used at the Feast of Tabernacles (*Lev.* xxiii. 40) and generally as symbols of victory (*John* xii. 13 ; *Rev.* vii. 9).

David, son of Jesse of Bethlehem, of tribe of Judah, Israel's greatest king. Anointed by Samuel as successor to Saul, D. first attracted attention as a youth by slaying the Philistine champion Goliath, but during a long period following, partly at the court, partly in hiding places in the wilderness or beyond the frontier, he was pursued by the cruel jealousy of the king. Refusing to avail himself of opportunity to slay Saul, D. made no attempt to secure the throne till the king's death in the battle on Gilboa. For seven and a half years he reigned over Judah only, with his capital at Hebron ; but after the adhesion of Abner, he was acknowledged by all Israel and reigned in Jerusalem. According to the usual chronology his reign of forty years extended from 1055–1015. In Jerusalem on Mount Zion he built a royal palace, and brought up the ark which had remained in the house of Obed-Edom

in Kirjath-jearim, placing it in a tent consecrated to the worship of Jehovah. In front of this tabernacle was the altar of sacrifice, where Abiathar and Zadok officiated as priests. D. wished to build a costly temple, but was forbidden by Nathan, because he had been a man of war (1 *Chron.* xxii. 8). He made, however, preparations on a large scale for the building of such a house by his son, arranged the priestly courses and their services, and in every way possible sought to advance the interests of true religion. His administration of the affairs of the kingdom seems to have been judicious, and in his appointment of officers he was guided by shrewd discernment and knowledge of men. His nephew Joab was the commander-in-chief of his army; unscrupulous and masterful, but unwavering in his attachment to the fortunes of the king. His bodyguard, Cherethites and Pelethites (Crethi and Plethi), was composed of foreigners, probably Philistines. In regard to his foreign relations, D. made a league with Hiram of Tyre, completely conquered the Philistines (2 *Sam.* v., viii., x.–xii.). The result of his successes was seen in the embassies and friendly greetings of such kings as Toi of Hamath in the extreme north (2 *Sam.* viii. 9, 10). D. married many wives, by whom he had, according to 2 *Sam.* iii. 2, v. 13, seventeen, and according to 1 *Chron.* iii. 1, xv. 4, nineteen sons, probably also others by concubines not enumerated, and several daughters, of whom only one, Tamar, is named. His great sin with Bathsheba, followed by the murder of Uriah, and the evil example of his polygamy, led to many troubles in family and state during the later years of his life. Amnon's misconduct, followed by Absalom's act of revenge on behalf of his sister, marked the beginning of disturbances within his own household, which by and by in the revolt of Absalom threatened the throne and the very life of the king, and in the death of the rebel brought unspeakable sorrow upon the head of the indulgent and loving father. And when at last it was determined, in accordance with the Divine appointment, that Solomon should succeed to the throne, the eldest son, Adonijah, headed a formidable outbreak, which only prompt and decisive measures put down. In some respects he in no wise transcended his age, *e.g.* the barbarous treatment of conquered enemies; but as an administrator he evidently strove to be strictly just, and, especially in his relations with Jonathan and his son, he showed himself capable of the most generous and noble friendship. He bore the reputation also of being the most gifted of Israel's sacred poets, and the greatest prophets regard him as the ideal servant of God, the man after God's own heart, the most worthy type of the Messiah who would sit upon the throne of David (*Isa.* ix. 7, xi. 1; *Jer.* xxx. 9; *Ezek.* xxxiv. 24, xxxvii. 24, 25).

Day, reckoned by the Hebrews, as by many other ancient races dividing their time by the course of the moon, from the setting to the rising of the sun. With exception of the Sabbath, the days of the week, like the days of the month, were not named, but were distinguished only by numbers. Only after the captivity did they begin subdividing it, except in a large way, as morning, mid-day, and evening (*Gen.* xliii. 16, xviii. 1; 1 *Sam.* xi. 11). In Babylon they began reckoning by hours (*Dan.* iv. 16, v. 5). So too in N.T. we have the 12 hours of the day (*John* xi. 9), which must have been of unequal length, as in Palestine the length of day varied to the extent of 4 hours. Hours of the day were numbered from sunrise, and so the 3rd hour (*Matt.* xx. 5; *John* xix. 14)=9 a.m., the 6th=12 noon; the end of the 11th (*Matt.* xx. 6) is the close of the day. If we compare *John* xix. 14 with xviii. 28, we shall be obliged to admit that the 6th hour is reckoned by the Roman custom from midnight, and this allows a reasonable interval of three hours spent in altercation with Pilate and other delays before the crucifixion at 9 o'clock (the 3rd hour according to the reckoning of the Jews) as given by *Mark* xv. 25.

Daysman, umpire, arbiter (*Job* ix.

33), from *diem dicere*, to fix a day for hearing a cause. Job feels that God being so great, there is no one who can exercise authority over himself and God so as to act the part of umpire.

Deacon, "servant," in *Phil.* i. 1 ; 1 *Tim.* iii. 8, etc. a subordinate order of church officers. It is disputed whether they are to be identified with the seven (*Acts* vi. 1), or rather with the young men who voluntarily gave their aid (*Acts* v. 6). It is generally admitted that those called wives of deacons (1 *Tim.* iii. 11) were properly deaconesses, as also Phœbe in Cenchrea (*Rom.* xvi. 1).

Dead Sea, called in Scripture the Sea of the Plain (*Deut.* iii. 17) and the East Sea (*Ezek.* xlvii. 18 ; *Zech.* xiv. 8 ; *Joel* ii. 20), occupying the vale of Siddim, the former site of Sodom and Gomorrha. It lay along the east border of Judah, receiving the Jordan at its northern end and reaching southward to the Arabah. It is 46 miles long and from 5 to 9 broad ; 1,292 ft. below the Mediterranean ; in its N. part 1,300 ft., in its S. part only 12 ft. deep. Its water has 26 per cent. of salts as compared with 3½ in common sea water. There are traces of volcanic action all around.

Death is represented in Scripture as the natural end of man, because he is from the dust and is flesh ; but, on the other hand, both in the Old and in the New Testament, death is the curse and wages of sin. It may be that in both cases physical death is meant, as natural to man but withheld by Divine favour until the favour was lost by sin. In any case, sin brings at once moral and spiritual death, and the doom of death eternal. The second death is the irretrievable infliction of that doom upon those who do not accept God's salvation.

Debir, also Kirjath-Sepher, city of the Anakim, in mountains of Judah, not far from Hebron, taken by Othniel, who for this obtained in marriage Achsah, Caleb's daughter (*Josh.* xv. 15).—Another D. lay on N. border of Judah, giving its name to a valley passing S. from the road between Jerusalem and Jericho. The D. of *Josh.* xv. 7 should be Ledebir or Lodebar (2 *Sam.* ix. 4, xvii. 27).

Deborah, "bee." (1) Nurse of Rebecca, an honoured inmate of Jacob's household, died on journey back to the land of promise, and was buried at Bethel. (2) Prophetess, mother in Israel, dwelling on Mount Ephraim between Ramah and Bethel, fourth of worthies named between Joshua and Samuel (*Judges* v. 7). She moved Barak to undertake expedition that resulted in death of Sisera and defeat of Jabin's army. The great song of victory in *Judges* v. is her composition.

Decalogue, "the ten words" (*Exod.* xxxiv. 28 ; *Deut.* iv. 13, x. 4), originally written on two tables of stone and brought down by Moses from Sinai. They were afterwards deposited in the ark.

Decapolis, district of the ten semi-autonomous, Hellenistic towns east of Jordan, according to Pliny : Damascus, Philadelphia (Rabbath of Ammon), Rhaphana, Scythopolis, Gadara, Hippos, Dios, Pella, Galasa (or Gerasa), Kanatha. Ptolemy names all these except Rhaphana and nine more. To Pliny's list must be added Abila and Kanata. Of these only Scythopolis is W. of Jordan. Damascus seems too far N. but is included in all lists. See *Matt.* iv. 25 ; *Mark* v. 20, vii. 31. The naming of the district D. ceased in 3rd cent. owing to transference of some of its towns to province of Arabia. *Schürer*, II. i. 94–121.

Dedan, son of Raamah and grandson of Cush (*Gen.* x. 7), of the race of Ham, descendants settled on W. of Persian Gulf, a wealthy community, trading in ivory, spices, etc. and Indian products, with Tyre (*Ezek.* xxvii. 15, 20).—Another D., son of Jokshan, son of Abraham and Keturah (*Gen.* xxv. 3), ancestor of tribe in N.W. of peninsula, neighbour of Edomites and Northern Arabian tribes of Tema and Buz (*Jer.* xlix. 8 ; *Ezek.* xxv. 13).

Dedication, Feast of, annual festival of Jews, about middle of December (*John* x. 22), beginning 25th Chisleu and lasting eight days, instituted B.C.

164 by Judas Maccabæus in memory of cleansing of temple from pollutions of Antiochus Epiphanes (1 *Macc.* iv. 59).

Deer. The fallow deer (1 *Kings* iv. 23) mentioned as article provided for Solomon's table. The Hebr. *Yachmur* is still name of *Alcephalus bubalis* among Arabs. Native of Syria and Palestine.

Dehavites, one of nations sent by Asnapper to colonise Samaria (*Ezra* iv. 9) from S.E. of Caspian Sea, from which they migrated in later times to W. of Caspian, into what is now called Daghestan. A branch of the same stem probably gave its name to Dacia on the Danube.

Delaiah, head of 23rd priestly course in David's time (1 *Chron.* xxv. 18).—A pious prince in Jehoiakim's time (*Jer.* xxxvi. 12, 25).—Other three men of little importance (*Ezra* ii. 60; *Neh.* vi. 10; 1 *Chron.* iii. 24).

Delilah, a Philistine woman, living in valley of Sorek, who enticed Samson to tell the secret of his strength, that she might betray him to the Philistines (*Judges* xvi.).

Delos, in early times with its Apollo temple the chief religious centre, in later times a commercial centre, of the Ionian Greeks. It was of great importance and had a large Jewish population in time of Maccabees (1 *Macc.* xv. 23). It was the residence of many foreign merchants.

Demas, helper of Paul (*Col.* iv. 14; *Philem.* 24), with him in his imprisonment, but drawn away by love of the world (2 *Tim.* iv. 10).

Demetrius I. Soter, king of Syria, one of ablest of the Seleucidæ, B.C. 162–150, succeeded his uncle Antiochus Epiphanes (1 *Macc.* vii. 1; 2 *Macc.* xiv. 1), supported Alcimus as high priest in Jerusalem in opposition to Judas Maccabæus, who defeated Nicanor, but was afterwards defeated and slain, B.C. 160, by Bacchides (1 *Macc.* ix. 1). After being defeated by Jonathan in 157, Bacchides made a treaty, but in 152 the Jews joined coalition against D. who fell in battle 150 (1 *Macc.* x.).

Demetrius II., Nicator, son of Soter, king of Syria, B.C. 146–138 and 128–125, defeated and succeeded Alexander Balas (1 *Macc.* x., xi.), spent several years in war with Trypho. The Jews vacillated from side to side (1 *Macc.* xii., xiii.). D. was taken prisoner by Mithridates and kept in Parthia, 137–128. In the latter year he returned, and as Antiochus VII. had fallen in Parthia, he claimed the throne of Syria again against a pretender Alexander Zabinas. Being defeated, D. fled to Tyre, where he was murdered 125.

Demetrius, silversmith of Ephesus, who made silver shrines for Diana and roused mob against Paul (*Acts* xix. 23; 2 *Cor.* i. 8).—Also a member of the church presided over by Diotrephes, or one of the evangelists visiting that church (3 *John* 12).

Demon, in classical Greek *Daimon*, was used of good as well as evil spirits (*agathodaimones* and *cacodaimones*), but in N.T. only of evil spirits (*Matt.* viii. 31; *Mark* v. 12; *Luke* viii. 29; *Rev.* xvi. 14, xviii. 2). The commonest term in N.T. is *daimonion*, applied to evil spirits in men (*Luke* iv. 33), to heathen gods (*Rev.* ix. 20), to spirits that lead men to worship idols (1 *Cor.* viii. 4, x. 20) and spread pernicious errors in the Church (1 *Tim.* iv. 1).

Demoniac, one supposed to be possessed by demons, suffering severe mental or bodily disease. The belief of ancient times ascribed all sore afflictions, especially such as fall suddenly on people without easily discernible cause, to demoniacal influence. Hence the prevalent belief in witchcraft. In the time of Christ this superstitious way of regarding disease was dominant, and those diseases more commonly described as demoniacal were peculiarly frequent. This has ordinarily been explained by the supposition that in view of the manifestation of the kingdom of God in Christ there was called forth a peculiarly violent demonstration on the part of the prince of the kingdom of darkness. The confusions of the age, political, moral, and religious, may have also contributed to this. The cases reported as cured by Christ in the Synoptists (for John reports none) are sometimes

purely physical, but much oftener physico-psychical. The most fully reported and the most thoroughly illustrative case is that of the Gadarene. The demon was regarded as speaking and acting in place of the man, having dethroned reason and secured control of the whole being. The evil spirit has possession of the body of its victim, so that every bodily member answers not the will and consciousness of the man, but those of the demon. Jesus performed his cures in a way that contrasted with the parade of exorcists who used peculiar magical formulæ. He simply spoke His own word of command or asserted His supremacy, so that those who obeyed the demon before became obedient to His will. In this such cures are the most perfect type of the work of Christ as the Saviour of men.

Denarius, from middle of 2nd cent. B.C. universally current silver coin, fashioned after the old Attic drachma. In N.T. we have it very frequently (*Matt.* xviii. 28, xx. 2, 9, 13; *Mark* vi. 37, xiv. 5; *Luke* vii. 41; *John* vi. 5; *Rev.* vi. 6). Its coin value was about 8½*d.*

Derbe, strong town in S.E. of Lycaonia, nearly 40 miles S. of Iconium, belonging to Galatian kingdom of Amyntas till B.C. 25, when it became part of Roman province. It was visited by Paul on first and second journeys. To it Gaius belonged (*Acts* xiv. 6, xvi. 1, xx. 4).

Deuteronomy, "repetition of the law," fifth book of Moses, composed mainly of discourses assigned to Moses, in which he reviews the history of God's leading of His people till they had reached the border of Canaan, a summary of the precepts of the law given by God, with earnest exhortation to obedience, and a fervent call to the people to join in a firm covenant with God who had so greatly blessed them, ending with Moses' song and blessing, and the notice of his death. It must have been written before the discovery of "the book of the law" which contained it, in B.C. 621. Its style is copious and flowing, and represents a period when literary composition was highly developed. Its influence upon the later historical and prophetical works is unmistakable.

Devil, as rendering of Gk. *Diabolos* the slanderer, accuser, name of Satan, prince of demons, the malignant enemy of God and Christ, very frequent in N.T. He is man's enemy, he seeks to disturb his union with God. Sin is described as his work, and in tempting men to sin he uses craft and wiles. He endeavours to thwart God's plan for man's salvation, and causes present misery and distress in the world.

Dew, largely deposited in Palestine owing to remarkable lowering of night temperature, so that it afforded refreshment like rain. It is, therefore, very widely used in Scripture to represent invigorating influences of Divine grace, and its silent and effective operation.

Diamond, according to A.V. of Exod. xxviii. 18, the Hebr. *Yahalom*, sixth in the high priest's breastplate. Also in covering of the king of Tyre (*Ezek.* xxviii. 13). That it could not be a D. is evident from the fact that the Hebrews had no means of engraving a name on it. Probably it was a sardonyx.

Diana, originally name of Italian goddess, afterwards identified with Greek Artemis, moon-goddess and patron of hunting field. The Ionians settling in Ephesus combined the attributes of their Artemis with those of the Oriental nature-goddess of fruitfulness. The image said to have fallen from heaven (*Acts* xii. 35), was an unshapely block of black wood, having none of the Greek beauty of form, but with its swollen breasts was symbolical of fruitfulness. In the great temple crowds of priests and priestesses served, and the services were orgies of a wild and fanatical description.

Diblath, or Diblah, only once in *Ezek.* vi. 14, possibly a mistake for Riblah, but much more probably some town or district not otherwise known, as the northern boundary of the land.

Diblathaim, forming part of names of different places, *e.g.* Almon-D., Beth-D. (*Num.* xxxiii. 46; *Jer.* xlviii. 22), in neighbourhood of Bamoth, on

border of wilderness of Moab (*Num.* xxi. 19).

Dibon, city of Reuben, taken from Sihon the Amorite, now Dhibân, called also Dibon-Gad (*Num.* xxxiii. 45) because originally fortified by Gad (*Num.* xxxii. 34). On the Moabite Stone, Mesha calls himself "the Dibonite." —Another Dibon in S.E. of Judah is also called Dimonah (*Josh.* xv. 22).

Didymus, "the twin," the Greek translation of Hebr. name "Thomas." Hengstenberg's idea that Jesus gave the disciple so-called this name to indicate his halting nature, is utterly unfounded. It undoubtedly was his proper name.

Diklah, seventh son of Joktan, son of Eber (*Gen.* x. 27), giving his name to city or district in S.W. of Arabia. The word means date palm and may designate the race living in the palm-producing region in N. of Yemen.

Dilean, a city in valley of Judah (*Josh.* xv. 38).

Dimnah, Levitical city in Zebulun (*Josh.* xxi. 35).

Dinah, daughter of Jacob and Leah, whose wrong at the hands of Shechem was revenged by her brothers Simeon and Levi in a way that called forth the condemnation of their father (*Gen.* xxxiv. 30, xlix. 5), but the approval of later Jewish fanatics (*Judith* ix. 2).

Dinaites, one of nations settled by Asnapper in Samaria (*Ezra* iv. 9), taken probably from Armenia.

Dinhabah, a royal city of Bela king of Edom (*Gen.* xxxvi. 32), not identified.

Dionysius the Areopagite, so called as a member of the college of justice in Athens, chief of Paul's converts there (*Acts* xvii. 34), according to later tradition, bishop of Athens, and martyr. The mystical writings bearing his name, in which Neo-Platonism and Christianity are blended, belong certainly to the Post-Constantine period.

Dioscurus in Lat. text, *Dioskorinthios* in Grk., of 2 *Macc.* xi. 21, name of a Macedonian month, as Xanthicus = Hebr. Nisan, mentioned in *vv.* 30, 33. This name does not occur in lists of Macedonian month names. It may possibly be an error of transcription for Dystros (March).

Diotrephes, a leader of the Church in Asia, who opposed the authority of John, refusing to allow the public reading of his epistle or to receive evangelists recommended by him. He even threatened with excommunication those who favoured men sent by John (3 *John* 9–11).

Disciples, as rendering of Grk. *Mathētai*, found in Gospels sometimes for all of the Jews who favoured Jesus, and sometimes specially as a designation of the twelve apostles, but often in the Gospels and always in Acts for all who believe in Jesus as the Christ.

Divination, means taken by the superstitious to discover the secrets of futurity. Joseph spoke of using his cup for such a purpose. It was one of the sins for which Israel was carried into captivity (2 *Kings* xvii. 17), and by this name the prophecies of false prophets and heathen soothsayers are characterised. The damsel with a spirit of divination (*python*) in Acts xvi. 16, is by some regarded as a ventriloquist, but there seems to be no good reason for thus restricting the meaning of the term.

Divorce, the dissolution of marriage, was allowed by the Jewish law (*Deut.* xxiv. 1–4), but Christ represents this as a concession in order to obviate yet more serious evils (*Matt.* xix. 9). The only ground for D. recognised by Christ is unfaithfulness. Paul declines to recognise difference of faith as a valid ground (1 *Cor.* vii.). Keil, *Bibl. Arch.*, ii. 173.

Dizahab, one of places named in defining locality where Moses delivered his last speeches (*Deut.* i. 1). It must have been on the plains of Moab; but it is not elsewhere mentioned.

Dodanim, son of Javan, and grandson of Japhet (*Gen.* x. 4), ancestor of Ionian Greeks. Some read Rodanim and identify them with the inhabitants of Rhodes.

Doeg, an Edomite, occupying a high place among officers of Saul. He reported Abimelech's friendly treatment of David at Nob, and was ordered by Saul to put the priests to death. The inscription of *Ps.* lii.

refers the description of spiteful wickedness in it to D.

Dogs were not domesticated among the Hebrews as with us; they belonged rather to the community than to private owners, and went prowling about the city or district (*Ps.* lix. 6, 14), and were fed on carrion (*Exod.* xxii. 31). They even ate unburied corpses of men (1 *Kings* xiv. 11, etc.). A dog was a name of contempt, and the dog is often joined with swine as figure of impurity (*Isa.* lxvi. 3; *Matt.* vii. 6; 2 *Pet.* ii. 22). The sheep dog was mainly for driving off wild animals.

Dok, a fortress near Jericho, built by Ptolemy, where Simon and his two sons were murdered (1 *Macc.* ix. 50, xvi. 15).

Dophkah, station of Israel on march to Sinai (*Num.* xxxiii. 12), between Sin and Rephidim (*Exod.* xvii. 1).

Dor, also Dora, now Tantura, southernmost settlement of Phœnicians. The old Canaanite city (*Josh.* xi. 2, xii. 23) lay properly in territory of Asher, but was given to Manasseh (*Josh.* xvii. 11). In Solomon's time a chief city for collection of tribute (1 *Kings* iv. 11). During the Seleucid period it was strongly fortified (1 *Macc.* xv.). It was a place of importance in the time of the Roman supremacy, but was in ruins in the time of Jerome.

Dorcas, "gazelle," name of Christian woman of Joppa, called in Hebrew Tabitha, noted for her benevolence in providing clothing for poor, who having died was raised to life again by Peter (*Acts* ix. 26).

Dothan, not far from Shechem or Samaria (*Gen.* xxxvii. 17; 2 *Kings* vi. 13), near the plain of Jezreel (*Judith* iii. 10), where Joseph's brethren fed their flocks and through which passed the great caravan route from Syria to Egypt.

Doves, in great numbers in Palestine, reared in dove cots (*Isa.* lx. 8), pale grey plumage, with yellow neck feathers (*Ps.* lxxviii. 15). Also wild or wood pigeons found shelter in the clefts of the rocks (*Jer.* xlviii. 28; *Ezek.* vii. 16). Turtle doves were also native to the land, though migratory, and were accepted in sacrifice (*Jer.* viii. 7). In the N.T. the D. is emblem of Holy Spirit (*Matt.* iii. 16, etc.), of innocence (*Matt.* x. 16). In the O.T. a symbol of purity (*Gen.* viii. 9), tenderness (*Isa.* xxxviii. 14, lix. 11; *Ezek.* vii. 16), and, especially in Canticles, of faithful love. For account of sacrifice, see under PIGEON.

Dove's Dung, designation of the substance which in time of famine the Israelites were driven to eat (2 *Kings* vi. 25), and to pay 5 shekels of silver for a quantity measuring one-fourth of what was reckoned a day's supply of food. Many maintain that it was really excrement, and Josephus says it was here used instead of salt (*Antiq.*, ix. 44); but it is more generally supposed to have been a worthless sort of pulse, which commonly would not be used as food at all.

Drachma, "handful," among Greeks originally a weight, then a coin of that weight, $\frac{1}{6000}$ of a talent. There were two principal coinage systems in which the D. figures, that of Ægina and that of Attica, the former standing to latter in proportion of 7 : 5. The Attic D. weighed 4·366 grs., and the tetradrachma, called also a stater, 17·46 grs. (*Matt.* xvii. 27). The didrachma = half-shekel, which formed annual temple tax for Jews (2 *Macc.* iv. 19, x. 20, xii. 43; *Tob.* v. 14). In Roman age, the Attic D. was regarded as equal to the denarius.

Dragon, as rendering of Hebrew *Tannin* (*Deut.* xxxii. 33; *Isa.* li. 9; *Ezek.* xxix. 3; *Ps.* lxxiv. 13; *Jer.* xiv. 6, li. 34), which is elsewhere rendered whale, serpent, specially applied to crocodile of Egypt, generally a twisting sea monster. In *Rev.* xii., xiii., xvi. 13, xx. 2, the great red dragon with seven heads and ten horns and seven crowns is the devil. He was so named by the Rabbis. The suggestion came from *Gen.* iii. Compare *Wisd. of Sol.* ii. 24.

Dreams, generally type of emptiness, deceit and insecurity (*Eccles.* v. 2, 6; *Isa.* xxix. 7; *Ps.* lxxiii. 20; *Job* xx. 8), or of a diseased or excited condition (*Job* vii. 14; *Ps.* cxxvi. 1). Of a special

order are those that have an interpretation (*Gen.* xl. 5 ; *Sir.* xxxiv. 1–7), which are revelations of secrets from God (*Dan.* ii. 29, etc.). The most important D. reported in Scripture are those of Pharaoh and of Nebuchadnezzar. The dream is related to the vision in prophetic revelation as hearing to seeing (*Num.* xii. 6), and is mentioned along with visions and messages by prophets (1 *Sam.* xxviii. 6, 15). Yet it is on a lower level than true prophecy, and so no O.T. prophet speaks of receiving his message in dreams ; even Zechariah in his night visions is awake (i. 8, iv. 1). On the other hand, false prophets were said to get their messages in D. (*Jer.* xxiii. 25, 28, 32, xxvii. 9, xxix. 8 ; *Zech.* x. 2). Only Joseph and Daniel, serving at foreign courts, not teachers of God's people, receive their instructions in dreams.

Drink Offerings, libations, had no prominent and independent significance in Hebrew as in heathen worship (*Deut.* xxxii. 38). They were poured out to queen of heaven (*Jer.* vii. 18, xliv. 17). Among Hebrews libations of wine a primitive custom (*Gen.* xxxv. 14), but D. were not prescribed as regular sacrificial institution until settlement in Canaan. The D. were accompaniments of meat offering, which followed the burnt offering. Consisted of one-fourth hin of wine for each lamb, for every ram one-third, for every bullock one-half (*Num.* xv., xxviii.), called strong wine (*Num.* xxviii. 7), *i.e.* good old wine, which was all poured out, none being given to the priests (*Lev.* x. 9). Comp. *Sir.* l. 15 ; *Joseph.*, *Antig.*, iii. 9, 4. The water libations at Feast of Tabernacles seem remnant of an early popular custom. See Keil, *Bibl. Arch.*, i., 337.

Dromedary, in *Isa.* lx. 6, a young camel, and *Jer.* ii. 23, a young she-camel = Hebr. *bekher* and *bikhra ;* in 1 *Kings* iv. 28 and *Esth.* viii. 10 for Hebr. *rechesh*, a swift horse, a courser. The name properly belongs to a swift variety of the one-humped camel, and so is probably the correct reading in the passages quoted, in which the reference is to swift runners.

Dropsy, disease once referred to in N.T. (*Luke* xiv. 2), in which, owing to some affection of the heart or kidneys, there is an effusion of watery fluid in the cavities of the body.

Drusilla, youngest daughter of Herod Agrippa I. and sister of Agrippa II. and Bernice ; though only six years old at father's death A.D. 44, she was already betrothed to the son of Antiochus of Commagene, but the marriage did not take place through his refusing to be circumcised. In A.D. 54 she married Azizus king of Emesa, but was persuaded by a Jewish magician Simon to leave her husband for Felix, the Roman governor, with whom she was in A.D. 58, when Paul pled his cause (*Acts* xxiv. 24). Along with Agrippa, her son by Felix, she perished in an eruption of Vesuvius in A.D. 79.

Dulcimer, musical instrument, consisting of long wooden box over which wires are stretched, tuned on pegs, the wires being struck by small hammers in each hand of the performer. In *Dan.* iii. 5, 10, 15 wrongly used to render Greek *Symphoniah*, which was a kind of bagpipe ; whereas the preceding *Psanterin* should be not *psaltery* but dulcimer, not a harp, but predecessor of modern piano.

Dumah, city in mountains of Judah (*Josh.* xv. 52), 10 miles S.W. of Hebron.—Also a son of Ishmael (*Gen.* xxv. 14), and town or district of N.W. Arabia.—In *Is.* xxi. 14 an Edomite D. is mentioned, or perhaps the name is used symbolically of Edom, as "the silent land," in its desolation.

Dura, a plain in Babylon where Nebuchadnezzar set up a colossal statue (*Dan.* iii. 1), conjecturally identified with plain of Shinar (*Gen.* xi. 2).

E.

Eagle, representing the Hebr. *Nesher*, as largest and noblest of all birds of prey, in poetical passages of Scripture used to describe swift flight (2 *Sam.* i. 23), eager rushing on prey (*Job* ix. 26 ; *Lam.* iv. 19), coming from a great distance (*Deut.* xxviii. 49), or reaching an immense height (*Prov.* xxiii. 5). It hastens to devour what has fallen (*Hos.* viii. 1 ; *Hab.* i. 8), fit emblem of great monarchs, enemies of Israel (*Ezek.* xvii. 3, 7 ; *Jer.* xlviii. 40). Its nest high in rocks is figure of security and strength (*Jer.* xlix. 16 ; *Obad.* 4). Its care for its young is emblem of Jehovah's care for Israel (*Exod.* xix. 4 ; *Deut.* xxxii. 11). One of the cherubs in *Ezek.* i. 10, x. 14, and in *Rev.* iv. 7, bears form of E. Besides the E. proper, the vulture, as feeding on carrion, seems also to be included under the Hebr. *Nesher.* So we must understand the baldness of head and neck (*Mic.* i. 16) as referring to the vulture rather than the E. It is so to be rendered in the proverbial saying in *Matt.* xxiv. 28 ; *Luke* xvii. 37. Yet this confusion was only in popular language. They were really distinguished, so that the vulture was classed among unclean birds (*Lev.* xi. 13 ; *Deut.* xiv. 12). The gier E. of *Lev.* xi. 18, the Hebr. *Racham*, is the Egyptian vulture.

Earth, solid land as distinguished from sea, and also the world as a whole contrasted with the heavens, corresponding to Hebr. *Eretz* (*Gen.* i. 10, ii. 1, etc.), conceived of as a vast surface stretched out, laid on foundations and supported by pillars (*Job* ix. 6, xxxviii. 4 ; *Isa.* xxiv. 18 ; *Ps.* civ. 5), but in other passages more exactly described as a sphere (*Prov.* viii. 27 ; *Isa.* xl. 22, and even in combination with the old form of speech in *Job* xxvi. 10). The geographical knowledge of the Hebrews was at first very limited, but was subsequently extended by intercourse with the Phœnicians. Countries like Assyria, Media, Persia, are described by prophets as the ends of the earth (*Isa.* v. 26, xiii. 5 ; *Jer.* l. 41 ; *Ezek.* xxxviii. 15). The Holy Land was regarded as the middle of the earth (*Isa.* xix. 24 ; *Ezek.* v. 5, xxxviii. 12). The notions prevailing in regard to the position of different places in relation to one another were often utterly mistaken.

Earthquakes, frequent in Palestine, especially in the depression of the Jordan valley, so certain scientists regard the destruction of Sodom as due to such a cause. The most famous E. recorded in Scripture is that of B.C. 800 in Uzziah's time, when the inhabitants of Jerusalem fled to the Mount of Olives (*Amos* i. 1 ; *Zech.* xiv. 4, 5). A fine poetical description of the movement of an E. is given in *Ps.* civ. 8 ; and in the prophets figures are taken from the strange phenomenon of the shaking of the solid land (*Isa.* liv. 10). The convulsion is associated with the immediate presence of God (*Ps.* xviii. 7, 8). What occurred at the death of Jesus (*Matt.* xxvii. 51) was not an E., such as may be accounted for on natural grounds

Ebal, a peak of Mount Ephraim, rising opposite that of Gerizim, between which lay the valley of Shechem, from which, by Moses' command, the curses of the law against the disobedient were proclaimed (*Deut.* xi. 29, xxvii. 11–13). In keeping with its selection for this solemnity E., in contrast to the fair and fruitful Gerizim, was rugged and barren. On it Joshua offered burnt offerings and peace offerings in connection with the proclamation of the law (*Josh.* viii. 30–33). —Also the name of a son of Joktan (1 *Chron.* i. 22 ; *Gen.* x. 28) ; and a Horite, son of Shobal (*Gen.* xxxvi. 23 ; 1 *Chron.* i. 40).

Ebedmelech, Ethiopian eunuch, who interceded with Zedekiah for Jeremiah (*Jer.* xxxviii. 7, xxxix. 16). This act of faith was rewarded by an assurance that in the general destruction he would be spared.

Ebenezer, "stone of help," a memorial stone erected by Samuel to celebrate victory of Israelites over

Philistines at Mizpeh and Ashdod (1 *Sam.* vii. 12). The name is given to the locality in the record of the disastrous conflicts in which the ark of God was taken, some 20 years before this battle was fought (1 *Sam.* iv. 1), as a token of pious confidence in God.

Ebony, Hebr. *hobnim*, wood of a tree of E. India and tropical Africa, hard, and very dark, and heavy (so that it sinks in water), bought by Phœnicians from the Dedanites of N. Arabia (*Ezek.* xxvii. 15). Among ancient nations it was costly and highly valued for carved work in furniture and for making images. Often used along with ivory.

Ecbatana, Greek-Latin name for Hebr. Achmeta, fortress and capital of Media (*Ezra* vi. 2; *Judith* i. 1; 2 *Macc.* ix. 3), summer residence of Persian and afterwards of Parthian kings. It was built about B.C. 700, but after the time of Alexander the Great it sank into decay.

Ecclesiastes, the Greek rendering of the Hebr. name *Koheleth*, "the Preacher," a designation of Solomon, into whose mouth the wise sayings of the book are put. In the Hebr. Bible it ranks as one of the five Megilloth or Rolls, and was read in synagogue at Feast of Tabernacles. It belongs with Proverbs to the Wisdom literature or the philosophical writings of the Hebrews. In respect of form the composition of the book is irregular and incomplete, and the changes are often abrupt; while in respect of contents and meaning there is often an appearance of contradiction and inconsistency. Opposing views are stated without any attempt at reconciliation, and it is not always clear when the author is expressing his own ideas and when those which merely seem to him current and more or less feasible objections. The author puts strongly the fact of the disappointing character of the earthly life; it is wise to take out of it what enjoyment can be got; yet even when the pleasure sought is of the most moderate and reasonable description man is often made to feel its vanity. The tone of the book represents a period of subserviency such as that of the Persian or Greek Age, and the language is that of late Hebrew, even later than that of Chronicles and Esther. Dates have been assigned to it, varying from B.C. 332 to 200.

Ecclesiasticus, the name adopted in the Latin church for the work properly entitled *The Wisdom of Jesus, son of Sirach.* It comes to us in the form of a Greek translation of the Hebrew (not Aramaic) original, made, as the prologue tells us, by the author's grandson. The book was so prized by the Jewish rabbis that even in Jerome's time the Hebrew text was still extant. It was also largely quoted from and highly valued by the Greek and Latin Fathers, who frequently referred to it as Scripture, and by many of them it was spoken of as the work of Solomon. It is a collection of apothegms, modelled on the collection known in our canon as the Book of Proverbs. Its central idea is Wisdom, which in perfection is found in God, and can be gained by man only through the exercise of trust in God. In great detail it is shown how the God-fearing man should act amid all the varying circumstances of life. As to its date, the grandson in the prologue says that he came to Egypt in the 38th year of king Euergetes, *i.e.* Ptolemy VII., Physcon Euergetes II., who began to reign B.C. 170. The translator came to Egypt, therefore, in B.C. 132; which will place the date of the original composition somewhere between B.C. 190 and B.C. 170. In the opening passage a reference to Simon son of Onias implies that Simon II. the high priest had just passed away, *i.e.* in the beginning of the 2nd century. Attempts have been made to reproduce the original Hebrew text, and so to determine the form of the language about B.C. 200.

Eden, "pleasure," region in which first man was placed (*Gen.* ii. 8, etc.), called Garden of Jehovah (*Gen.* xiii. 10, etc.) because planted by Him and because there He first walked with man. It was surrounded by four streams, two of which, Euphrates and Hiddekel or Tigris, are well known. The other

two, Pison, encircling Havilah, and Gihon, encircling Cush, are to be sought respectively in W. and E. of Armenia. Other conjectures that propose Indian rivers and the Egyptian Nile are quite untenable. This description of the garden, as also the presence in it of the two wonderful trees, is generally in accordance with the mythologies of ancient nations with respect to the primitive golden age. In the prophets it is the emblem of the beauty and purity into which those delivered from curse of sin are brought (*Ezek.* xxxvi. 35. Compare *Isa.* xi. 6, lxv. 25). The later Jews distinguished two paradises, that of Eden in far East, that of life=residence of patriarchs in North (*Book of Enoch* xxxii., lx., etc.). In N.T. it is place of blessed dead (*Luke* xxiii. 43) or third heaven, where is the throne of God (2 *Cor.* xii. 2, 4 ; *Rev.* ii. 7).

Eden, a people trading with Tyre (*Ezek.* xxvii. 23), named alongside of the Mesopotamian Haran and Canneh, probably to be identified with "the children of Eden which were in Thelasar" (1 *Kings* xix. 12 ; *Isa.* xxxvii. 12). See *Amos* i. 5.

Eder, city in the middle of Judah (*Josh.* xv. 21), and a tower (*Gen.* xxxv. 21) near Bethlehem, which, however, like *Micah* iv. 8, probably means "tower of the flock," for protection and defence of shepherds.

Edom, "red" or "ruddy," name given to Esau (*Gen.* xxv. 25, 30), usual designation of his descendants and their land. Also in prophets "Teman" and "land of Uz." In later times Idumea. —Esau received Mount Seir, from which he drove out the Horites (*Deut.* ii. 12, 22), remnants of whom still continued in the land (*Gen.* xxxvi. 2). Ultimately the territory extended to the whole mountain land W. and E. of the Arabah, S. of the Dead Sea ; and in this wild region the Edomites lived a wild life as hunters and robbers. The only fertile part of the land was on the east, where lay all the cities of E. mentioned in the O.T., *e.g.* Elath on N.E. of Red Sea, Sela afterwards Petra, Maon, Bozrah.—The Edomites were bitter foes of Israel, whose overtures of peaceful neutrality they rejected. Before days of Saul they had a well-developed government under twelve chiefs (*Gen.* xxxvi. 31), and civilization and commerce had made some progress. During the period of the Israelitish monarchy wars with E. were very frequent. In B.C. 47 an Idumean, Antipater, was made governor of Judea, and through the Herods this family continued to rule till A.D. 100.

Edrei, second capital of Og king of Bashan, mentioned along with Ashtaroth, on S. border of Bashan proper, where Og met Israelites on their march from Gilead to Bashan, and was defeated and killed (*Josh.* xii. 4, xiii. 12 ; *Deut.* i. 4, iii. 1 ; *Num.* xxi. 23). On the N. and N.W. lay small Aramæan kingdom of the Maachathites, and E. is mentioned as the last great city of Bashan in the direction of the coasts of the Maachathites (*Deut.* iii. 10, 14).

Eglaim, a town of Moab (*Isa.* xv. 8) =Agalla of Joseph., *Antiq.*, xiv. 1, 4, some 8 miles S. of Areopolis. It thus lay on the extreme E. of Moab. It is quite distinct from En-Eglaim of *Isa.* xlvii. 10.

Egloth-Shalishiyah, in R.V. of *Isa.* xv. 5 ; *Jer.* xlviii. 34, in A.V. "an heifer of three years old," probably a town E. called "the third" to distinguish it from other two of the same name.

Eglon, king of Moab, who, by the help of Ammonites, conquered Israel, and after 18 years' sovereignty, was murdered by Ehud (*Judges* iii. 12).—A Canaanitish city and royal residence, conquered by Joshua (*Josh.* x. 3, 34, 36, xii. 12, xv. 39), probably between Gaza and Hebron, 25 miles W. of Hebron.

Egypt=Hebr. *Mizraim* (*Gen.* x. 6, 13), first given to Lower Egypt from the strong frontier fortified against Eastern invaders (*Isa.* xix. 6, xxxvii. 25), then in dual form to describe the two districts of Upper and Lower E. It is also called "land of Ham" (*Ps.* cv. 23, etc.) ; also "Rahab" (*Ps.* lxxxvii. 4 ; *Isa.* li. 9). The name Egypt was borrowed by Greeks from Phœnicians, given first to N.E. coast of the Delta. The inhabitants were a race belonging

to Asia, sons of Ham (*Gen.* x. 6, 13). Their appearance, language and habits mark them out as related to other Asiatic races, and closely connected with the Semites. The Nile valley which they inhabited was so fertile that it is said to be capable of supporting a population of 9 millions. Their civilization goes back to a very remote antiquity. The art of writing by hieroglyphics was early cultivated, in which over 2,000 different signs were used. The early literature was mainly religious, but we have also abundant specimens of writings in medical and astronomical science, and poetry of all sorts except dramatic. The religion centred in the worship of the sun and the Nile, which spread out into most varied and fantastic mythology. The army consisted partly of native, partly of foreign auxiliary troops, originally from conquered nations, Libyans and Ethiopians, but in later times drawn from islands of the Mediterranean (*Jer.* xlvi. 9; *Ezek.* xxx. 5). Solomon borrowed from E. the use of horses and chariots in war (1 *Kings* x. 27–29). The chief cities of E. mentioned in the Bible are: Alexandria, Bubastes, No-Amon, Noph, On, Pithom, Ramses, Sin, Tahapanhes, Zoan. The king who favoured Joseph was probably one of the Hyksos dynasty reigning at Tanis. The Pharaoh who oppressed Israel was Ramses II. and the Exodus took place in 1317, under Menephtah I. Tirhakah assisted Hezekiah against Sennacherib. In the later years of the Jewish kingdom E. was regarded as the rival power to Babylon. When Zedekiah was taken away by Nebuchadnezzar, Hophra afforded protection to those Jews that took refuge in his land, of whom Jeremiah was one. Under Ptolemy VII. Philometer (181–146), the high priest Onias officiated to his fellow Jews at Leontopolis in a temple, while many of the leading generals of the Egyptian army were Jews.

Ehud, a Benjamite, Judge in Israel, who delivered the Israelites from yoke of Eglon of Moab (1 *Chron.* vii. 10; *Judges* iii. 12). After his treacherous murder of Eglon, he led his people against the surprised Moabites, of whom 10,000 were slain, and Israel obtained rest for 80 years.

Ekron, most northerly of the five Philistine cities (*Josh.* xiii. 3), in territory of Judah (xv. 45), afterwards belonging to Dan (xix. 43), but always retained in hands of Philistines (xiii. 3, xv. 11; 1 *Sam.* v. 10, vi. 17). Given by Alexander Balas to Jonathan Maccabæus (1 *Macc.* x. 39). In later times called Accaron, with large Jewish population, name preserved in that of the village of Acer, S.E. of Joppa.

Elah, son and successor of Baasha of Israel, B.C. 924, murdered in the 2nd year of his reign during a drinking bout, by Zimri, a rebel general, who secured for himself the throne (1 *Kings* xvi. 8–14).

Elam, same as later Elymais, people and district east of lower Tigris, bounded on the W. by Babylon, N. by Assyria and Media, S. by Persian Gulf, E. by highlands of Persia, in league sometimes with Babylon (*Gen.* xiv. 1), sometimes with Media (*Isa.* xxi. 2, xxii. 6). Its chief city was Susa on the river Ulai (*Dan.* viii. 2). From their first appearance in the O.T. (*Gen.* xiv. 1) in Abraham's time about the 22nd century as a powerful and warlike nation, we hear nothing more of the Elamites till the 8th century under the new Assyrian empire, with which they became incorporated. Israelites as prisoners of war had been taken to Elam (*Isa.* xi. 11) under Tiglath Pileser or Shalmaneser (2 *Kings* xv. 29, xvii. 6). With the fall of the Assyrian empire they pass out of view. In 597 Jeremiah prophesies against E. as a cruel enemy of Judah (*Jer.* xlix. 34). That even in 585 the Elamites were of no small importance is seen from *Ezek.* xxxii. 24. Under Cyrus they were incorporated in the Persian empire (*Dan.* viii. 2). In the N.T. Jewish colonists from Elam found at feast in Jerusalem are called Elamites (*Acts* ii. 9).

Elath, at head of Gulf of Akabah, Edomite city (*Gen.* xxxvi. 41), conquered by David (2 *Sam.* viii. 14), fortified by Solomon and made a harbour for his Ophir fleet (1 *Kings* ix. 26),

lost by Joram, regained by Uzziah, it was finally taken from Israel and kept by Rezin of Syria (2 *Kings* xvi. 6, viii. 20, xiv. 29).

Eldad, who, with Medad, is named of the elders appointed by Moses (*Num.* xi. 26), who shared the spirit of prophecy conferred upon those selected, although, for some reason not explained, Eldad and Medad did not go out with Moses to the tabernacle. Joshua, like John in a similar case (*Mark* iv. 38), wished to forbid their prophesying, but Moses like Christ said, "Forbid them not." The Apocryphal book called *Eldad and Modad*, quoted in Shepherd of Hermas (*Vis.* ii. 3), consisted probably of predictions of Magog's last attack upon the congregation of Israel. See Targum of Jonathan on Pentateuch.

Elders, in patriarchal society, the heads of families, who actually rule. So in Egypt the Israelites were under E., to whom Moses was ordered to deliver his commission (*Exod.* iii. 16). In wilderness Moses organised an official order of 70 E., representatives of people and assistants to him in judging and administering the affairs of the congregation (*Num.* xi. 16, 24). In Canaan there were E. of cities, magistrates (*Josh.* xx. 4; *Judges* viii. 16; 1 *Sam.* xvi. 4); of tribes or districts (*Judges* xi. 5; 1 *Sam.* xxx. 26; 2 *Sam.* xix. 11); of Israel, a national assembly to determine matters of general interest in regard to the war or administrative policy of the nation (1 *Sam.* iv. 3, viii. 4; *Judges* xxi. 16). The institution continued during monarchy and was revived after exile (1 *Kings* xx. 7, xxi. 11; *Ezra* x. 14). In N.T. the Elders are named with chief priests and scribes as rulers of people and members of the Sanhedrim.

Elealeh, a city E. of Jordan, near Heshbon, peopled and strengthened by Reubenites (*Num.* xxxii. 3, 24); but later in hands of Moabites (*Isa.* xv. 4, xvi. 2: *Jer.* xlviii. 34).

Eleasa (1 *Macc.* ix. 15), scene of battle between Bacchides, the Syrian general, and Judas Maccabæus, in which the Jewish hero fell, B.C. 160. Now Il'asa, not far from Modein.

Eleazar, "God's help," third son of Aaron and his successor, long by side of Moses and Joshua (*Exod.* vi. 23; *Num.* xx. 25; *Deut.* x. 6; *Josh.* xiv. 1, xvii. 4). After his death (*Josh.* xxiv. 33) his descendants long held the position of high priest.—Son of one Abinadab of Kirjath Jearim, consented to attend upon the ark which remained there for 20 years (1 *Sam.* vii. 1).—One of David's mighty men, son of Ahohi, who helped to procure water for David from well of Bethlehem (2 *Sam.* xxiii. 9, 13).—Fourth son of Mattathias and brother of Judas Maccabæus. In war against Antiochus Eupator, B.C. 162, he went under an elephant and pierced it, thinking that the king rode on it, and was killed by the dying animal falling upon him (1 *Macc.* vi. 43).—Famous scribe, who in his 90th year suffered with constancy great tortures under Antiochus Epiphanes (2 *Macc.* vi. 18).

Elephant=Hebrew *pîl*, originally from India, then in Persia, and subsequently in Western Asia and even Europe; used in Maccabean Age in the campaigns of the Seleucidæ (1 *Macc.* vi. 30; 2 *Macc.* xi. 4). In battle carried towers on back, from which soldiers showered darts. Their bulky bodies also afforded shelter for hundreds of soldiers. Their tusks were regarded as horns (*Ezek.* xxvii. 15). Ivory was known in Western Asia and Europe long before elephants, used for thrones and adorning rooms (1 *Kings* x. 18, xxii. 39; *Amos* iii. 15).

Eleutherus, river boundary between Phœnicia and Syria, rising in the Lebanon and flowing into Mediterranean a little N. of Tripolis (1 *Macc.* xi. 7, xii. 30). Now Nahr-el-Kebir.

Elhanan, son of Jair of Bethlehem, who, in the Philistine wars of David, slew a giant called in one place Goliath of Gath (2 *Sam.* xxi. 19), and in another Lahmi, the brother of Goliath (1 *Chron.* xx. 5). The Targum identification of E. with David is quite unwarranted. In all probability the text of *Sam.* has been corrupted and the true reading is preserved in *Chronicles*. The son of Dodo (2 *Sam.* xxiii. 24) may be the same man.

Eli, of family of Ithamar, priest at Shiloh and judge for 40 years (1 *Sam.* i. 9, iv. 18). The incidents of his active life are not recorded. He is best known as trainer of Samuel. Personally pious and amiable, he was too easy and indulgent toward his wicked sons, who perished in their sin. Tidings of their death in battle and of the loss of the ark, came as a crushing blow to the old man, so that he immediately died in his 98th year (1 *Sam.* iv. 11–18).

Eliab, "God is father," grandson of Reuben and father of Dathan and Abiram (*Num.* xvi. 1).—David's eldest brother (1 *Sam.* xvi. 6), joined his brother in Adullam, afterwards ranked as chief of tribe of Judah, father of Abihail, not the wife, but rather the mother-in-law of Rehoboam (see LXX. of 2 *Chron.* xi. 18).

Eliada, "God knows," son of David, born in Jerusalem (2 *Sam.* v. 16; 1 *Chron.* iii. 8), whose name was changed from Beeliada (1 *Chron.* xiv. 7), by substituting the Divine name *El* for *Baal.*

Eliakim, chief minister of Hezekiah, who held a conference with the Rabshakeh before Jerusalem, and was sent to consult Isaiah (2 *Kings* xviii. 19).—Son of Josiah, made king by Pharaoh Necho under name of Jehoiakim (2 *Kings* xxiii. 34).

Eliam, son of Ahithophel, and father of Bathsheba (2 *Sam.* xi. 3), called Ammiel (1 *Chron.* iii. 5), made up of the same two words in reverse order.

Eliasaph, ancestral prince of the Danites, son of Deuel (*Num.* i. 14), or Reuel (ii. 14).—Also a chief of the Gershonite family of the Levites (*Num.* iii. 24).

Eliashib, head of the eleventh course of the priests in the time of David (1 *Chron.* xxv. 12).—High priest in Nehemiah's time, and persistent enemy of reform. He was the friend of Tobiah and Sanballat, and had given the former a room in the temple court, out of which Nehemiah had the furniture of the intruder thrown, and the vessels of God restored (*Neh.* xiii. 4). His grandson was Sanballat's son-in-law, and so Nehemiah drove him out of his place (xiii. 28).

Eliezer, "God is help," of Damascus, faithful steward of Abraham (*Gen.* xv. 2).—Moses' second son, whose descendant was over treasures dedicated by David for the temple (1 *Chron.* xxiii. 15, xxvi. 25).—Son of Dodavah of Mareshah, who prophesied against Jehoshaphat for joining Ahaziah (2 *Chron.* xx. 37).

Elihu, "my God is He," interchanged with names Eliab and Eliel (1 *Chron.* xxvii. 18, vi. 34 and 1 *Sam.* i. 1).—Speaker in later chapters of Job who reproves both the friends and Job himself (*Job* xxxii.–xxxvii.), of an Aramæan tribe descended from Buz, son of Nahor.

Elijah, in N.T. Elias, great prophet under Ahab and Ahaziah, native of Tishbe in Gilead (1 *Kings* xvii. 1). His main activity as prophet, confined almost exclusively to the ten tribes, covers reign of Ahab, 917–897, during which, through Jezebel's influence, the worship of Baal had been very generally introduced into Israel. No prophet of Jehovah could live openly in view of such a court, but Obadiah, an officer in the royal household, had hidden away and provided for many of the faithful. The only one who ventured boldly to appear before the king and denounce his idolatrous practices was E. After telling the king of a drought that would cause great distress, he hid by brook Cherith, near Jericho, and afterwards proceeded to Zarephath, between Sidon and Tyre, where he raised the widow's son to life. After staying in Phœnicia several years he returned to Samaria, met with Ahab, held a sacrificial contest with priests of Baal and Ashtaroth on Carmel, which ended in their being all slain there, and then fled from Jezebel's vengeance to Horeb, and from thence to Damascus, where he anointed Hazael, Jehu, and Elisha. Returning to Samaria he denounced Ahab for taking Naboth's vineyard, and foretold his doom and that of Jezebel. Under Ahaziah he destroyed by fire two captains and their fifties, and foretold the death of Ahaziah who

had sent to enquire of Baal-zebub, god of Ekron. He was afterwards carried to heaven in a chariot of fire, leaving his mantle as a token that his prophetic spirit had descended on Elisha.

Elim, "strong trees," station on Israelites' march from Egypt, where were 12 wells and 70 palm trees (*Exod.* xv. 27 ; *Num.* xxxiii. 9), now Wady Gharandel, or (according to Ewald) W. Taiyebeh.

Elimelech, "God is my King," a man of Bethlehem Judah, husband of Naomi, who went down to Moab and died there (*Ruth* i. 1–3).

Eliphalet, name of two sons of David, of whom one, for distinction's sake, is called Elpalet (1 *Chron.* xiv. 5, 7). One of David's heroes is Eliphalet (2 *Sam.* xxiii. 34).

Eliphaz, old Idumean name (*Gen.* xxxvi. 4), one of Job's three friends, from Teman, a place in Edom famed for the wisdom of its inhabitants (*Jer.* xlix. 7).

Elisabeth, wife of Zacharias, mother of John Baptist, "a daughter of Aaron," cousin of Mary the mother of Jesus (*Luke* i. 5).

Elisha, son of Shaphat, successor of Elijah, in N. T. Eliseus, under kings Jehoram, Jehu, Jehoahaz, 896–840, native of Abel-Meholah on the Jordan, of the tribe of Issachar. He was called from the plough to be assistant of Elijah, on whose death he became chief of the school of prophets at Jericho. He sweetened the waters of Jericho, called bears to destroy youths that mocked him, showed the king of Israel and Jehoshaphat how they would overcome Moab, raised the Shunammite's son, cured Naaman the leper, etc. He died early in the reign of Joash (2 *Kings* xiii. 14). It is said of him in *Ecclus.* xlviii. 13, with reference to 2 *Kings* xiii. 21, nothing could overcome him, and after his death his body prophesied.

Elishah, son of Javan (*Gen.* x. 4), ancestor of Ionians ; from the coasts of E. was brought purple (*Ezek.* xxvii. 7), perhaps "Elis" in N.W. of Peloponnesus, possibly even Sicily or Southern Italy.

Elishama, prince of Ephraim and grandfather of Joshua (1 *Chron.* vii. 26).—Son of David born in Jerusalem (2 *Sam.* v. 16), possibly the same referred to in 2 *Kings* xxv. 25 ; *Jer.* xli. 1.

Elisheba, wife of Aaron, sister of Naashon, prince of Judah (*Exod.* vi. 23).

Elkanah, "whom God possessed," an Ephrathite, husband of Hannah and father of Samuel (1 *Sam.* i. 1). It seems almost certain that E., and consequently Samuel, were of Levitical descent and of the family of Korah. The name was prevalent among the Levites (*Exod.* vi. 24 ; 1 *Chron.* vi. 23, 25, 26, 35, 36, xv. 23).

Elkosh, birthplace of prophet Nahum (*Nahum* i. 1), probably a small town in Galilee, possibly an old name of Capernaum.

Ellasar, country of Asia, named in *Gen.* xiv. 1 along with Shinar and Elam, perhaps the same as Thelassar of 2 *Kings* xix. 12 ; *Isa.* xxxvii. 12. Some Assyriologists read *al-Asur*, and understand it to be "city of Assur," the ancient Assyrian capital. Others think that it was much more probably some Babylonian city or district.

Elnathan, son of Achbor, prince in service of Jehoiakim (*Jer.* xxvi. 22, xxxvi. 12), a God-fearing man like his father (xxxvi. 25), probably father of queen Nehushta and so Jehoiakim's father-in-law (2 *Kings* xxiv. 8).

Elon, judge in Israel for 10 years, a Zebulonite, buried at Aijalon (*Judges* xii. 11).—Also name of a place in the territory of Dan in the district of Timnath and Bethshemesh, 8 miles N.W. of Bethel (*Josh.* xix. 43 ; 1 *Kings* iv. 9).

Elul, sixth month of Jewish sacred year, answering to Macedonian month Gorpiaios and our September (*Neh.* vi. 15 ; 1 *Macc.* xiv. 27).

Elymas, "sorcerer," called Barjesus, opposed Paul in Cyprus and was struck with blindness (*Acts* xiii. 6), which led to the conversion of the Roman proconsul, Sergius Paulus.

Elymais, later name of Elam, S. of Media, N. of Persian Gulf. Antiochus Epiphanes, after advancing into this province and unsuccessfully endeavouring to rob the temple of Artemis, re-

treated toward Babylon and died on the way at Tabä in B.C. 164 (1 *Macc.* vi. 16).

Embalming, of Jacob and Joseph (*Gen.* l. 2, 26), an Egyptian practice, consisting in disembowelling and filling the inward cavities with certain spices which preserved the dead body in the condition of a mummy.

Emerald, Heb. *Nophek*, Gr. *Anthrax* (*Exod.* xxviii. 18; *Ezek.* xxviii. 13; *Rev.* xxi. 19), supposed to be the carbuncle (Bareketh, Smaragdos, *Rev.* iv. 3), used of bright red stones including garnet and ruby.

Emerods, hæmorrhoids (1 *Sam.* v. 6), probably in this case boils, which were infectious and a characteristic symptom of those plagues which periodically visited Eastern lands.

Emim, "the terrible," a branch of the Rephaim or giants (*Deut.* ii. 10). They received this name from the Moabites who gained possession of their land. The Emims had been defeated along with other primitive peoples by Chedorlaomer and his confederates on the plains of Kiriathaim, E. of Jordan, in what became territory of Reuben (*Gen.* xiv. 5; *Num.* xxxii, 37; *Josh.* xiii. 19).

Emmanuel, "God with us" (*Isa.* vii. 14, viii. 8; *Matt.* i. 23), the virgin's son, and most appropriate descriptive name of Jesus.

Emmaus, village 60 stades or about 7 miles from Jerusalem (*Luke* xxiv. 13), not Ammaus, later Nicopolis, now Amwâs, S.E. of Lydda, which is thrice the distance from Jerusalem, but another Ammaus 60 stades W.N.W. of Jerusalem, now Kolinieh, where Titus settled 800 veterans (Josephus, *Wars*, vii. 6, 6). In *Josh.* xviii. 26, among the cities of Benjamin is Mozah, which, if read with article, Hammozah, is identical with our Emmaus. At E. Nicopolis, 21 miles from Jerusalem, Judas Maccabæus defeated the Syrian general Gorgias (1 *Macc.* iii. 40). It was fortified by Bacchides (1 *Macc.* ix. 50), and became capital of a Roman toparchy.

Enam (or Enaim, "double well"), city in N. of mountains of Judah (*Josh.* xv. 34). The "open place" of *Gen.* xxxviii. 14, 21 is Enaim, between Timnath and Adullam. Now Bait 'Anân S. of Beth-horon.

Endor, place in territory of Issachar, given to Manasseh (*Josh.* xvii. 11), with many natural caves, in one of which, probably, the witch lived (1 *Sam.* xxviii. 7). It is mentioned in *Ps.* lxxxiii. 10 as scene of Sisera's defeat at Megiddo on the Kishon.

En Eglaim, "well of the two calves," a well and district on W. of Dead Sea at its northern end (*Ezek.* xlvii. 10). Now 'Ain Feshkha, with warm salt springs.

En-Gannim, "well of the gardens," a city in N. of Judah (*Josh.* xv. 34). —A Levitical city in Issachar (*Josh.* xix. 21, xxi. 29), now Jenin, 7 miles S. of Jezreel, on road from Nazareth to Shechem and Jerusalem.

Engedi, "well of the wild goat," originally called Hazezon-Tamar, on W. shore of Dead Sea. In the caves which abounded in this region David sought to escape from Saul (1 *Sam.* xxiv. 1). Through it passed the road by which the Moabites and Ammonites came up against Jehoshaphat (2 *Chron.* xx. 2).

En-Haddah (*Josh.* xix. 21), city of Issachar, named with En Gannim, which lies 3 miles S.E. of it. It lay on the borders of Samaria and Galilee.

En-Hakkore (*Judges* xv. 14), "well of him that cried," name given by Samson to place where he got drink at Lehi in Judah.

Enoch, patriarch, seventh from Adam, walked with God and was taken up into heaven after living 365 years (*Gen.* v. 21). His comparatively early death is not to be emphasised, for the idea that such could ever be regarded as a sign of Divine favour was quite foreign to the old Hebrew view, though it is expressed in *Wisd. of Sol.* iv. 7. The word used to describe his removal, in contrast to the phrase used constantly throughout the chapter, "and he died," is the same as is used in Elijah's translation. He came to be regarded as a prophet, his walking with God affording him, as it was supposed, peculiar facilities for becoming acquainted with the secrets of the future. In *Sir.* xliv. 16 E. is

regarded as an example of repentance to all generations, and in *Heb.* xi. 5 he is presented as one of the heroes of faith. As a man of faith and piety, it was naturally supposed that his preaching was directed against those sins which were preparing the world for the judgment of the flood. Such a conception of Enoch's position and probable attitude toward the men of his generation led to the fabrication of a *Book of Enoch*, which is quoted in *Jude* 14.—The apocryphal book pretends to give revelations obtained in his journeys through heaven and earth and in converse with heavenly spirits. It is generally regarded as a composite work, dating from the second century B.C., probably from the days of John Hyrcanus. The whole book consists of 108 chapters ; of these, chapters xxxvii.–lxxi. consist of allegories, and are by another author and of a later date than what precedes and follows. In them peculiar prominence is given to the Messianic hope. But inasmuch as it is expressed in a way quite reconcilable with Judaism and contains no reference to the personality of Jesus, it must be regarded as a work of a pre-Christian age. Some would have it considered the work of a Christian author, who acted on the hint supplied in *Jude*.

Enoch, son of Cain, who gives his name to a city (*Gen.* iv. 17).—The name was also given to a son of Reuben (Hanoch, *Gen.* xlvi. 9 ; *Exod.* vi. 14) ; and also to head of one of the Midianite tribes (*Gen.* xxv. 4).

Enos, "frailty," son of Seth (*Gen.* iv. 26). It was with the realisation of human frailty recognised in this name that men began in common to worship God.

En-Rimmon, city in W. of Judah (*Neh.* xi. 29). Probably the same place is meant though assigned to Simeon, in *Josh.* xv. 32, xix. 7 ; 1 *Chron.* iv. 32, where Ain and Rimmon should perhaps be joined together in one word.

Enrogel (*Josh.* xv. 7, xviii. 16 ; 2 *Sam.* xvii. 17 ; 1 *Kings* i. 9) supposed to be "the well of the Virgin," near the cliff of Ophel on the Kishon, beside the Pool of Siloam.

Enshemesh, "well of the sun," on the borders of Judah and Benjamin, N.E. of Rogel opposite Gilgal (*Josh.* xv. 7, xviii. 17), about a mile N.E. of Bethany on road from Jerusalem to Jericho.

Epænĕtus, a Roman Christian, greeted by Paul along with Aquila and Priscilla, and described as "the first fruits of Asia to Christ" (*Rom.* xvi. 5). By following a corrupt text A.V. gives "Achaia" instead of "Asia."

Epaphras, fellow labourer with Paul, and founder or early fosterer of churches of Colossæ, Laodicea and Hierapolis (*Col.* i. 7, iv. 13). He was with Paul in his imprisonment (*Phil.* 23).

Epaphroditus, companion of Paul and probably his helper in founding the church at Philippi, and messenger of the church to Paul in prison (*Phil.* ii. 25 ; iv. 10). It is not probable that he is the same as Epaphras of Colossæ ; the places are far separate, and the different forms of the name are consistently preserved.

Ephah, son of Midian and head of Midianite tribe (*Gen.* xxv. 4 ; 1 *Chr.* i. 33), giving name to a district from which, as well as from Midian and Sheba, camels went to market laden with gold and frankincense (*Isa.* lx. 6).

Ephah, name of a dry measure, one-tenth of a homer, and in capacity the same as the liquid measure the bath (*Ezek.* xlv. 11). It contained slightly over 3 pecks.

Ephesians, Epistle of, one of the Pauline Epistles of the imprisonment, by some assigned to the Cæsarean period, but much more generally and with greater probability to the Roman. Its authenticity has been disputed, and many regard it as the work of a later Paulinist, either of the generation immediately following Paul, or of the second century. Its resemblance to Colossians, however, is such as implies the one author rather than an imitator. Many who maintain the Pauline authorship reject its traditional dedication to the Ephesians, owing to the omission in some old texts of the words "in Ephesus," also to the absence of personal greetings

and references, such as might be expected if Paul had been writing to members of a church so well known to him. The favourite theory represents the Epistle as a circular meant to pass current among the Asiatic or Phrygian churches, by some identified with the Laodicean Epistle of *Col.* iv. 16. This theory, in all its various modifications, presents much more serious difficulties than does that of its Ephesian destination. In respect of contents, it is one of the most elaborate doctrinal epistles, representing the most advanced stage of the Apostle's spiritual development. The central thought is that of Christ and the Church, the Head and the Body. Christ makes all one, so that there is no longer any difference between Jew and Gentile, for in Him all are members of one Body.

Ephesus, great city of Asia Minor, in N.T. times capital of Roman province of Asia. Said to have been founded in 11th century B.C. by Androclus, son of Athenian Codrus, but even before this colonised by Phœnicians. This blending of Oriental and Greek elements in the population accounts for the peculiar mixture of the grossly materialistic and the refined and artistic in the representation of the great Ephesian goddess Diana. While some of the attributes of the Greek Artemis are retained the symbolic naturalism of the Phœnician mythology is most prominent. The image that fell down from Jupiter was an unshapely many-breasted symbolical figure of the goddess of fruitfulness. Her temple was one of the wonders of the world, and crowds of worshippers carried away miniatures of it in silver, the making of which was an important industry of the city. Heraclitus, the obscure, was a native of this city, which formed a natural meeting point for Eastern dreamers and practical or even materialistic philosophers of the West. In the beginning of the Christian era there was resident in E. a large Jewish colony. Paul visited the city on his second journey, A.D. 54, addressing the Jews in their synagogue. He returned in beginning of third journey in 55, and stayed between two and three years. Many of the sorcerers were converted and burned their magical works. He met much opposition, seems even to have faced wild beasts in the amphitheatre, and finally, in consequence of a riot caused by a fanatical mob, roused by Demetrius the silversmith and others interested in the worship of Diana, he withdrew; at a later period, addressing the elders of the church of E. at Miletus, but never himself returning to the scene of his long residence and labours.

Ephod, part of high priest's dress, consisting of a broad vest-like garment, of blue and purple and scarlet and white twined linen, made stiff by being interwoven with gold wire. It was open in front and the edges met upon the breast; while behind it was carried up to the shoulders, where it joined shoulder pieces which projected, covering each shoulder like a cape. On the top of each shoulder, not for fastening but for ornament, was an onyx-stone, each bearing the names of 6 tribes of Israel (*Exod.* xxviii. 6, xxxix. 2; *Lev.* viii. 7). The wearing of it was regarded as indispensably necessary on occasion of sacrificing and enquiring of God (1 *Sam.* xxiii. 9, xxx. 7). When David danced before the ark he wore an E. (2 *Sam.* vi. 14). It became an object of superstitious reverence, and was so kept even in private sanctuaries (*Judges* viii. 27, xvii. 5; *Hos.* iii. 4).

Ephraim, second son of Joseph, who obtained the birthright blessing of the elder from Jacob (*Gen.* xli. 52, xlviii. 1). The tribe which sprang from him became one of the most powerful and numerous in Israel and obtained a particularly rich inheritance in Canaan (*Num.* i. 33; *Josh.* xvii. 14; *Hos.* ix. 13), between the portions of Dan, Benjamin, and western Manasseh, and stretching from the Jordan to the Mediterranean. Joshua was an Ephraimite. In the territory of E. lay the ancient sanctuary of Shiloh, and Samuel himself belonged to that district. During the period of the Judges this tribe held a leading position. In their antagonism

to Judah, the Ephraimites remained faithful to the house of Saul at the head of the 10 tribes, and after Soloman's death they headed the revolt against Rehoboam, so that the kingdom of the 10 tribes is often called E. in the prophets (*Isa.* vii. 2 ; *Hos.* iv. 17, etc.).—Also the range of mountains in the middle of Palestine, stretching from Plain of Esdraelon to the southern border of Ephraim, with wooded peaks, grassy plateaus, and rich well-watered valleys (*Josh.* xvii. 18). Among its heights the best known are : Salmon, Gerizim and Ebal, and Gilboa. The "Wood of Ephraim" where Absalom was defeated (2 *Sam.* xviii. 6) must have been in Gilead, east of Jordan, where perhaps there had been in earlier times a slaughter of Ephraimites.

Ephraim, name of a town about 4 miles N.E. of Bethel (2 *Sam.* xiii. 23), to which Jesus retired after raising Lazarus (*John* xi. 54). Called also Ephron, Ophrah (2 *Chron.* xiii. 19 ; 1 *Sam.* xiii. 17). Now Taiyibeh.

Ephratah, or **Ephrath,** another name for Bethlehem (*Gen.* xxv. 16 ; *Ps.* cxxxii. 6 ; *Mic.* v. 2). So Jesse of Bethlehem is called that Ephrathite (1 *Sam.* xvii. 12).

Ephrathite, native of Ephrath (1 *Sam.* xvii. 12). The word is wrongly used in 1 *Sam.* i. 1 and 1 *Kings* xi. 26 for Ephraimite.

Ephron, city on N. border of Benjamin, probably same as Ephraim (2 *Chron.* xiii. 19).—A large and strong city in Manasseh E. of Jordan, in a narrow pass on road from Karnaia to Bethlehem, conquered by Judas Maccabæus (1 *Macc.* v. 46 ; 2 *Macc.* xii. 27).—A mountain peak between Judah and Benjamin, near Kirjath-jearim (*Josh.* xv. 9).

Epicureans, mentioned along with Stoics, as constituting part of Paul's audience at Athens (*Acts* xvii. 18). The school derives its name from Epicurus (B.C. 341–270), an Athenian and a disciple of the atomistic philosophy of Democritus His system is materialistic, makes sense impressions the origin of all knowledge, regards the world as consisting of atoms brought together by chance, and even the soul as an aerial and fiery body formed out of the finer atoms. E. therefore deny the doctrine of immortality, the freedom of the will, and if they allow the existence of the gods, they refuse to give them any power in the government of the world or in the directing the affairs of men. Man's highest good is pleasure ; wisdom consists in securing the greatest amount of pleasure possible in this life, and virtue consists in the pursuing of the way that leads to this end. The most distinguished representative of the school in later times was Lucretius (B.C. 95–52), whose great poem *De Rerum Natura* did more in ancient times than all other writings together to popularise and spread materialistic views.

Epistle, a Greek word for a style of composition which came into vogue among the Romans subsequent to the Greek age. A large part of the N.T. (21 out of a total of 27 books) consists of Epistles addressed by Apostles to churches or communities in which they had special interest. Leaving Hebrews out of account, we have 13 from the pen of Paul, their composition covering a period extending from A.D. 53 to A.D 64, leaving an earlier period of 15 years of his Christian life unrepresented by any extant writing. Most of these are letters in the strictest sense, communications bearing directly on the peculiar conditions and circumstances of the particular communities addressed, *e.g.* Thessalonians, Galatians, Corinthians ; others, elaborate treatises with little more than the introductory formula to associate them with epistolary compositions, *e.g.* Romans and Ephesians. The 7 so-called Catholic Epistles are by James, John, Peter and Jude. In all of these the general requirements of the Christian community are presented, on the part of John in a purely didactic way by means of an elaborate and systematic doctrinal dissertation, on the part of the others by means of living and direct exhortation, in either case unrestricted by references to peculiar conditions of age and race.

Erastus, a Christian, chamberlain of city of Corinth, who sends greeting through Paul to the Romans (*Rom.* xvi. 23), one of the few belonging to the higher classes in that church (1 *Cor.* i. 26).—A helper of Paul, sent with Timothy into Macedonia (*Acts* xix. 22 ; 2 *Tim.* iv. 20).

Erech, one of the four Babylonian cities belonging to the empire of the Cushite Nimrod (*Gen.* x. 10).=Arku of the Cuneiform Inscriptions. It lay to the S. of Babylon on the west bank of the Euphrates, represented now by the extensive and important ruins of Warka. Its inhabitants are called Archevites in *Ezra* iv. 9. During the Persian Age it was the sacred burial place of Chaldea. Earlier identifications of E. with Aracca on the Tigris and Edessa or Callirrhoë in N. Mesopotamia, are now abandoned by all scholars.

Esarhaddon, king of Assyria, son and successor of Sennacherib (2 *Kings* xix. 37 ; *Isa.* xxxvii. 38 ; *Tob.* i. 21). Either he himself, called also Asnapper, or one of his generals of that name, brought colonists from Eastern Asia and settled them in the cities of Israel (2 *Kings* xvii. 24 ; *Ezra* iv. 2). He began to reign independently after his father's death in B.C. 680 ; but during his father's lifetime, after the conquest of the Babylonians he was vice-king of Babylon and is known in Scripture as Merodach Baladan. He was one of the most powerful of Assyrian kings, his empire extending from the Persian Gulf to the mountains of Armenia, and from the Tigris to the Mediterranean. He conquered Syria and Egypt, and ruled over Babylonians, Elamites, Persians, and many other nationalities. According to Berosus he reigned for 8 years ; but it is more probable that his reign extended from 680 to 668. It was he who took Manasseh prisoner to Babylon (2 *Chron.* xxxiii. 11–13), and in an inscription giving a list of subject kings, the name of Manasseh and Judah occurs.

Esau, "rough, hairy," first-born twin brother of Jacob, ancestor of Edomites. His name suits his hairy appearance and the rough rugged nature of the mountain land of Seir, the locality his descendants possessed. By his marriages with daughters of Heth and a daughter of Ishmael, the Edomites are connected with the Canaanite Hittites and the Arabians. These Canaanitish connections disclosed Esau's unfitness to be heir of the promises. He pursued a wild life on the mountains as a hunter, and the company of 400 men with which he met his brother returning from Mesopotamia shows that even then his family and associates had begun the life of war-like freebooters, whose safety lay in those inaccessible mountains to which after their sudden raids they withdrew. He is represented throughout Scripture as bold, open and generous, but wanting in depth and stability of character, and utterly without religious sentiment. He is a type of the natural man, whose horizon is bounded by the earth (*Gen.* xxv. 34 ; *Heb.* xii. 16). So the blessings promised him after he lost his birthright are only material (*Gen.* xxxvii. 39).

Esdraelon (*Josh.* xvii. 16 ; *Judges* vi. 33 ; *Hos.* i. 5), great valley, called also Jezreel, running from Jordan valley N.W. toward bay of Acre, bounded on N. by hill Moreh (*Judges* vii. 1) or Little Hermon, and further W. by Tabor, where the valley widens out to a breadth of some 9 miles, while it is bounded on S. by mountains of Gilboa and further W. by Carmel. Through the western portion of it flows the Kishon into Bay of Acre. The inhabitants of E. were confederate with the king of Hazor against Israel (*Josh.* xi. 2), where it is simply called "the valley." It was the great battlefield of Palestine. There Sisera (*Judges* v.) and the Midianite chiefs (vi.–viii.) were defeated. It was also of the scene of disaster in the defeat of Saul, Hoshea, Josiah (1 *Sam.* xxix. ; *Hos.* i. 5, x. 14 ; 2 *Kings* xxiii. 29).

Eshcol (*Gen.* xiv. 13, 24), one of the three Amorite princes, friends of Abraham, who may possibly have given the name to the valley so called.

Eshcol, "cluster," valley near Hebron, from which Israelitish spies brought immensely large clusters of

grapes, as well as pomegranates and figs, as specimens of the rich products of Canaan (*Num.* xiii. 24 ; *Deut.* i. 24). It was the northernmost point reached by the Israelites previous to occupation of Canaan, and lay to the N. of Hebron, so that the road to Jerusalem passed through it.

Eshean, (*Josh.* xv. 52), city in mountains of Judah, not otherwise known.

Eshtaol, city in N. of hill country of Judah, originally inhabited by men of Judah, afterwards by Danites (*Josh.* xv. 33, xix. 41 ; 1 *Chron.* ii. 53), N.E. of Zorah. Between Zorah and E. Samson was buried (*Judges* xvi. 30). Now Ashna.

Eshtemoh, or **Eshtemoa** (*Josh.* xv. 50, xxi. 14 ; 1 *Chron.* iv. 7, vi. 57), a city of the priests in Judah, on a commanding situation, some 7 miles S. of Hebron. To the elders of this town David sent presents of spoils of war from Ziklag (1 *Sam.* xxx. 28).

Esther, book of O.T. canon, classed as one of the five Megilloth or "Rolls" read in public in synagogues at sacred seasons, included in the Hagiographa. It was written in order to account for the Feast of Purim. This great festival of 14th Adar, according to E., was meant to celebrate the deliverance of the Jews under the Persian king Ahasuerus, or Xerxes, in his twelfth year, B.C. 473, from an exterminating massacre meditated by their enemy Haman, through the mediation of Esther, Mordecai the Benjamite's cousin or niece, who had been chosen queen in place of Vashti. There is much that is very beautiful in the book, and the arrangement of its contents is most ingenious ; but objection has been fairly taken to the spirit of vindictiveness shown in the massacre of 75,000 throughout the empire, which must have far transcended all required for self-defence. Much in the book that seems preposterous may be accounted for by the whimsical and capricious character borne by the Xerxes of history. The date of the work may be put down somewhere about the middle of the 3rd cent. B.C.

Etam, "cleft," a rock or rocky cave, where Samson sheltered himself from the Philistines (*Judges* xv. 8, 11).—A town built by Rehoboam 2 or 3 miles S. of Bethlehem (2 *Chron.* xi. 6).—Another in territory of Simeon about 12 miles S.W. of Hebron (1 *Chron.* iv. 32).

Etham, second encampment of Israelites after leaving Egypt, described as "in the edge of the wilderness" (*Exod.* xiii. 20 ; *Num.* xxxiii. 6). Through the wilderness of this name, a part of the wilderness of Shur, the Israelites journeyed for 3 days (*Num.* xxxiii. 8). It seems to have been one of a series of fortified places on the eastern frontier of Egypt, and this will account for the sudden turning of the Israelites at this point out of the direct road to Palestine (*Exod.* xiv. 2), so as to avoid fighting with the Egyptian garrisons.

Ethan, son of Zerah, the son of Judah, and so called the Ezrahite (1 *Kings* iv. 31 ; 1 *Chron.* ii. 6), famed for his wisdom, referred to as one of the most famous of olden times before Solomon.—A Levite, son of Kushaiah, of the family of Merari, along with Heman and Asaph, leader of the tabernacle choir (1 *Chron.* xv. 17), called also Jeduthun (xvi. 41). To E. is ascribed the authorship of *Ps.* lxxxix., and the name of Jeduthun occurs in inscriptions of *Ps.* xxxix., lxii., and lxxvii. His son, Obed-edom, served before the ark, and six of his sons sang and prophesied (1 *Chron.* xxv. 3). His descendants are named among those who, in Hezekiah's time, sanctified themselves to cleanse God's house (2 *Chron.* xxix. 14).

Ethanim, seventh month of Jewish year, during which the Feast of Tabernacles and that of the Dedication occurred (1 *Kings* viii. 2). The name means "rainy month." It corresponds to the month between the new moons of October and November. Elsewhere in Scripture it is simply called the seventh month (*Lev.* xxiii. 34) ; and in Josephus, Tishri or Thisri (*Antiquities*, viii. 4, 1).

Ethbaal, king of Sidon, father of Jezebel and father-in-law of Ahab (1 *Kings* xvi. 31). His name means "with him is Baal." Josephus (*Antiquities*, viii. 13, 1 ; ix. 6, 6) makes him

7th successor of Hiram, some 50 years later king of Tyre and of the subject Sidonians, formerly a priest of Astarte, and gaining the throne by the murder of his predecessor. He reigned 32 years, and died in his 68th year. His earlier position as priest affords explanation of Jezebel's fanatical attachment to the worship of Baal and Ashtaroth.

Ether, town in southernmost part of plain of Judah, given to Simeon (*Josh.* xv. 42, xix. 7). In 1 *Sam.* xxx. 30, it is by an error of transcription called Athach.

Ethiopia, "sunburned," name originally given to all the southern countries whose inhabitants were black or dark, thus to the region of the Upper Nile, S. of Egypt and Libya, including Nubia and Abyssinia. It is called Cush in O. T., from son of Ham, and so of same group as Egypt and Canaan (*Gen.* x. 6), and always closely associated with Egypt (*Isa.* xx. 4). The inhabitants are described as traffickers in ivory, ebony, gold, spices, precious stones (*Ezek.* xxvii. 15–22). In Scripture Ethiopians are named among the confederates of Shishak of of Egypt that came up against Rehoboam of Judah (2 *Chron.* xii. 3), and as constituting the main part of the Egyptian army under Zerah, sent up against Asa (2 *Chron.* xiv. 9); whereas in the days of Jehoshaphat, we find Tirhakah, one of an Ethiopian dynasty, reigning over Upper Egypt (2 *Kings* xix. 9), and aiding Judah against Sennacherib. The inhabitants are described as tall and formidable in appearance (*Isa.* xviii. 2). The people inhabiting the region south of Nubia, *i.e.* Abyssinia, though calling themselves E., are to be distinguished from those properly so called. They are Semites from South Arabia, originally styling themselves Geez, "free," who in the 4th cent. accepted Christianity as preached to them by missionaries from Alexandria. This state of Meroë was ruled over for a considerable time by a race of queens called Candace, of whom one is mentioned in connection with the story of the eunuch chamberlain (*Acts* viii. 27). They claimed to have had as their first king Menilehek, son of Solomon and the Queen of Sheba.

Ethnarch, an official title only once used in N. T. in 2 *Cor.* xi. 32, of the governor of Damascus under Aretas. Etymologically it means "prince of the people." In Egypt it was given to merely administrative officers; but it was elsewhere borne by princes who exercised a well-nigh independent sovereignty, *e.g.* the Maccabean high priest Simon (1 *Macc.* xiv. 47, xv. 1). It was the proper title of Archelaus, Herod's son, called "king" in *Matt.* ii. 22; and also of the head of the large Jewish population of Alexandria. The E. of Damascus, however, was not president of Jewish community there, but civil ruler appointed over the city by the Arabian prince.

Eumenes II., king of Pergamum, B.C. 197–159, received from Romans in 189 part of territories of Antiochus the Great (1 *Macc.* viii. 8).

Eunice, mother of Paul's disciple and assistant Timothy (2 *Tim.* i. 5), a Jewess, daughter of Lois, married to a Gentile (*Acts* xvi. 1), under whose influence probably Timothy was converted to Christianity.

Eunuch, properly one in charge of the bedchamber, introduced as officer of royal harem in later degenerate days of the Jewish kingdom (*Jer.* xxxviii. 7). One from Ethiopian court of high rank was converted to Christianity by Philip (*Acts* viii. 27)

Euodia, Christian woman of Philippi, exhorted by Paul to cease contention with her fellow-worker, Syntyche (*Phil.* iv. 2). The Tübingen theory that these are names of two church parties E.=Jewish Christians, S.=Gentile Christians stand or falls with the rejection or acceptance of the authenticity of the epistle.

Euphrates, Hebr. *Phrat*, largest river in W. Asia, rises in centre of Armenia, flows southward, dividing Mesopotamia from Syria and the Syrian desert, and passing Babylon; it unites with the Tigris, 60 miles from where it discharges, after a course of 1,700 miles, in the Persian Gulf One of the two streams whose confluence

forming the river, viz. the Kara-Su, rising near Erzeroum, is probably the stream of the garden of Eden called E. in *Gen.* ii. 14. In the records of the patriarchal age it is called "the river," or "the great river" (*Gen.* xv. 18), which Abram the Hebrew crossed. It forms the easternmost limit of the land of promise in its widest extent. The descendants of Bela the Reubenite are represented in 1 *Chron.* v. 9, as spreading in the time of Saul into the wilderness of the Euphrates, and in the days of David and Solomon by the conquest of Hadadezer of Zobah, the kingdom reached to this boundary (2 *Sam.* viii. 3 ; 1 *Kings* iv. 21, 24). In later times the E. was regarded by the Israelites as a far distant river, to which the kingdom would reach in Messianic times (*Ps.* lxxii. 8 ; *Zech.* ix. 10). In the Persian age it was the boundary dividing western from eastern provinces (*Ezra* iv. 10, 11, 16; *Neh.* ii. 7) ; and under the Seleucidæ, from E. to Egypt formed a province under one governor (1 *Macc.* iii. 32, vii. 8). In the Roman Age it was the boundary of the empire toward Parthia. Its drying up would allow the kings of the East to make their way onward to conquest (*Rev.* xvi. 12).

Eupolemus, ambassador sent by Judas Maccabæus to make a league with the Romans (1 *Macc.* viii. 17). Probably the same as the Hellenistic writer of a free rendering of Jewish history composed about B.C. 158.

Euraquilo, in R.V. of Acts xxvii. 14, the E.N.E. wind, by which Paul's vessel was driven in the Mediterranean.

Euroclydon, in the common text of *Acts* xxvii. 14, the S.E. wind. It seems impossible from the course of the vessel to suppose that the violent wind described could have been from the south. Hence some have preferred a reading Euruclydon which would mean a broad wave, without indicating the direction of the wind. Much more satisfactory is the reading Euracylon (*Euraquilo*) accepted by most modern editors on the authority of the best MSS.

Eutychus, "fortunate," young man restored to life by Paul at Troas (*Acts* xx. 9).

Evangelists, writers of canonical gospels, distinguished as synoptists, authors of the first three, and as the author of the fourth. They are so named from the Gk. *Euangelion*, Lat. *Evangelium*, gospel.—This name was also given to a distinct order of the ministry in the Apostolic Church. Alongside of the Apostles and Prophets, they form the class of extraordinary officers, whose appointment was required by the peculiar circumstances of the early Christian community. Their work consisted in the preaching of the *evangelium*, the evangel, as itinerants moving from place to place. Without the apostle's call or the prophet's gifts, their work was of essentially the same description. They had to repeat the simple story of the Saviour's life and press His invitation. It was the work engaged in by those who were scattered after Stephen's death, of whom Philip, one of the seven, is expressly so designated (*Acts* viii. 4, 5, xxi. 8). The duties of an E. were laid upon Timothy (2 *Tim.* iv. 5).

Eve, Hebr. *Chavvah*, the bringer forth of life, or living beings=Grk. *gyne*, and Lat. *femina*, wife of first man, Adam, represented as made out of his rib. Her nature is characterised as more liable to the illusions and seductions of sense, so that she first falls and then becomes her husband's temptress. After the record of her children's birth, she is never mentioned in the O. T., and in the N. T. only twice by Paul as the temptress to sin (2 *Cor.* xi. 3 ; 1 *Tim.* ii. 13). She figures in many legends of later Judaism and Gnosticism.

Evil Merodach, "man of Merodach," king of Babylon, son and successor of Nebuchadnezzar, reigning B.C. 561–560. After a reign of two years he was dethroned and murdered by his brother-in-law, Nergilissar. He is described by Josephus (*Agst. Apian*, i. 20) as governing in an illegal and impure manner. In the first year of his reign he released Jehoiachin from

his imprisonment, and set his throne above all the other vassal kings of Babylon and gave him a place at his own table (2 *Kings* xxv. 27 ; *Jer.* lii. 31).

Exile, in our English Bible, **Captivity,** the great deportations of the kingdom of the twelve tribes to Assyria, completed in B.C. 722 (2 *Kings* xvii. 5), and of the kingdom of Judah to Babylon, completed in B.C. 587 (2 *Kings* xxv. 1). The condition of the captives is most variously described. Sometimes it is represented as miserable beyond all that words can show ; at other times we are made to feel that at least individuals, and these not few, enjoyed no ordinary advantages. This may be accounted for by the capricious character of despotic rulers, and by the more or less patriotic standpoint of the writer or of those whose case is described.

Exodus, second book of O.T., named in Hebr. from the two opening words, and obtaining its usual name from its title in the Greek Bible. It carries on the history from the point reached in the end of Genesis, the death of Joseph, down to the erection of the tabernacle in the second year of the Israelites' journeyings. In chap. i.–xi. we have a record of events preceding and preparing for the deliverance from the bondage of Egypt, specially the birth, training and commissioning of Moses, and the plagues sent on Egypt to secure the ejection of the children of Israel. In chap. xii.–xix. 2 we have the institution of the Passover, the death of the first-born of the Egyptians, and the march through the Red Sea to Sinai. In chap. xix. 3–xl. we have Israel at Sinai, the revelation of law, and the construction of the tent of meeting. The exodus, from which the book takes its name, may be dated somewhere about B.C. 1500. Reckoning from the birth of Moses the period covered by the book extends to about 82 years.

Exorcists, those who professed to have power, by using the name of God or reciting some magic formulæ, to expel evil spirits from those possessed. To exorcise means to adjure and indicates the solemn and peremptory manner in which those impostors summoned forth the demons. In the beginning of the Christian era many Jews were found in all parts of the world playing this rôle (*Acts* xix. 13). In the early Church they formed the third of the minor orders, resting the warrant of their assumptions on Christ's promise (*Mark* xvi. 17). Exorcism was used in baptism and in blessing the holy oil and water, as well as in the case of demoniacal possession.

Ezekiel, son of Buzi, carried captive from Jerusalem with Jehoiachin in 597, and settled at Tel-abib in Babylon on river Chebar. Of noble priestly race, E. received the call of a prophet in the 5th year of his captivity, 592 ; and his book covers a period of 22 years, reaching down to 570. Those left in Jerusalem he regards as hopelessly hardened in their rebellion, and his call to repentance is addressed to those already in exile. In chap. i.–xxiv. he foretells the fall of Jerusalem ; in chap. xxv.–xxxii. he prophesies against foreign nations ; and in chap. xxxiii.–xlviii. he prophesies of Israel's future restoration. The authenticity of the book and the unity of authorship cannot be disputed. The style is peculiar, full of strange words and conceits, and elaborated and artificial as no other prophetic work is. E. represents the great end of all God's judgments and mercies to be the sanctifying of His holy name, the vindicating of His holiness. The separate prophecies are all methodically arranged, evidently by the prophet's own hand.

Ezel, "departure," name of a great stone or rock in a field near Gibeah, where David and Jonathan met to confer with one another, when Saul's jealous hatred made it necessary for David to quit the country (1 *Sam.* xx. 19).

Ezion-gaber (*Num.* xxxiii. 35 ; *Deut.* ii. 8 ; 1 *Kings* ix. 26), encampment of Israelites immediately before that of Kadesh, near Eloth in Edom on the coast of the Red Sea, where Solomon is said to have built his navy.

Ezra, in the Hebr. canon, forms the first part of the one book Ezra-Nehemiah. The period treated in our

book extends from the return from captivity under Zerubbabel in B.C. 536, down to the visit of Ezra the scribe to Jerusalem in B.C. 458. In chap. i.–vi. we have preparations for rebuilding temple, opposition offered and ultimate success, so that the new temple is solemnly dedicated in B.C. 516. In chap. vii.–x. we have the mission of Ezra, a priest in lineal descent from Eleazar son of Aaron, under Artaxerxes Longimanus, B.C. 458. Between these two parts there is an interval of some 60 years. Parts of the book, chap. iv. 8–vi. 18, and vii. 12–26, are written in Aramaic. It seems to have been compiled by the author of Chronicles, who evidently had before him documents, which may have been the original memoirs of Ezra.

Ezra, Fourth Book of, a Jewish Apocalypse, widely circulated in East, and translated into Syriac, Ethiopic, Arabic and Armenian. It was freely quoted as a prophetical work by Greek and Latin Fathers. It was a special favourite with Ambrose, but objected to by Jerome. The original Greek text is lost, but it is known to us in a Latin translation attached to the Vulgate. Of the 16 chapters in this Latin version the first two and last two are wanting in early Eastern versions, and are later Christian additions. The original work, comprising chap. iii.–xiv., consists of seven visions with which Ezra is favoured. The fifth vision is that of an eagle (imperial Rome), with 12 wings and 3 heads (the Flavian emperors, Vespasian, Titus and Domitian), and 8 winglets ; each wing reigns in succession and vanishes, as also 2 winglets, leaving only the 3 heads and 6 winglets. Two winglets vanish, and two are consumed by the heads. The middle head exercises universal rule and then vanishes ; while of the other two, one devours the other. A lion announces from God the destruction of the eagle, and then the last head is destroyed. The two remaining winglets reign for a little, but are soon consumed by fire with the body of the eagle. We have here 23 successively reigning sovereigns. The lion is the Messiah. The author evidently lived during reign of the third head, *i.e.* under Domitian, A.D. 81–96. It is called 4th Bk. of Ezra, because in Latin Church our Ezra and Nehemiah were reckoned I. and II. Ezra, and the Esdras of the Greek Bible was called III. Ezra.

Ezrahite, not the son or descendant of Ezra, but the son of Zerah. Used of Ethan, the sage (1 *Kings* iv. 31), and wrongly in inscription of *Ps.* lxxxix., through confounding the ancient sage with the singer of David's time.

F.

Fables in the strict sense of the word are not found in Scripture. The nearest approach to such are found in the message of Jotham to the Shechemites (*Judges* ix. 8) and in that of Jehoash to Amaziah (2 *Kings* xiv. 9). In the N.T. the word is used to describe those endless speculations which prevailed in the Gnostic systems regarding angelic and demonic beings, especially with reference to supposed intermediate influences filling up the gulf between God and the world (*Tit.* i. 14). In this sense they are not like parables, expositions of truth in pictorial form, but lying and deceitful representations which supplant the truth.

Fair Havens, on S. coast of Crete, port of the city of Lasea, where Paul on voyage to Rome wished to winter, but the inconvenient form of the harbour induced them to seek another shelter.

Fairs, markets held in trading towns for sale of special classes of goods. In *Ezek.* xxvii. 12, 14, 16, 19, 22 Tarshish, Togarmah, Syria, etc., are traffickers in fairs of Tyre. Words of similar meaning are rendered in other verses of the chapter, and in *Isa.* xxiii. 3, etc. merchandise. Compare also *Rev.* xviii. 11–19.

Fall of man as set forth in *Gen.* iii., is ascribed to the serpent as vehicle of

Satan the tempter. The story of that chapter describes the origin of sin in the world of man. That which appeals to the senses, which seems good for food, is regarded as likely to afford wisdom. In opposition to the creator's teaching as embodied in his prohibition, man seeks to obtain satisfaction in the material and sensible. The result is a complete breach in those conscious relations of dependence in which he stood to God. He becomes as God, a rival to God, but without power to do more than withdraw himself from God's favour and call forth His curse. The fall of Adam, as interpreted by the Scripture doctrine of original sin, or the scientific doctrine of heredity and solidarity of the human race, accounts for all subsequent falls.

Familiar Spirit, the rendering of the Hebrew word *Ob* (1 *Sam.* xxviii. 3, 7). It means either the spirit of divination supposed to be possessed by the soothsayer, or the soothsayer himself. It is rendered in LXX. "ventriloquist," because the spirit was supposed to be in the belly of the performer, and uttering through him with his own voice that which he imparted. The practice of magic and witchcraft of every form had been condemned by the law of Moses (*Lev.* xix. 31, xx. 27 ; *Deut.* xviii. 10).

Famines, frequently referred in Bible as desolating visitations of particular countries or of wider regions. The first mentioned is that prevailing in Canaan during Abram's residence at Bethel, which led to his going down into Egypt (*Gen.* xii.). About 100 years later Isaac was obliged on account of a similar visitation to withdraw to the Philistine kingdom of Gerar in the southern borders of the land (*Gen.* xxvi.). The third recorded famine in Canaan, which seems to have much more widely spread, drove Jacob and his family into Egypt (*Gen.* xliii.). Other famines are spoken of in *Ruth* i. ; 2 *Sam.* xxi. ; 1 *Kings* xviii. ; 2 *Kings* vi., viii. They were often threatened by prophets as God's doom against the disobedient (*Jer.* xiv. 15, xv. 2 ; *Ezek.* v. 12, vi. 11). They were often the result of the close siege of cities. In N. T. they form one of the signs of the last times of trial (*Matt.* xxiv. 7). Agabus of Jerusalem foretold the coming of a famine in days of Claudius Cæsar (*Acts* xi. 28).

Farthing, in *Matt.* x. 29 and *Luke* xii. 6 the rendering of *assarion*, dim. of Lat. *as*, in value $2\frac{1}{10}$ drachma, in *Matt.* v. 26 ; *Mk.* xii. 42 of *kodrantes*, $\frac{1}{4}$ as, or 2 lepta, mites.

Fasts, in early days of Israel's history a natural mode of expressing grief or penitence, or one of the ways in which the people "afflicted their souls" (*Lev.* xvi. 29 ; 1 *Sam.* xxxi. 13 ; 2 *Sam.* i. 12). When the mourning was over some national disaster, it was commonly joined with the wearing of sackcloth, sprinkling dust and ashes on the head, abstaining from ablution, anointing, etc. (2 *Sam.* i. 11, xii. 16 ; 1 *Kings.* xxi. 27 ; *Ezra* ix. 3 ; *Jon.* iii. 5, etc.). When real, fasting was accompanied with earnest prayer to God. As a legally appointed fast the Jews observed with absolute strictness the Great Day of Atonement from the evening of the 9th to the evening of the 10th day of the 7th month. F. were observed by individuals in connection with vows, and by cities and particular communities in connection with occurrences of local interest and importance (*Jer.* lii. 12) ; in 7th month in memory of Gedaliah's murder (*Jer.* xli. 1), and on 10th of 10th month when the siege of Jerusalem had begun (*Jer.* lii. 4). During the exile great punctiliousness was shown in formal observances, which, apart from heart consecration, were refused by the later prophets on God's behalf. During the Maccabean Age F. were frequently appointed and rigorously observed. In N.T. the Pharisees are represented as fasting, even to the extent of twice in the week. In the early Chr. Church the custom of fasting with prayer in view of any specially serious undertaking, as regularly practised (*Acts* xiii. 2, xiv. 23.)

Fat, as best part of animal, invariably consumed on the altar. The pieces included are detailed in *Lev.* iii. 3, 9, iv. 8, vii. 3. The use of these consecrated portions for common food

was strictly forbidden (*Lev.* iii. 16), according to the rule that every ox, sheep and goat had to be slaughtered before the altar (*Lev.* xvii.). This enactment was afterwards modified (*Deut.* xii. 15, 20).

Feasts of the Jews were determined by the sacred number seven; and so the 7th day, the 7th month, the 7th year, and the jubilee after 7 times 7 years had passed, were all consecrated seasons. Then besides these there were 7 annual festivals, two of which lasted each for 7 days, and throughout all the 7 there were 7 days observed as days of rest when no work was done. These 7 feasts fell into 2 groups, beginning respectively in the middle of the 1st and in the middle of the 7th month. The festival season began with the Passover on 14th of month of earing, when barley was ripe, *i.e.* Abib or Nisan, and were followed up by the Feast of Unleavened Bread extending over 7 days, during which no leaven was allowed in their dwellings, and the firstling sheaves were presented to God so as to consecrate the produce of the year. After 7 weeks had passed, on 50th day after presentation of sheaves, the Feast of harvest or of Weeks was celebrated by presentation of firstling loaves. The second series of feasts belonged to the 7th month, and had exclusive reference to the blessings Israel enjoyed from God. It began on 10th day of 7th month with Day of Atonement, when the covenant was renewed, sins atoned for and defilements removed. This was followed on the 15th by the Feast of Tabernacles, in which the completion of the harvest was celebrated. This feast again was completed by a festival on the 8th day. In all these feasts there were during the year 7 days observed strictly as days of Sabbatic rest: the 1st and 7th days of the Feast of Unleavened Bread and the Day of Pentecost, and the 1st, 10th, 15th and 22nd day of the 7th month. The historical associations of these festivals were the primary, and the celebration of the natural seasons the secondary ground of their observances. In all of them the idea impressed on the people was that of absolute dependence on Jehovah.—After the building of the temple special celebrations were made thrice a year (1 *Kings* ix. 25); but as before at Shiloh (1 *Sam.* iii. 21), so also after Solomon's day (1 *Kings* xii. 27, 32), the people went up once a year to sacrifice at Jerusalem. In later times, and especially after the return from exile, the three annual feasts of Passover, Pentecost and Tabernacles were attended by great troops of pilgrims. As incidental feasts celebrating specially memorable occurrences, may be mentioned the Feast of the Dedication and the Feast of Purim.

Felix, Antonius, 4th of the Roman governors of Judea, after death of Herod Agrippa I. A.D. 44, holding office A.D. 52–60, appointed by the weak Claudius, who was under the control of Felix's brother Pallas. He married the Jewish princess Drusilla, who deserted her husband Azizus of Emesa for him. His official residence was at Cæsarea. His corrupt administration led to serious riots, and greatly fostered the revolutionary tendencies among the people. He was of servile origin and of a base nature. As Tacitus says: With all manner of cruelty and lust he discharged a royal office in the spirit of a slave. As a court favourite he thought he could do anything with impunity. Religious fanaticism prevailed, led by one pretender after another (*Acts* xxi. 38). When he remanded the Apostle Paul, his frequent interviews were with the object of obtaining money from him. After his recall in A.D. 60 he passes completely out of view.

Ferret in A.V. of *Lev.* xi. 30 as rendering of *Anakah*, in R.V. "the gecko," among the unclean creeping things, probably some creature belonging to the lizard species.

Festus, Porcius, successor of Felix as governor of Judea, A.D. 60–62. He made every effort to repair the mischief done by his predecessor; but even his strictly righteous administration could not calm the perturbed minds of the Jewish people. When he heard Paul's case, the Apostle appealed to Rome, and after presenting the prisoner before Agrippa and

Bernice, he had him sent to the emperor's tribunal.

Fever, generally of any burning disease, threatened as doom of disobedient nation (*Deut.* xxviii. 22). In the N.T. Christ heals Peter's mother-in-law of a fever (*Matt.* viii. 14), and a nobleman's son at Capernaum (*John* iv. 46). The fever accompanying the flux in the case of the old man in Melita was probably dysentery (*Acts* xxviii. 8).

Fiery Serpents, *saraph*, so called from the burning fever caused by their bite. They were sent upon the murmuring and rebellious Israelites in the wilderness (*Num.* xxi. 6–8). The same word occurs in *Isa.* xiv. 29, but there it is used of a winged creature. The flying fiery serpent of the prophet is a mythical or allegorical being, suggested by the fiery serpent of the wilderness, and is used in no bad sense, but simply to show the destructive power against His enemies with which God will endow His anointed.

Fig-tree (*Gen.* iii. 7 ; *Deut.* viii. 8), of large size, native of Syria, and very abundant in Palestine. It is the first named tree in the Bible ; its great leaves being used as a covering by man after his fall. Its fruit buds appear in Feb., and its leaves in Apr., so that on the appearance of the leaves the fruit should have ripened (*Matt.* xxi. 19). In *Song* ii. 13, *Pag*=green figs, that have not ripened owing to the coming of winter, hence Beth-phage (House of green figs). In *Hos.* ix. 10, *Bikurah*=early fig ; and in 1 *Sam.* xxv. 18, *Debalah*=cake of dried figs, staple of food stored for winter use ; also used in medicine as a plaister (*Isa.* xxxviii. 21).

Fir-tree, *Pinus halepensis*, often mentioned in Scripture along with the cedars of Lebanon as a choice and goodly tree (*Isa.* xli. 19, lv. 13, lx. 13). It was used in building the temple for floors, ceilings, doors, etc., and also for making harps. The destruction of the fir-trees is given as one of the threatenings of Sennacherib against Judah (*Isa.* xxxvii. 24).

Fire, burning constantly on the altar of burnt offering which the priests were commanded never to allow to go out (*Lev.* vi. 12). It was not worshipped in Israel as among many heathen nations, but was regarded as symbolic of Jehovah's presence (*Gen.* xv. 17 ; *Exod.* iii. 2 ; *Deut.* iv. 12 ; *Isa.* x. 17, etc.). We are told in 2 *Macc.* x. 3 that after the interruption of sacrifice for 2 years the sacred altar fire was restored, not by carrying fire that had already burned for common purposes, but by striking stones together in the cleansed temple. Fire from heaven was the most signal evidence of the Divine acceptance of an offering (*Lev.* ix. 24 ; 1 *Kings* xviii. 38, etc.).—In the houses of the Hebrews fires were used more for cooking than for heating. They had not regular fire-places with chimneys, but stoves in which charcoal was burned. In *Jer.* xxxvi. 22 and *Hos.* xiii. 3, hearth and chimney were respectively a brazier and the window out of which the smoke went.—Fire from heaven was the most characteristic form of Divine vengeance upon sin (*Num.* xvi. 35 ; 2 *Kings* i. 10). It was regarded among the Hebrews as at once the most thorough means of destruction, hence remnants of passover, etc., had to be consumed by fire (*Exod.* xii. 10, etc.), and also as means of purifying (*Num.* xxxi. 23 ; *Ezek.* xxiv. 11). As a punishment it was inflicted only by the most cruel of heathen nations (*Jer.* xxix. 22), but was emblem of eternal doom (*Isa.* lxvi. 24 ; *Mk.* ix. 44).

Firmament (*Gen.* i. 6), meant the part stretched out, the atmosphere, the sky, the vault of heaven stretched over the earth (*Prov.* viii. 27 ; *Job* xxvi. 10). It is the region of the stars, the starry vault (*Ps.* xix. 1 ; *Ezek.* i. 22 ; *Dan.* xii. 3).

Firstborn was reckoned God's in recognition of His claim of property in His people, and the rendering to God of the first male born in a house was regarded as consecrating all that followed (*Exod.* xiii. 2, xxxiv. 19). He was not sacrificed on the altar (this was only a heathenish practice in very exceptional circumstances, 2 *Kings* iii. 27 ; *Mic.* vi. 7 ; *Ezek.* xx. 26), but was redeemed (*Num.* xviii. 15 ; *Luke* ii.

22), originally consecrated to temple service, in whose place the Levites were chosen (*Num.* iii. 11).—The first-born son succeeded to rank of father and to a double portion, and was thus the head of the family. Yet in the succession to the throne of Judah the rule of primogeniture was not invariably followed (2 *Chron.* xi. 18; 2 *Kings* xxiii. 30, 36).

First-fruits, the barley sheaves presented on the second day of Feast of Unleavened Bread, *i.e.* on 16th Abib. Until this presentation had been made no Israelite could prepare bread or use the grain of the new year in any way for food (*Lev.* xxiii. 9), and at the Feast of Pentecost, at the close of the harvest, two firstling loaves were presented. The first-fruits of all the produce of the field were given to the priests, and in later times were stored in the courts of the temple (2 *Chron.* xxxi. 5). Their quantity was not determined by law, but left to the good-will of the offerer. The man of Baal-shalisha, who brought first-fruits to Elisha, did so as recognising in the prophet the true representative of God's priests (2 *Kings* iv. 42).

Firstling, the name given in the Bible to the firstborn of beasts, which, if unclean, must be redeemed, and if clean, must be sacrificed to God (*Exod.* xiii. 2, 12). Abel brought to God the firstlings of his flock (*Gen.* iv. 4). They were to be brought to the sanctuary within a year from the 8th day after birth and sacrificed, the parts not burnt belonging to the priests (*Num.* xviii. 17); but if blemished, they were to be slain and eaten at home (*Deut.* xv. 20).

Fish. The Holy Land was properly an inland tract, the coast being in possession of the old Canaanites and Philistines, who as coast dwellers had Dagon the fish god as their chief deity. The rivers of Palestine were too rapid to afford facilities for fishing. The Lake of Gennesareth was well stocked with fish, and the fisheries carried on there gave occupation to a large number of the inhabitants of the numerous villages on its shores. In the time of Christ fish constituted the common food of the people, and fishing is often referred to in His teachings. Fishing was by net or by hook (*Isa.* xix. 8). The Siluroids which abounded there, as well as in the Nile, were regarded as unfit for food—the bad which fishermen threw away (*Matt.* xiii. 47).

Fitches (*Isa.* xxviii. 25, 27), plant of ranunculus order, grown in Egypt and Syria, yielding little black seeds used like caraways for flavouring, which are so small that they cannot be threshed like ordinary grain but must be beaten out with a stick.

Flag in *Exod.* ii. 3, 5, and *Jon.* ii. 5, general term for seaweeds and water plants. Another word rendered "flag" in *Job* viii. 11 and "meadow" in *Gen.* xli. 2 ("reed grass" in R.V.) is the rush that grows in meadow land around the Nile.

Flagons, in A.V., rendering of a word which in R.V. is translated "raisins." It seems properly to mean something pressed or spread out, like a cake. Our rendering comes from an old Talmudic explanation of the word as meaning a leather bag for holding wine.

Flax, cultivated in Egypt (*Exod.* ix. 31; *Isa.* xix. 9), and in Canaan before the entrance of the Israelites (*Josh.* ii. 6), and in early times the only material woven for dress, and giving occupation to female members of the household. Besides the general name, other six words are used in scripture: in *Gen.* xli. 42, *Shesh*=perhaps an Egyptian sort; in *Lev.* vi. 10, *Bad*=linen cloth generally; in *Esther* viii. 15, *Butz*=fine linen for kings' and rich men's robes and for the temple veil, the "fine linen" of N. T., originally from Assyria; in *Judges.* xiv. 12, *Isa.* iii. 23, *Sadin*=cloth from which sheets and clothes are made; in *Prov.* vii. 16, *Etun*=cloth of Egypt, same as ὀθόνη of Peter's vision, and grave-clothes of Jesus; and in 1 *Kings* x. 28, *Mikzeh*=yarn imported by Solomon from Egypt.

Flea, mentioned twice in Scripture as example of most insignificant creature (1 *Sam.* xxiv. 14, xxvi. 20). It is found in Egypt and Palestine in the hot dust in swarms, and constitutes

one of the most irritating plagues to man and beast.

Flesh, a food for man after the fall (*Gen.* ix. 2), with exception of the blood. The flesh commonly eaten by Hebrews was that of the sheep, especially of lambs from first to third year. In patriarchal times we hear of kids of the goats and fatted calves as used on special occasions (*Gen.* xxxviii. 17, xviii. 7; 1 *Sam.* xvi. 20, xiv. 32). The eating of flesh offered in sacrifice to idols was forbidden (*Exod.* xxxiv. 15; 1 *Cor.* viii. 10), and strict Jews in heathen lands abstained altogether from the use of flesh (*Dan.* i. 8; 2 *Macc.* v. 27; *Rom.* xiv. 2). The ascetic abstinence from flesh is condemned by Paul (*Col.* ii. 16).—As a general designation of man the word is often used, *e.g. Gen.* vi. 12, 13, etc. and in N. T., as rendering of σάρξ, of the material and mortal part of man, and generally of that side of his nature by which he is related to the earth and time.

Flies of the Egyptian plague, either common fly or more probably the mosquito, either of which in swarms would constitute a plague of a very terrible and hurtful sort (*Exod.* viii. 21; *Ps.* lxxviii. 45). Besides the fly of the plagues (Arôb), there is another (Zebub) mentioned twice in Scripture (*Eccl.* x. 1: *Isa.* vii. 18), as corrupting the apothecary's ointment, and as infesting the rivers of Egypt, probably the gad-fly, similar to the poisonous Tsetse of Livingstone. It was so dreaded on account of the torment it caused to horses and men, that a special god Baal-zebub was appealed to for help against the plague.

Flood, according to the biblical account, beginning on 17th day of 2nd month of 600th year of Noah, and lasting till 27th day of 2nd month in his 601st year (*Gen.* vii. 11, viii. 14), which would be just a lunar year of 354 days, with the 11 needed to make up the 365 of a solar year. In all probability the year begins with Abib or Nisan, and this makes the flood begin in Siv or Ijar=May, which would make the growth of the waters correspond with the dry and their decrease with the wet season. This is so far in agreement with the Babylonian account which makes it begin in Daisios the 3rd month, and that up to that time the annual overflowing of the Euphrates takes place. The Babylonian story given on the Cylinders is in many points in striking agreement with the biblical record.

Flute, used in *Dan.* iii. 5, 10, 15 to render *Maskrokitha,* an instrument probably of the panpipe order. It is rendered in the Greek by syrinx.

Fortresses. The older cities of the Israelites were walled and had generally a tower or castle in which in extremity refuge might be found. Here and there, too, throughout the country were towers for protection of districts (2 *Chron.* xxvi. 10), and on the frontiers and passes (2 *Kings* xvii. 9). In later times the national defences were greatly increased. The most thoroughly fortified city was Jerusalem, which was in natural situation strong and so chosen as capital. Solomon built several fortresses (1 *Kings* ix. 15), as did also Rehoboam (2 *Chron.* xi. 5), and Asa for keeping down the Philistines (2 *Chron.* xxvi. 6). Their number was greatly increased during the Persian and Greek period down to the overthrow of the Jewish state (1 *Macc.* iv. 61, xii. 35, xiii. 33, xiv. 33).

Fortunatus (1 *Cor.* xvi. 17), a member of the Corinthian Church who, with Stephanus and Achaicus, went to Paul at Ephesus shortly after the Passover of A.D. 58. It is probably he who was expected by Clement to come to visit him in company with his returning messengers, Ephebus and Bito (*Clem.* 1 *Cor.* lxv.).

Fox (*Judges* xv. 4), abounds in the Euphrates region. The same Heb. word Shual applies also to jackal. Spoken of as destructive to vineyards (*Song* ii. 15), as prowling among ruins (*Lam.* v. 18), as living in holes (*Matt.* viii. 20), and of a sly, crafty nature (*Luke* xiii. 32).

Frankincense, to be distinguished from incense, of which it was an ingredient (*Exod.* xxx. 34). It was a fragrant gum drawn from a tree called in Heb. *Yagaar,* like a mountain ash,

the flowers of which had a lemon fragrance. It was a native of Sheba in Arabia. It constituted part of the gift carried by the wise men of the East to the infant Christ (*Matt.* ii. 11).

Fringes (*Num.* xv. 37; *Deut.* xxii. 12; *Matt.* xxiii. 5), in Hebr., *Zizith*, in LXX. and N. T. *Kraspeda*, of hyacinth blue or white wool, which every Israelite had to wear on the corners of his upper garment. They were to be reminders to the wearer of all the commandments of God and of his obligation to obey them.

Frogs (*Exod.* viii. 2) only this once used in O. T. in the story of the plague. The frog was worshipped in Egypt as a female deity—symbol of regeneration. In *Rev.* xvi. 13 it is symbol of uncleanness. Frogs swarmed in Egypt at certain seasons in the swampy ground round about the river.

Frontlets were Tephillin or prayer straps, which, as well as similar bracelets on the arms, had to be worn by every Israelite at morning prayer; called in N. T. phylacteries. They consisted of parchment cases containing small rolls on which were inscribed: *Exod.* xiii. 1–10, 11–16; and *Deut.* vi. 4–9, xi. 13–21. They were fastened by a strap to forehead just below the hair. These frontlets and the fringes came to be regarded as amulets; hence indeed the name "phylacteries."

Fruits of young trees for three years were to be untouched, the 4th year presented to God, and the 5th used for food. The commonest fruits of Palestine were the vine, figs, almonds, dates, olives, pomegranates.

Fuller, whose business it was to give to new cloth the proper thickness and consistency and to cleanse soiled clothes, giving them the gloss and finish of new; used soap in his work (*Mal.* iii. 2), and a kind of clay or earth. White clothes leaving the fuller were supposed to be spotless (*Mark* ix. 3). The work was carried on generally in a special place outside of the city, hence the name of locality—the fuller's field (2 *Kings* xviii. 17; *Isa.* vii. 3, xxxvi. 2).

Furlong, with us a measure of 220 yds. = $\frac{1}{8}$ of Engl. mile, in N.T. (Luke xiv. 13 (used to translate Gk. *stadion* = 606 Eng. feet).

Furnace, in *Dan.* iii. 6, xi. 15, etc., a fire heated to an intense degree into which special offenders against the enactments of the Persian court were cast. The word is used figuratively of God's chastisements which purify from dross and defilement (*Isa.* xlviii. 10) and of the severest ordeals of suffering (*Deut.* iv. 20).

G.

Gaash (*Josh.* xxiv. 30; *Judges* ii. 9), a mountain in Palestine, belonging to the mountain range of Ephraim, near Timnath-serah. Valleys of this name, ravines in the hillside (wrongly called brooks in A.V.), are mentioned: 2 *Sam.* xxiii. 30; 1 *Chron.* xi. 32.

Gabbatha, pavement or raised place, an open spot where Pilate set his judgment-seat (*John* xix. 13). It lay probably in front of palace of Herod where Pilate was staying.

Gabriel (*Dan.* viii. 16, ix. 21), angel of the highest order who interpreted the vision to the prophet. He also announced to Zacharias and Mary the birth of John Baptist and Jesus (*Luke* i. 19, 26).

Gad, 7th son of Jacob, first-born of Zilpah, father of 7 sons. The tribe descending from him numbered in wilderness 40,000 men fit for battle, and as possessed of much cattle, obtained place with Reuben and half Manasseh, east of the Jordan. The men of Gad took a prominent and honourable part in the conquest of Canaan, and were distinguished as warriors, some under David in Adullam (1 *Chron.* xii. 8) and some under Ishbosheth (2 *Sam.* ii. 3). In the time of Jotham they seem to have

been separated from the northern, and attached to the southern kingdom (1 *Chron.* v. 17). In later times their territory seems to have been possessed by the Ammonites (*Jer.* xlix. 1).

Gad, David's seer (2 *Sam.* xxiv. 2; 1 *Chron.* xxix. 25), his counsellor during the persecution of Saul and afterwards during his reign. He wrote the records of the kingdom in David's time (1 *Chron.* xxix. 29), and prepared an arrangement or order of temple music (2 *Chron.* xxix. 25).

Gad, a Babylonian deity, for whose worship apostate Israelites erected tables (called in A.V. *Isa.* lxv. 11, "that troop"); named along with Meni. After this deity the city Baal Gad was named. He was probably Baal under some particular aspect of his character.

Gadara, one of the Hellenistic cities of Decapolis, E. of Jordan, 16 miles from Tiberias, famous for its hot springs, on S. bank of Hieromices, now Scheriat-el-Mandur, S.E. of Lake of Gennesareth. It is identified with the present Um-keis, and in the name of the cave Jedur, that of Gedor or Gadara is preserved. An important fortress, it was conquered by Antiochus the Great B.C. 218 and 198; recovered by Jannaus and held by Jews till 63, when joined by Pompey to new province of Syria. It was restored to Herod by Augustus in B.C. 30, and again attached to Syria after Herod's death in B.C. 4. During the Herodian period the Gadarenes were in constant opposition to the Jewish government; and afterwards they maintained the most bitter feelings towards the Jews. The district of G. reached the Lake of Gennesareth, and formed the eastern boundary of Galilee. The district was the scene of Christ's miracle in healing the demoniac. In A.V. of *Matt.* viii. 28 Gergesenes is wrongly given for Gadarenes (Gergesa or Khersa, on the E. of the lake was not a town of Decapolis, and in *Mark* v. 1 and *Luke* viii. 26, 37 the Gk. text wrongly gives Gerasenes (Gerasa was far E. on border of Arabia). Undoubtedly Gadara alone suits the requirements of the gospel story.

Gaham, an Aramaic tribe belonging to the descendants of Nahor (*Gen.* xxii. 24).

Gaius, a Macedonian, companion of Paul and with him at the time of the tumult at Ephesus (*Acts* xix. 29).—Another companion of Paul, a native of Derbe in Lycaonia (*Acts* xx. 4).—Also a Corinthian, baptized by Paul himself as one of the first-fruits of that Church, the kindly entertainer of the Apostle and benefactor of the whole Church (1 *Cor.* i. 14; *Rom.* xvi. 23). The one so favourably mentioned for his hospitality in 3rd John, who belonged almost certainly to Asia Minor, may be the same as he of Derbe.

Galatia, originally the entire district in Asia Minor, overrun and possessed by the wild Celtic tribes of Western Europe, called Galli by the Romans, but in later times, beginning with 3rd century B.C., Galatæ. This latter designation was given by later Greeks, both to the inhabitants of the country west of the Rhine, and to their countrymen who had pressed eastward and settled in Asia Minor. Their original home had been in Central Asia, and now from the extreme West they moved so far eastward again, and for a time spread over almost the whole extent of Asia Minor, till checked in 230 by Attalus of Pergamum. As thus restricted G. measured 200 miles from N.E. and S.W. in the interior, distributed between the three tribes, Trocmi, Tolistobogii and Tectosages, with Tavium, Passinus and Ancyra as their chief towns. G. was conquered by the Romans in 189, and was made a province by Augustus in 25, including Lycaonia, Isauria, part of Phrygia and of Pisidia. In the N.T. probably G. means the narrower district and not the wider Roman province. There was a large Jewish population and Roman influence was less directly exercised than in most part of Asia Minor. It was visited twice by Paul; first during his second journey about A.D. 52, and again during third journey in 54 (*Acts* xvi. 6, xviii. 23).

Galatians, the Epistle to, was written by Paul, most probably im-

mediately after he had sent his Epistles to the Corinthians, during his stay in Macedonia, or on his journey from Macedonia to Achaia. This would give the date somewhat early in 58, shortly before that of the Epistle to the Romans. It has certain affinities to Corinthians and to Romans; to the one, in its firm and decisive tone in administering needed rebuke: to the other, in its elaborate and detailed exposition of doctrinal truth. The immediate occasion of the epistle was the defection of the members of the churches in that district in consequence of the teaching of Judaists, who sought to enforce observance of Jewish legal customs and to undermine the authority of Paul. The epistle is therefore occupied with a vigorous defence of Paul's apostolic authority, and a clear, strong exposition of the gospel in a bold, pointed polemic against doctrines that would effectually set aside the cross of Christ and that free gospel which offers justification by faith without the deeds of the law.

Galbanum, a yellow resin, drawn from a plant of this name growing in Syria. It was a constituent in the holy incense prepared for use in the tabernacle (*Exod.* xxxi. 34).

Galilee, northern province of western Palestine, its S. border toward Samaria was the valley of Jezreel, and its N. border the valley of the Leontes, flowing out of the Lebanon, while it reached from Jordan on east to the Mediterranean on the west. It was, especially in the north, a hilly district, and embraces the territories originally assigned to Issachar, Zebulun, Asher and Naphtali. Its southern portion, especially around the Sea of Galilee or Lake of Tiberias, was fertile and very populous. Its capital in the time of Christ was Tiberias, the residence of Herod Antipas, who was then tetrarch of Galilee. The inhabitants of G. were regarded as rude and uncultivated, and spoke a peculiar dialect (*Matt.* xxvi. 73; *Luke* xxii. 59). Many of the towns familar to the readers of the gospels are in this province: Nazareth, Capernaum, Bethsaida, Magdala, etc. Our Lord's ministry was principally conducted in G., and his disciples were mainly Galileans, and this was a common name of reproach for Christians in the early years of Christianity.

Gall, Heb. *rosh;* Grk. *cholē,* a poisonous bitter herb, figure of something most disagreeable and deadly (*Jer.* ix. 15; *Am.* vi. 12). Both literally and figuratively in N.T. (*Matt.* xxvii. 34; *Acts* viii. 23). Apparently in the general sense of poison (*Deut.* xxxii. 32; *Ps.* lxix. 24; *Lam.* iii. 19).

Gallim, city of Palestine, N. of Anathoth on way to Jerusalem, in territory of Benjamin (1 *Sam.* xxv. 44; *Isa.* x. 30).—In LXX. *Josh.* xv. 59, a town Galem is added to the list of Hebrew text among towns of Judah.

Gallio, brother of Seneca, proconsul of Achaia under Claudius (*Acts* xviii. 12). His own name was M. Annæus Novatus, but he had been adopted into the family of L. Junius Gallio. He, as well as his brother, though at a different time, was put to death by Nero. There is no foundation for the supposition that through him Seneca became acquainted with Paul and his doctrines.

Gamaliel, referred to in N.T., a Pharisee, contemporary with Christ, a strict interpreter of the law and a zealous observer of all the precepts of the elders. He is known as Gamaliel I. or Rabban G. the Elder. He was grandson of Hillel, and is regarded as the model Pharisee. Paul was his pupil (*Acts* xxii. 3), and he is quoted as advising leniency and delay in judging the religion of Christ (*Acts* v. 34). The legend that he was converted and baptized by Peter and John is utterly unfounded.

Gareb (*Jer.* xxxi. 39), a hill lying to the S.W. of Jerusalem, between the valleys of Rephaim and Hinnom, a "hill of the lepers," where probably the lepers dwelt in Jeremiah's day.

Garlick, vegetable of onion sort used and relished by Israelites in Egypt, and growing in Palestine (*Num.* xi. 5).

Gath, one of the 5 cities of the Philistines, and as an inland town more closely associated with Ekron,

on the road between Ashdod and Ekron, to the S.W. of the latter. It was the native place of a famous race of giants, Goliath and his relatives. Achish, king of G., befriended David. In the time of Solomon its king was subject to the king of Israel. It was fortified by Rehoboam, taken by Hazael of Syria, and recovered by Uzziah. It became insignificant, and is not numbered by prophets with the Philistine cities.

Gath-hepher, place on east coast of Zebulun, to which the prophet Jonah belonged (*Josh.* xix. 13; 2 *Kings* xiv. 25), called also Gittah-hepher = El-Meshhed, a few miles N. of Nazareth.

Gath-rimmon, Levitical city in Dan, on the great Philistine plain (*Josh.* xix. 45, xxi. 24; 1 *Chron.* vi. 69).

Gaza, most southerly and most important of 5 Philistine cities, "the strong," on N. border of desert, through which went the road to Jerusalem (*Acts* viii. 26), on a rich and fertile plain, yielding olives and dates in abundance. The oldest inhabitants were Avim and Anakim, followed by Canaanites or Phœnicians, who carried on a lively trade. It had a temple of Dagon where Samson triumphed and perished. As a frontier town it played an important part in the Egyptian and Assyrian wars.

Gazelle, species of antelope, with beautiful eyes, probably the animal intended where A.V. gives *roe* (*Song* ii. 9, 17, iv. 5, vii. 3, viii. 14). The name of Joash's mother Zibiah (2 *Kings* xii. 1), and the N. T. Tabitha (*Acts* ix. 36) = Gazelle.

Geba, city of the priests in Benjamin, over against Michmash, between that and Jerusalem (*Josh.* xviii. 24; *Isa.* x. 29), afterwards northern border city of kingdom of Judah (2 *Kings* xxiii. 8; *Zech.* xiv. 10), fortified by king Asa (1 *Kings* xv. 22). It is often confounded with Gibeon and Gibeah, but is clearly distinguished from the Gibeah lying far south. In 1 *Sam.* xiii. 3, Geba should probably be rendered "the hill."

Gebal, in *Ps.* lxxxiii. 7, name of N. part of Edomite mountain range, elsewhere called Teman.

Gebim, "cisterns," a place on the road leading from the north to Jerusalem (*Isa.* x. 31), not far from that city.

Gedaliah, son of Ahikam, a man of noble character, made governor of remnant of poor agriculturists left in Palestine after captives of Judah had been carried away to Babylon (2 *Kings* xxv. 22; *Jer.* xl. 7). He took up his residence in Mizpah, and sought to organise the nondescript mass of those left and of those who gathered in from surrounding countries. Of those returned refugees, the most distinguished was Ishmael, of royal descent, but in the secret pay of Baalis, king of the Ammonites. Gaining the confidence of G., he slew the unsuspecting governor and his bodyguard, and fled to the country of Ammon (*Jer.* xli. 3–9).

Gedor, city in hill country of Judah, W. of road from Hebron to Bethlehem, burial place of prophet Gad (*Josh.* xv. 58; 2 *Sam.* xxiv. 11). In 1 *Chron.* iv. 39, G. should be read Gerar.

Gehazi, servant of Elisha, on whom Naaman's leprosy fell as punishment for his greed and lying (2 *Kings* v. 27).

Gehenna, the fire into which the ungodly are cast (*Baruch* xliv. 15, li. 1, lx. 14; *Ezra* vi. 1–3, 59), in Hebr. Gehinnom, in Gk. Geenna (*Matt.* v. 22; *Mark* ix. 43; *Jas.* iii. 6). Properly "the valley of Hinnom," on S. and E. of Jerusalem, originally place of sacrifice of children to Moloch, abolished by Josiah (2 *Kings* xxiii. 10), and peculiarly hateful to the Jews. It takes its name from lamentations of victims. In later times as an accursed place dead bodies of animals and refuse of all sorts were thrown into it, and fires lighted to consume the putrefying mass and purify the air; to which or to the Moloch fires the reference in "the Gehenna of fire" (*Matt.* v. 22, etc.) may be.

Genesis, Gk. name of first book of O. T., meaning "origin" and indicating the contents of the book, which treats of beginnings. In the Hebr.

Bible it is named simply by the first word: "In the beginning." As the first book in the Pentateuch it is commonly styled: The first book of Moses. It is now very generally admitted that the author of G. had before him certain documents from which he compiled his narrative, and which, according to the method prevailing in those early times, he did not rewrite, but simply incorporated. Hence the phenomenon of double narratives and repeated overlapping. This is particularly marked in the stories of the creation and the flood. The earlier portion, *ch.* i.–xi., gives a sketch of the early history of man; and the later portion, *chs.* xii.–l., gives the history of the patriarchs as the ancestors of Israel. The portions which agree in style and in their general character with the opening chapter of Genesis can be distinguished and separated, and read as a continuous narrative. This primitive document was called by Ewald the Book of Origins, and by many, from the use of the name Elohim, it was called the Elohistic narrative, by Wellhausen Q., but now generally P., or the Priest's Code. The other main portions are now styled J. and E. from their use of the names Jehovah and Elohim. Driver represents the growth of the work by supposing the combination of the patriarchal narratives of J. and E., which were at a later time combined with P., and so wrought up into its present form.

Gennesareth, in O. T. "Sea of Chinnereth" (*Num.* xxxiv. 11), famous in N.T. times as scene of the life of Jesus, called also Sea of Galilee, and Lake of Tiberias. It lies in the Jordan valley, and is formed by a depression into which the river falls in the N. and from which it issues in the S. It is 682 feet below the level of the Mediterranean; 12 miles long from N. to S., and 8 miles from E. to W. at its widest part. On the W. shore there were crowded together a great number of Galilean villages, their inhabitants engaged for the most part in fishing, as well as the capital of Galilee, Tiberias, a large and important town.

Gerah, smallest of Hebrew weights, about 12 grains, $\frac{1}{20}$ of a shekel.

Gerar, one of the oldest Philistine cities in S. border of Palestine, S. of Gaza (*Gen.* x. 19, xxvi. 1; 2 *Chron.* xiv. 13), visited both by Abraham and Isaac. It was situated in a wide plain, which afforded suitable pasturage for large flocks. To this point Asa pursued the Ethiopians in their flight toward Egypt (2 *Chron.* xiv. 13).

Gerasa, town in Decapolis, far east on borders of Arabia, confounded with Gadara in some texts of *Mark* and *Luke* as scene of cure of demoniac.

Gergesenes, inhabitants of Gergesa or Khusa, on E. bank of Lake of Gennesareth, confounded in some texts of *Matt.* with Gadarenes in the story of the demoniac.

Gerizim, on the south side of the valley of Shechem, opposite Mount Ebal, where the blessings on the obedient were uttered by the six tribes, while on Ebal the other six tribes rehearsed the curses against the disobedient. It is merely a Jewish legend that characterizes G. as fertile, fresh and green, in contrast to the bare and blasted appearance of the northern mountain. From G. Jotham addressed his parable to the Shechemites (*Judges* ix. 7). When the returned exiles rebuilt the temple in Jerusalem, they would allow no share in the work to the Samaritans, who by-and-by built for themselves a sanctuary on G., to which reference is made in the conversation of Christ and the woman of Samaria (*John* iv. 20).

Gerrhenians (2 *Macc.* xiii. 24), the inhabitants of Gerar and the district around, indicating the extent of the coast province southward assigned by Antiochus V. Eupator to Judas Maccabæus.

Gershom, eldest son of Moses and Zipporah, born in Midian. His son Jonathan and his descendants became priests to the tribe of Dan which migrated to the north (*Judges* xviii. 30), but in order to remove this blot from the name of Moses' grandson, later scribes substituted the name of Manasseh for that of Moses.

Gershon, eldest son of Levi, whose

descendants the Gershonites formed one of the three main courses of the Levites (1 *Chron.* xxiii. 7, xxvi. 21). Their duties in connection with the tabernacle are described in *Num.* iii. 23, iv. 22, x. 17.

Geshem, enemy of Nehemiah, an Arabian, ally of Sanballat and Tobiah, along with Ammonites and Ashdodites (*Neh.* ii. 19, iv. 7, vi. 1, 2, 6).

Geshur, city and small kingdom in Syria, on N.E. of Palestine, E. of Jordan, whose king Talmai, grandfather of Absalom, gave that prince refuge when he fled after the murder of Amnon (2 *Sam.* iii. 3, xv. 8). The Geshurites are mentioned along with the Maachathites (*Josh.* xiii. 11) as dwellers N. of Gilead. Though included in portion of Manasseh, it continued under native rulers, of a probably Hittite race, a small independent kingdom. The Geshuri of *Josh.* xiii. 2, named in 1 *Sam.* xxvii. 8 with the Gezrites, were inhabitants of the southern border of Palestine.

Gether, a nationality descending from Aram, son of Shem (*Gen.* x. 23). Josephus identifies them with the Bactrians ; but nothing really is known about them.

Gethsemane, "oil press," favourite meeting place of Christ and His disciples, outside Jerusalem and over the Kedron, on the slope of the Mount of Olives (*Matt.* xxvi. 30 ; *John* xviii. 2). The identity of this garden with the traditional spot is disputed by many.

Gezer, ancient Canaanite city, whose king Horam was defeated by Joshua (*Josh.* x. 33), assigned to Ephraim, on its S.W. border (*Josh.* xvi. 3). Its Canaanite inhabitants were not destroyed, but were made tributary. In Solomon's time, it was under the king of Egypt, who presented it to the king of Israel with his daughter. Solomon then fortified it as an important frontier town toward the country of the Philistines (1 *Kings* ix. 15). In the Maccabean Age it was an important stronghold, and is often referred to under the name Gazara. It lay between Beth-horon and the sea (*Josh.* xvi. 3), on the borders of Ashdod (1 *Macc.* xiv. 34).

Gezrites (1 *Sam.* xxvii. 8), mentioned with Geshurites and Amalekites, as a race dwelling S. of Judah toward the wilderness of Shur and Egypt. Possibly they were inhabitants of Gerar, or perhaps, as another form of the name, Gerzites, suggests, dwellers in Gerizim.

Gibbethon, Philistine city in territories of Dan, assigned to the Levites, but retained by the Philistines (*Josh.* xix. 44, xxi. 23). As an important town on the frontier, the Israelite kings conducted a series of sieges against it (1 *Kings* xv. 27, xvi. 15).

Gibeah, city of Benjamin, S. of Ramah, N. of Anathoth, about 4 miles from Jerusalem, home and residence of Saul (*Judges* xix. 14 ; 1 *Sam.* x. 26), a foul outrage on the part of its inhabitants in the days of the Judges, led to the well-nigh utter extinction of Benjamin.—Another, in Judah (*Josh.* xv. 57), S.W. of Bethlehem. In 2 *Sam.* vi. 3 G. should be "in the hill," as in 1 *Sam.* vii. 1 and *Josh.* xxiv. 33.

Gibeon, city on a hill, about 6 or 7 miles N. of Jerusalem, originally chief of the confederate towns (*Josh.* ix. 17), inhabited by Hivites or Amorites (*Josh.* ix. 19 ; 2 *Sam.* xxi. 2). Spared by the Israelites whom they deceived, the Gibeonites were made drudges in the temple service. Afterwards the city was assigned to Benjamin and became a priest city. Saul, in violation of the covenant, massacred the inhabitants, and in atonement David delivered up Saul's seven sons (2 *Sam.* xxi. 2). A decisive battle between David's men and those of Ishbosheth under Joab and Abner was fought at the pool of Gibeon (2 *Sam.* ii. 12). The great high place for sacrifice in beginning of Solomon's reign was at G. (1 *Kings* iii. 4). There too Johanan son of Kareah went out against Ishmael after his murder of Gedaliah and drove him from the kingdom (*Jer.* xli. 12).

Gideon, son of Joash of Manasseh at Ophrah, called as destroyer of Baal worship Jerubbaal (*Judges* vi. 12, 32) and Jerubbesheth (2 *Sam.* xi. 21). During a sore oppression

under the Midianites, he delivered his countrymen, but refused to accept the sovereignty offered by the princes (*Judges* vii. 1, viii. 22). His heroic deeds were celebrated in the prophetic and poetical literature of the Hebrews (*Isa.* ix. 3, x. 26; *Ps.* lxxxiii. 11).

Gihon, valley bounding Mount Zion on the west, where Solomon was anointed king (1 *Kings* i. 33). In it were two pools, the lower and the upper or old (*Isa.* xxii. 9, 11), for the water supply of the city. From these the valley obtained its name="the breaking out of waters."

Gilboa, mountain range in Issachar, N.E. spur of Mount Ephraim, S.E. boundary of plain of Jezreel, rising to a height of about 1,700 ft., sloping gradually down toward the Jordan valley. The Canaanites long held possession (*Josh.* xvii. 11; *Judges* i. 27). On its slopes toward Jezreel, Saul was defeated and slain by the Philistines, and his army was scattered among the mountains (1 *Sam.* xxviii. 4, etc.).

Gilead, a wide territory east of the Jordan, sometimes used for all the land inhabited by the Israelites on that side (*Deut.* xxxiv. 1; *Josh.* xxii. 32; *Judges* xx. 1), in its narrowest sense of district between the Jabbok and the Yarmuk, but most commonly of the district between the Arnon on the south and the Yarmuk on the north, including the territories of Reuben and Gad, but not that of Manasseh, some 60 miles long, by 20 or 25 in breadth. It is, along with Bashan, perhaps the richest pastoral district in the whole land, abounding in springs and other natural advantages. In early times it was inhabited by a race of giants, and in the time of the Israelites' march, it was under a powerful Amorite king, Sihon, whose capital was Heshbon, and his territories extending from the Jabbok on the north to the Arnon on the south. In the days of the Judges, Jair and Jephthah were Gileadite heroes. Saul relieved those of Jabesh Gilead from the oppression of the Ammonites (1 *Sam.* xi.), and ever after the Gileadites were true to Saul (1 *Sam.* xxxi. 11), and Ishbosheth reigned a year in G. in Mahanaim (2 *Sam.* ii. 8). After David's defeat of the enemies of G., the Ammonites (2 *Sam.* x.), its people became favourable to him and sheltered him when he fled from Absalom. On the parting of the kingdom, Gilead went with the northern kingdom. Hazael took G. from Jehu (2 *Kings* x. 32), but it was recovered by Jeroboam II. (xiv. 25). Before the captivity of Israel, Tiglath Pileser took G., as well as other northern parts of the land, and carried its inhabitants away to Assyria (xv. 29). In Post-Exilian times its inhabitants were pre-eminently pagan (1 *Macc.* v. 9). In the times of Christ G. was called Peræa=the other side Jordan.

Gilgal, "circle, wheel," near Jericho, where Joshua crossed the Jordan and set up the memorial stones, and had the people circumcised, *rolling* away the reproach of Egypt (hence the name), and observed the passover (*Josh.* iv., v.). The men of Judah went to G. to meet David and conduct him back to Jerusalem after Absalom's death (2 *Sam.* xix. 15). It was the head quarters of Joshua after the conquest of Jericho and Ai, the earliest sanctuary of Israel before Shiloh, the place where Samuel held a yearly court of justice, and where Saul gathered solemn assemblies of the people (*Josh.* ix., x., xviii. 1; 1 *Sam.* vii. 16, xiii. 4), and as the old true sanctuary is named by *Hos.* and *Am.* in opposition to the altar of the calves at Bethel. In all probability it is also the G. referred to in the history of Ehud (*Judges* iii. 19).—Another G. is spoken of in *Deut.* xi. 30 and 2 *Kings* ii. 1, iv. 38, near Gerizim, through which Elijah passed with Elisha by way of Bethel towards Jericho, the residence of the sons of the prophets. It lay on a height to S.W. of Shiloh.—Also another G., residence of a Canaanite king, near Dor, on the plain of Sharon (*Josh.* xii. 23).

Girdle worn by officiating priest was woven of same four colours as were in the veil (*Exod.* xxviii. 40), and was assumed as symbol of active

service. That worn by ordinary men was sometimes of leather (2 *Kings* i. 8), sometimes of linen (*Jer.* xiii. 1). It was used to gather up and confine dress in walking and working ; also a pouch for money, for writing materials and for fastening a sword (*Matt.* x. 9 ; *Ezek.* ix. 2 ; 2 *Sam.* xx. 8). Ornamental girdles of fine woven stuff were worn by women (*Isa.* iii. 22 ; *Jer.* ii. 32 ; *Prov.* xxxi. 24).

Girgashites, descended from one of sons of Canaan (*Gen.* x. 16), therefore a Hamitic race related to the Phœnicians, and generally enumerated with the Canaanites (*Gen.* xv. 21 ; *Deut.* vii. 1 ; *Josh.* iii. 10, xxiv. 11 ; *Neh.* ix. 8). They seem to have occupied the middle of Palestine W. of Jordan.

Gittaim, dual of Gath = "two wine presses," city in Benjamin (*Neh.* xi. 33). According to 2 *Sam.* iv. 3, the Gibeonites of Beeroth had migrated to G., which, if the same, may have been to the extreme W. of Benjamin, and at one time in hands of Philistines.

Gittites, inhabitants of Gath, a Philistine race, counted one of the five autonomous Philistine communities (*Josh.* xiii. 3).

Gittith, in inscriptions of *Ps.* viii., lxxxi., lxxxiv., "wine press," either a vintage song, or an instrument from city of Gath, or in a measure or musical style borrowed from Gath.

Glass, prepared by Chinese and Phœnicians perhaps as early as B.C. 2000, known to Hebrews and a costly article of commerce imported (*Job* xxviii. 17, crystal properly *glass*). As symbol of purity (*Rev.* iv. 6, xv. 2).

Gnat, only once in Bible, straining out a gnat, *e.g.* from wine, as illustration of excessive scrupulosity and formality.

Goat, offered as sin offering on Day of Atonement, when also one was sent off alive into wilderness (*Num.* xv. 27). Its hair was woven into cloth and its skin made into bottles. The wild G. was probably the venison hunted for by Esau (*Gen.* xxvii. 5).

Gob, scene of two battles of David and Philistines (2 *Sam.* xxi. 18, 19), called in Hebr. of 1 *Chron.* xx. 4, Gezer, and in LXX. Gath. It lay in all probability between these two places.

God, the rendering properly of Hebr. *el* or *elohim*, used singly or in various compounds to designate the true God of Israel as distinguished from the false gods of the heathen nations.

Gog (*Ezek.* xxxviii., xxxix.), prince of Rosh, Meshech and Tubal, northern nations, leader of a vast army brought by God as an avenging scourge upon His people. His country is called Magog. The multitude of his army is represented by the statement that after his defeat, it takes seven months to bury the slain, and his weapons of war serve as fire wood for seven years.

Goim, *Gen.* xiv. 1, in A.V. "nations," of whom Tidal was king, supposed to be a special Canaanite race about Gilgal (*Josh.* xii. 23).

Golan in Bashan, in portion of Manasseh, a Levite City and City of Refuge (*Deut.* iv. 43 ; *Josh.* xx. 8, xxi. 27). Josephus places it near Gadara. As Gaulonitis it belonged to the tetrarchy of Philip, bounded by Galilee on W., Lebanon on N.

Gold, article of wealth among patriarchs (*Gen.* xiii. 2, xxiv. 22, 35), brought in quantity by Solomon to Jerusalem from Ophir, probably on the W. coast of Arabia (1 *Kings* ix. 26). It was not then coined as money, but was made into vessels and ornaments for the temple, etc. (*Ezra* v. 14). It was also used for making idol images (*Exod.* xx. 23 ; *Isa.* ii. 20).

Golgotha, "place of a skull" (Golgoltha), by some Golgoutha = Hill of Death or place of execution, and connected with the place Goath of *Jer.* xxxi. 39, the place outside of the city where Jesus was crucified (*Matt.* xxvii. 33 ; *John* xix. 17).

Goliath, giant of Gath, slain by David (1 *Sam.* xvii.), in height about 9½ ft. In 2 *Sam.* xxi. 19 the death of Goliath or of his brother is assigned to Elhanan of Bethlehem.

Gomer, eldest son of Japhet, ancestor of a northern people, embraced among the confederates of Gog (*Gen.*

x. 2 ; *Ezek.* xxxiii. 6), probably identical with the Cimmerians of history.

Gomorrha, in Bible always associated with Sodom as one of cities in vale of Siddim, whose king in Abraham's time was called Birsha (*Gen.* xiv. 2).

Gopher (*Gen.* vi. 14), wood of which Noah built the ark, not identified with any particular tree, and probably meaning "hard" or durable wood generally.

Gorgias, Syrian general under Antiochus IV. Epiphanes, over whom Judas Maccabæus gained a great and decisive victory, B.C. 166 (1 *Macc.* iii. 38). Afterwards as governor of Jamnia he repelled the attack of the Jewish leaders Joseph and Azariah (2 *Macc.* x. 14, xii. 32).

Gortyna, one of chief cities in Crete, of Phœnician origin, afterwards colonized by Dorian Greeks, with considerable Jewish population in Maccabæan age (1 *Macc.* xv. 23).

Goshen, district in Egypt assigned to Jacob and his family in east of Delta. In it were the cities Ramses and Pithom. It was the richest pasture land in Egypt, and also remote from the coast, and so most suitable as residence for a people that had large flocks and had a destiny before them distinct from the Egyptians.

Goshen, a city in the mountains of Judah (*Josh.* xv. 51). The country of Goshen subjugated by Joshua (*Josh.* x. 41) may be the whole southern mountain land of Judah, embracing the city Goshen and the others mentioned in *Josh.* xv. 48–51.

Gourd, climbing plant with broad leaves, of rapid growth (*Jon.* iv. 5–9). Also, a sort of wild vine, growing profusely around Gilgal, producing fruit bitter and poisonous (2 *Kings* iv. 39) ; perhaps the same as the "vine of Sodom" (*Deut.* xxxii. 32).

Gozan, a district in Mesopotamia, in the Assyrian empire, on the Habor, a tributary falling into the Euphrates at Carchemish, to which some of those carried away from Samaria were sent (2 *Kings* xvii. 6), previously conquered and depopulated by predecessors of Tiglath Pileser (2 *Kings* xix. 12).

Grain, used in our Bible only of single corns, *e.g.* N. T. parables, 1 *Cor.* xv. 37 ; *Am.* ix. 9. In Palestine the chief grain crops were wheat and barley. Visitations of divine judgment often took the form of blight and mildew (*Deut.* xxviii. 22 ; *Am.* iv. 9).

Grasshopper, smallest of locust tribe, symbol of insignificance (*Judges* vi. 5 ; *Lev.* xi. 22).

Greece in *Dan.* viii. 21, x. 20, xi. 2, of the kingdom of Alex. the Great, whose campaigns in Palestine brought the Jews into immediate contact with the Greeks. In *Acts* xx. 2 Greece is used for Achaia as distinguished from Macedonia.

Greeks, called in O. T. sons of Javan, Ionians (*Gen.* x. 2, 4). In the Maccabæan period they were called Hellenes, and many cities founded and partly colonized by the Seleucid emperors in Palestine were called Hellenistic cities. The name was used for all who followed non-Jewish customs, and so Greeks and Jews embraced all men. The Grecians of *Acts* vi. 1, ix. 29 xi. 20 are Hellenistic Jews, speaking Greek but observing the customs of Moses. In *Rom.* i. 14 ; *Col.* iii. 11 G. are those who share the Græco-Roman culture in contrast to barbarians.

Groves, the rendering in the A.V. for the Hebr. *Asherim*, the plur. of Asherah, name of a goddess whose rites were similar to those of Baal. The worship of wooden images of this goddess had evidently prevailed in early times (*Exod.* xxxiv. 13 ; *Judges* iii. 7). Under the idolatrous kings it was revived (1 *Kings* xiv. 15, xv. 13, xvi. 33 ; 2 *Kings* xvii. 16, xxi. 3, xxiii. 4). Our Bible speaks of Abraham planting a grove (*Gen.* xxi. 33), where it should have been simply a tamarisk tree, which he dedicated to God as a symbol, because of its evergreen foliage and durability, of God's eternal existence.

Gur, a height in northern Manasseh near Ibleam, between Jezreel and Megiddo, where Ahaziah of Judah was slain by followers of Jehu

Gur-baal, a district occupied by an

Arabian tribe conquered by Uzziah (2 *Chron.* xxvi. 7). It was unknown even in early times, so that the Targum makes it Gerar and the LXX. Petra. It may be the Gedor of 1 *Chron.* iv. 39.

H.

Habakkuk, a prophet who prophesied somewhere about B.C. 605, in the beginning of the Chaldean ascendancy. His work is a dramatic poem in which the prophet and God speak alternately. The prevailing violence and injustice will be checked by the might of the Chaldeans; but they themselves again, because of their pride and godlessness, must be brought low, so that only the just will be preserved. The 3rd chapter, which is one of the very finest specimens of Hebrew poetry which we possess, insists upon the cheering truth that God's coming will certainly be for the salvation of His people. The prophet was a perhaps somewhat older contemporary of Jeremiah, but sets forth the cruelty and pride of the Chaldean, rather than the sins and follies of Judah which were made so prominent in the work of the other.

Habergeon, in the description of the defences of the leviathan, means the panoply or coat of mail (*Job* xli. 26).

Habor, Gk. Chaboras, a river which rises in Mount Masius and flows into the Euphrates at Carchemish, passing through the district of Gozan (2 *Kings* xvii. 6). On its banks were settled many of the people of the kingdom of Israel removed by Shalmaneser.

Hachilah, a wooded hill, S. of road leading from Ziph to wilderness, where David hid from Saul, retiring into the wilderness when the king went into the hill (1 *Sam.* xxiii. 19, xxvi. 1).

Hadad, prince of Edom, who on David's invasion fled to Egypt and married a princess, but in Solomon's time returned to his native land and won back part of his own territories (1 *Kings* xi. 14). The name also belonged to other kings of Edom (*Gen.* xxxvi. 35, 39). The name was originally that of a god, as also Baal is the name of a city (1 *Chron.* iv. 33). It is the name of a Tyrian ruler in Josephus and of an Assyrian in the inscriptions. The god name often occurs in compounds.

Hadadezer, "Hadad is help," king of Aramaic state of Zobah, repeatedly defeated by David (2 *Sam.* viii. 3, x. 16; 1 *Kings* xi. 23).

Hadad-rimmon (*Zech.* xii. 11), probably some place near Megiddo where Josiah fell, for whom as the last pious king of Judah there was a great lamentation (2 *Kings* xxiii. 29).

Hadassah, Hebr. name of Esther (*Esth.* ii. 7).

Hades, the unseen world, representing in LXX. the Hebrew Sheol, a dark and dreary place in centre of earth, receptacle of all disembodied spirits (*Job* x. 21, xi. 8; *Isa.* lvii. 9; *Luke* xvi. 23). H. is personified (1 *Cor.* xv. 55; *Rev.* vi. 8, xx. 13).

Hadoram, name of Arabian tribe sprung from Joktan (*Gen.* x. 27). Also son of Toi, king of Hamath, sent with presents to David (1 *Chron.* xix. 10), called Joram by copyist's error in 2 *Sam.* viii. 10.

Hadrach in *Zech.* ix. 1, along with Damascus, Hamath, Tyre and Sidon, as name of a region threatened with destruction. Evidently near Damascus, and probably part of Syria.

Hagar, Sarah's Egyptian slave, mother of Ishmael, and sent away with her son that they might not interfere with the child of promise. In *Gal.* iv. 21, H. is used as a figure of the legal covenant of service concluded at Sinai.

Hagarites, the Bedouins of North Arabia, driven by Reubenites in Saul's time out of the region E. of Gilead (1 *Chron.* v. 10). A Hagarite was over David's flocks (1 *Chron.* xxvii. 31).

Haggai, a prophet who, along with Zechariah, in B.C. 520, sixteen years after return of exiles from Babylon, reproved the people for their not having begun the building of the temple (*Ezra* iv. 24, vi. 14). The exhortations of the

prophet are arranged chronologically in four series, in which excuses are shown to be vain and incitements and encouragements are offered. He is plain and practical, and his style forcible but simple and unadorned.

Haggith, wife of David, mother of Adonijah (2 *Sam.* iii. 4; 1 *Kings* i. 5; 1 *Chron.* iii. 2), of her nationality and parentage nothing is known.

Hail, the 7th of the 10 plagues of Egypt, which, with the lightning, destroyed flax and barley, and all men and cattle found in the fields (*Exod.* ix. 22). Also sent down upon the Canaanitish kings in battle against Israel at Azekah between Gibeon and Bethhoron (*Josh.* x. 12). In poetic description of God as illustrative of His terrible and generally punitive might (*Ps.* xviii. 12, lxxviii. 47; *Isa.* xxviii. 2; *Ezek.* xiii. 11; *Hagg.* ii. 17; *Rev.* viii. 7, xi. 19, xvi. 21).

Hakkoz (1 *Chron.* xxiv. 10), head of the 7th order of priests in David's time, whose descendants were excluded by Zerubbabel from the priests' office on return from exile, because they had no documentary proof of their descent (*Ezra* ii. 61; *Neh.* vii. 63, called in A.V. "children of Koz"). Yet one descendant Meremoth, who took part in repairing the wall (*Neh.* iii. 4, 21), was put into an honourable priestly office (*Ezra* viii. 33)

Halah, one of places to which people of the kingdom of Israel were deported by Shalmaneser, in Mesopotamia near Gozan (2 *Kings* xvii. 6, xviii. 11).

Halhul, town in mountains of Judah, 4 or 5 miles north of Hebron (*Josh.* xv. 58). The houses of the present village are built partly of the old materials, and the Mohammedan inhabitants hold in reverence a tomb said to contain the ashes of the prophet Jonah.

Ham, son of Noah, probably the second after Shem, represented as ancestor of the peoples of the south, while Shem and Japhet are described as ancestors respectively of the peoples of the middle and northern parts. The original meaning of the name is apparently lost; that of "hot" which it bears in Hebrew, as well as that of "black" and its consequent use as a designation of the land of Egypt, are later applications. The Hamites, and the descendants of Ham's son, Canaan, are regarded as suffering from a father's curse, and the story of *Gen.* ix. 20 seems intended to fasten upon the race the reproach of gross sensuality. In general culture such Hamite nationalities as the Egyptians, Phœnicians, Canaanites, and the original Cushite population of the Euphrates region, developed an early and very high civilization.

Haman, bitter enemy of Jews at Persian court (*Esth.* iii. 8) represents to Ahasuerus the danger resulting to the state from having the Jews, with their strong national feelings, at large through the empire, and consequently obtains a decree for their extermination, the execution of which is frustrated by Mordecai, the man whom he specially hates, through the intervention of the Jewish queen Esther. Haman is disgraced and executed, and Mordecai is promoted to honour. Haman and his father, Hamedatha, both bear genuinely Persian names. He is called the "Agagite" (iii. 10) probably to indicate his attitude as typical foe of the Jews, just as the princes of the Amalekites were in earlier days (*Num.* xxiv. 7; 1 *Sam.* xv).

Hamath, city and capital of a kingdom, on the Orontes, in a narrow valley, N. of Hermon (*Josh.* xiii. 5; *Judges* iii. 3). The region was so fruitful that it was regarded as the granary of Syria (2 *Chron.* viii. 4). It formed the N. border of the land of Israel (*Num.* xiii. 22, xxxiv. 8). In earliest times a Canaanite settlement (*Gen.* x. 18), it was a city of importance and in league with Israel under King Toi during David's reign (2 *Sam.* viii. 9); taken by Solomon and made a store city (2 *Chron.* viii. 3). It must have secured its independence during the reigns of some of the feebler kings of Israel, but was either itself conquered, or at least made the N. border of his kingdom by Jeroboam II. (2 *Kings* xiv. 25). According to the inscriptions

Sargon or Shalmaneser had conquered H., which agrees with the statement of Sennacherib in 2 *Kings* xix. 13.

Hammon, a border town of Asher (*Josh.* xix. 28). Also a Levitical city in Naphtali (1 *Chron.* vi. 76).

Hamonah (*Ezek.* xxxix. 16), a city the name of which (meaning "crowds") is to keep in remembrance the slaughter of the hordes of Gog's army.

Hamon-gog, the valley in which the slain of Gog's host lay (*Ezek.* xxxix. 11, 15).

Hamor, Hivite prince of city of Shechem, from whom Jacob bought a piece of ground (*Gen.* xxxiii. 18; *Josh.* xxiv. 32), slain with his son and chief followers by Simeon and Levi in revenge for wrong done to their sister Dinah. The old chief's name was retained by the Canaanite rulers of Shechem in later times (*Judges* ix. 28).

Hanan, man of God or prophet, son of Igdaliah or Gedaliah, whose descendants had assigned to them chambers in the outer court of the temple (*Jer.* xxxv. 4).

Hanani, prophet who foretold captivity when Asa joined in league with the Syrians (2 *Chron.* xvi. 7); called father of prophet Jehu (1 *Kings* xvi. 1, 7).—Also a brother or relative of Nehemiah, who took part in the dedication of the walls (*Neh.* i. 2, xii. 36).

Hananiah, "to whom Jehovah is gracious," a chief officer of Uzziah (2 *Chron.* xxvi. 11); also false prophet, son of Azur of Gibeon, opponent of Jeremiah (*Jer.* xxviii.). It was a favourite name in the time of the return from captivity. One of this name had been, like Nehemiah, a high official at the Persian court, and a true, God-fearing patriot (*Neh.* vii. 2). It was also the Hebrew name of Daniel's friend known under the Chaldean name of Shadrach (*Dan.* i. 6).

Hanes, large city and capital of a district in Middle Egypt, south of Noph or Memphis, and like Zoan, the seat of a provincial government (*Isa.* xxx. 4).

Hanging as a mode of executing criminals was not practised by the Hebrews. Capital punishment was inflicted either by stoning or by the sword; but in certain cases the body was hung upon a stake or tree (*Deut.* xxi. 22). This was an aggravation of the punishment, and was inflicted on the dead body after being stoned or thrust through with the sword. No body was allowed to hang over night, but was buried in the same day. The cases mentioned in *Num.* xxv. 4, and 2 *Sam.* xxi. 6 may be instances of death by hanging. From *Ezra* vi. 11, as well as from the story of Esther, it appears to have been the common mode of execution in Persia.

Hannah, Gk. Anna, wife of Elkanah, a Levite of Mount Ephraim, mother of Samuel, whom she dedicated to the Lord, singing her beautiful hymn of thanksgiving over his birth (1 *Sam.* i.–ii.).—Also wife of Tobias (*Tob.* i. 9), and wife of Raguel, in Gk. text Edna (*Tob.* vii. 2). The Anna of *Luke* ii. 36, daughter of Phanuel and prophetess, bears the same name.

Hanun, son and successor of Nahash king of Ammon, who ill-treated David's ambassadors, and was afterwards utterly defeated in a decisive battle (2 *Sam.* x. 1).—Also the name of one of Nehemiah's helpers (*Neh.* iii. 13, 30).

Hara, a place to which Israelites were transported by Pul and Tiglath Pileser, seems in 1 *Chron.* v. 26 to correspond with the cities of Media of 2 *Kings* xvii. 6, and probably means the mountain-land of Media.

Haran, brother of Abraham and father of Lot (*Gen.* xi. 26). Also a son of Caleb by Ephah his concubine (1 *Chron.* ii. 26).—A city in Mesopotamia, two days' journey S.S.E. of Edessa, on a plain surrounded by high mountains, and during Middle Ages the seat of a pagan sect, the Sabeans. It is repeatedly mentioned in the history of the patriarchs (*Gen.* xi. 31, xii. 5, xxvii. 43, xxviii. 10, xxix. 4). It is one of the places spoken of by Sennacherib as conquered by the Assyrians (2 *Kings* xix. 12), and by Ezekiel as carrying on a trade with Tyre (*Ezek.* xxvii. 23).

Hare, unclean animal, not eaten by

Hebrews (*Lev.* xi. 6; *Deut.* xiv. 7). The Syrian hare in northern parts is similar to our own; but in southern Judea and the Jordan valley there was a smaller variety with long ears and light brown skin, more like the Egyptian hare.

Hareth, a forest in W. part of Judah near Keilah, where David went from Adullam (1 *Sam.* xxii. 5).

Harim, 3rd course of priests and one of the four which returned with Zerubbabel, numbering 1,017 members (*Ezra* ii. 39; *Neh.* vii. 42). It is also the name of another priestly family of 320 members (*Ezra* ii. 32; *Neh.* vii. 35).

Harod, a spring at which Gideon encamped before battle with Midianites (*Judges* vii. 1); probably the same referred to in 1 *Sam.* xxix. 1 as a "fountain which is in Jezreel." From that district came two of David's heroes, hence called Harodites (2 *Sam.* xxiii. 25).

Harosheth of the Gentiles (*Judges* iv. 2, 13, 16), residence of Sisera, captain of host of Jabin of Canaan at Hazor, on north bank of Kishon opposite Carmel. It commanded the road leading from the plain of Jezreel to the valley of Accho.

Harp, as rendering of Heb. *kinnor* (*Gen.* iv. 21, xxxi. 27; 1 *Sam.* xvi. 23; *Job* xxi. 12, xxx. 31; *Ps.* cxxxvii. 2; *Isa.* v. 12), most ancient Syrian form, triangular lyre with eight or nine strings, played with fingers or plectrum. As rendering of Heb. *Nebel* (1 *Sam.* x. 5: *Neh.* xii. 27; *Ps.* xxxiii. 2, lvii. 8, lxxi. 22, lxxxi. 2, xcii. 2, cl. 3; *Isa.* v. 12). In its improved Phœnician style it had three wooden sides, two straight and one curved, with ten strings. When played along with other instruments, probably it supplied the bass. The *nebel azor*, "ten stringed instrument," supplied the treble (*Ps.* xxxiii. 2, cxliv. 9). The harp of *Dan.* iii. 5, 7, was the cithera, a lyre of four strings.

Hart, probably the red deer, with roebuck, allowed as food and used at Solomon's table (*Deut.* xii. 15; 1 *Kings* iv. 23). It gives name to valley of Ajalon, "place of stags," and is used in similes, *e.g.* panting for refreshing water, leaping nimbly, elegant, swift, tender, etc. (*Ps.* xlii. 1; *Isa.* xxxv. 6; *Song* ii. 9; 2 *Sam.* ii. 18, etc.).

Harvest in Palestine began with barley, which opened according to law on 16th Nisan, when the first barley sheaf was presented (2 *Sam.* xxi. 9; *Ruth* ii. 23). In the Jordan valley now barley harvest begins toward the end of April. Wheat harvest followed 2 or 3 weeks later. The ingathering of the grain crops was for the most part completed by Pentecost. Grain was cut by the hook or sickle (*Deut.* xvi. 9), the reapers gathering up in their arms what was cut and binding it in sheaves, which were then placed in heaps (*Ps.* cxxix. 7; *Song* vii. 2; *Ruth* iii. 7). What was left behind in the fields after the reapers was the portion of the poor, who went out as gleaners (*Lev.* xix. 9; *Ruth* ii. 2). The grain was then threshed, either by the trampling of oxen or by an instrument with sharp notches or wheels. In regard to the other fruits of the land, the vine ripened in early parts in July, but the general ingathering of grapes was in September. Olives also ripen in September, but were gathered unripe for oil, and pounded or trodden in presses (*Exod.* xxvii. 20; *Mic.* vi. 15).

Hashmonah, encampment of children of Israel immediately before Moseroth (*Num.* xxxiii. 29).

Hauran, mentioned in *Ezek.* xlvii. 16, 18, in defining the boundaries of the new Holy Land, a district lying S. of Damascus and N. of Gilead, and so corresponding to the earlier Bashan. The name is used in the inscriptions of Sennacherib, for the region inhabited by Aramæan tribes. In consisted of a rich plateau, the great wheat-bearing district. In later times a portion of it, between Damascus and Trachonitis, was called Auranitis; and all these three districts named were made over by Augustus to Herod the Great in B.C. 24. What is now called the Hauran stretches from Gaulanitis eastward to Mount Hauran, and from Trachonitis in a northeasterly direction.

Havilah, the district bounded by

the Pison (*Gen.* ii. 11), rich in gold. Its inhabitants, according to *Gen.* x. 7, were descendants of one of the sons of Cush and so Hamites, but according to *v.* 29, from a son of Joktan, and so Semites. It is described in *Gen.* xxv. 18 as the eastern boundary of the possessions of the Ishmaelites, and in 1 *Sam.* xv. 7 as on the northern border of the Amalekites.

Havoth-jair, "the villages of Jair," in Argob (*Num.* xxxii. 41; *Deut.* iii. 14; *Josh.* xiii. 30; *Judges* x. 4; 1 *Chron.* ii. 23), name given to a group of small towns taken by Jair, son of Manasseh.

Hawk (*Lev.* xi. 16; *Deut.* xiv. 15; *Job* xxxix. 26), an unclean bird, a bird of passage that takes its flight eastward by instinct. The word in Heb., *netz*, applies to the whole kestrel tribe. The night hawk, Heb. *tachmas* (*Lev.* xi. 16), may be some sort of owl.

Hay, properly dried grass, but used in A.V. in *Isa.* xv. 6 and *Prov.* xxvii. 25 as rendering of Heb. *chatzir*, grass, often used in O.T. as emblem of short-lived prosperity and rapid decay.

Hazael, "God has shown," a Syrian name, a king of Damascus, successor of Benhadad, whom he murdered (2 *Kings* viii. 8). He warred with Joram of Israel, son of Ahab, at Ramoth Gilead, and afterwards also gained victories over Jehu (2 *Kings* viii. 28, x. 32), and in the time of Jehu's successor Jehoahaz, H. completely subjugated the land of Israel (2 *Kings* xiii. 3–5). In *Amos* i. 4 he is named with Benhadad as representative of mighty Syrian kings. The inscriptions make him contemporary of Ahab and Jehu of Israel, and of Shalmanesar II. of Assyria.

Hazar, "court or castle," a walled or defended town, whether large or small, as contrasted with the collection of tents which constituted the towns of nomadic tribes. It is very commonly used in O.T. in combination with other names as designation of particular localities; *e.g.* H. Addar in S. border of Holy Land, H. Shual (*Josh.* xv. 28) in the territory of Simeon, H. Enan (*Num.* xxxiv. 9), probably between Orontes and Leontes in Cœle-Syria; H. Hatticon on E. of Holy Land on borders of Hauran (*Ezek.* xlvii. 16). The word also recurs in the names Hazor and Hezron.

Hazar-maveth, name of tribe of Joktanide Arabs, most easterly of the races of South Arabia (*Gen.* x. 26; 1 *Chron.* i. 20).

Hazel, Heb. *Luz*, common in Galilee and Lebanon. Only once named in Scripture (*Gen.* xxx. 37). This name is given in Arabic to the almond tree, with which some are inclined to identify it.

Hazeroth, second encampment of Israelites after leaving Sinai, at which they stayed a considerable time (*Num.* xi. 35, xiii. 1, xxxiii. 17; *Deut.* i. 1).

Hazezon-Tamar, old name of Engedi (*Gen.* xiv. 7; 2 *Chron.* xx. 2), so called because of the palms (Heb. *Tamar*) which grew there.

Hazor, Canaanite town in N. of Palestine near Lake Huleh (*Josh.* xi. 5), gave its name to territory ruled over by Canaanitish princes, in Joshua's time by Jabin, head of a confederacy. In later times H. appears as having regained its position and independence under another Jabin, whose general Sisera was conquered by Barak (*Judges* iv. 2). It was assigned to the tribe of Napthali (*Josh.* xix. 36). Before the captivity of the northern kingdom of Israel, H. fell into the hands of Tiglath Pileser (2 *Kings* xv. 29).—Other two towns of this name are mentioned among the towns of the southern border of Judah (*Josh.* xv. 23, 25). The name was the same as the modern Hazur or Asur.

Heath, probably a dwarf juniper growing in barren and rocky parts of the desert, a shrub of a stunted appearance (*Jer.* xvii. 6, xlviii. 6).

Heathen, rendering in A.V. for the O.T. *goim*, as characterising all nations outside of Israel, like the Greek use of the term "barbarian." In the N.T. the same idea is presented by the use of the word "Gentiles."

Heave Offerings. While the breast of the flesh of the peace offering was waved before the Lord, the shoulder is described as the *heave shoulder* (*Lev.* vii. 32, 34, x. 14, 15), and both were

the portion of the priests. This does not appear to have indicated any separate and special ceremonial, over and above that indicated by the waving, but simply the heaving or putting away of this portion from the parts to be burnt with fire. The right shoulder was burnt only in the case of the ram of consecration (*Exod.* xxix. 22). The h. of the Jews therefore were contributions to religious purposes (*Exod.* xxv. 2, xxxv. 24; *Ezra* viii. 25). Hence the tithes apportioned to the Levites are so named (*Num.* xviii. 24, xxxi. 28), as also the first of the dough presented (xv. 19).

Heaven, in a physical sense and contrasted with the earth, the firmament (*Gen.* i. 1, 8; *Ps.* viii., xix.; *Isa.* xl. 22; *Rev.* x. 6). Often as the dwelling-place of God, thought of at once as a locality and as a state (*Ps.* ii. 4; *Isa.* vi. 1; *Ezek.* i. 10; *Matt.* vi. 9; *Heb.* viii. 1, etc.). In the N.T. phrase, "Kingdom of Heaven," it is a moral condition of righteousness and holiness that is represented. The same thought is set forth by the detailed descriptions of those who shall and those who shall not enter heaven (*Matt.* xxv. 34, 41; *Rev.* vii. 9, xxi. 8).

Heber, grandson of Asher, from whom a famous family in that tribe was named (*Gen.* xlvi. 17; *Num.* xxvi. 45; 1 *Chron.* vii. 31).—Also a descendant of Judah, in Egypt, while the Israelites were in favour and esteem, whose father Mered married a daughter of Pharaoh (1 *Chron.* iv. 18).—Also a Benjamite, son of Elpaal, who built and peopled Ono and Lod (Lydda) and surrounding towns (1 *Chron.* viii. 12, 17).—Also a descendant of Hobab, Moses' brother-in-law, called the Kenite, husband of Jael, living near Kadesh, and in league with Jabin of Hazor (*Judges* iv. 11, 17, 21).

Hebrew, name given to Abraham (*Gen.* xiv. 13), used of his descendants by others (*Gen.* xxxix. 14; *Exod.* i. 16; 1 *Sam.* iv. 6, etc.), or in explanations made to others (*Gen.* xl. 15; *Exod.* i. 19, etc.), but not used by Israelites of themselves. In N.T. it is used in *Acts* vi. 1 to distinguish Palestinian Jewish Christians from those Jewish Christians who were called Hellenists as having a Greek training and speaking the Greek language; and in 2 *Cor.* xi. 22 and *Phil* iii. 5 in opposition to non-Jewish, of Paul as a Jew, though not a Palestinian.

Hebrews (Epistle to the), though opening without any address or greeting, closes with salutations, and so lies on the border line between a treatise and a letter. The opinion long prevailed, resting on a statement of Clement of Alexandria, that the epistle was originally written in Hebrew, but it is now generally admitted that our Greek text has no appearance of being a translation, and that the quotations are from the LXX. It was addressed to a particular society of Jewish Christians resident in Palestine, in Jerusalem or its neighbourhood, living under the shadow and influence of the temple and its ceremonial. As one Christian generation had passed away, while the Levitical worship was still continued, the date of its composition must be fixed somewhere about A.D. 67. There is nothing to indicate the place where it was written. Its Pauline authorship is now almost universally abandoned, but advocates are found for the claims of Luke, Apollos, and Barnabas. It sets forth the perfection of the Christian religion, and represents Christ as superior to angels, to Moses and Aaron, an ever-living priest whose sacrificial work realises what was only faintly prefigured in the O.T. types and ceremonies.

Hebron, in earlier times Kirjath Arba (*Josh.* xiv. 15), ancient city of the Anakim, in mountains of Judah, 20 miles S.S.W. of Jerusalem; a residence of Abraham, Isaac and Jacob (*Gen.* xiii. 18, xxxv. 27). It was conquered by Joshua, who slew its king, Hoham (*Josh.* x. 3), and gave it to Caleb. It was one of the Cities of Refuge (*Josh.* xx. 7). David was on friendly terms with its elders while he stayed in land of Philistines, and it was for 7½ years his capital (1 *Sam.* xxx. 31; 2 *Sam.* ii. 1, 11), and there Absalom raised the standard of rebellion (2 *Sam.* xv. 9). It was fortified by Rehoboam (2 *Chron.* xi. 10) and

peopled by Jews who returned after the exile (*Neh.* xi. 25).

Heifer, of red colour, slain without the camp, the son and successor of the high priest officiating, was burnt, and the ashes collected to be used with water in the symbolical rite of purification for ceremonial uncleanness (*Num.* xix.).

Helam, Syrian city (2 *Sam.* x. 17), somewhere west of the Euphrates, east of the Jordan, perhaps the Alamatha of the geographer Ptolemy.

Helbah, a city assigned to Asher from which, however, the Canaanite inhabitants were not driven out (*Judges* i. 31).

Helbon, a place N.E. of Damascus, celebrated for its wines, from which the Damascenes procured wine which they sold in the market of Tyre (*Ezek* xxvii. 18). Its wine is referred to by Athenæus and Strabo and in the Assyrian tablets.

Hell, rendering of Heb. *Sheol* (*Isa.* v. 14, xiv. 9; *Prov.* v. 5), the underworld, with the idea of sinking and depth, originally the receptacle of all the dead, but gradually darkening, as in those passages, into the prison house of the enemies of God. In N.T. definitely the place of torment (*Luke* xvi. 23); but also still generally for the place or condition of the dead (*Rev.* xx. 13; Hades rendered "grave" in 1 *Cor.* xv. 55).

Hellenists, Jews living outside of Palestine, and using the Greek language, and so contrasted with Palestinian Jews who were called Hebrews (*Acts* vi. 1, xi. 20).

Heman, a man of the tribe of Judah descended from Zerah, famous for his wisdom (1 *Kings* iv. 31; 1 *Chron.* ii. 6). —Another, a Levite, and famous as a master of song under David, grandson of Samuel and of the family of Korah (1 *Chron.* vi. 33). In the inscription of the 58th *Ps.* these two are confounded, but the intention is undoubtedly to assign it to David's singer, one of the sons of Korah.

Hemlock, Hebr. *Rosh,* rendered gall in *Deut.* xxix. 18, and hemlock in *Hos.* x. 4, is variously understood of henbane, the poppy, aconite, etc. The Heb. *La'anah* rendered h. in *Amos* vi. 12 is properly wormwood.

Hena, a city conquered by the Assyrians, mentioned along with the Babylonian Sepharvaim (2 *Kings* xviii. 34; *Isa.* xxxvii. 13), probably Anat, a considerable city on the caravan route, 4 days' journey from Bagdad, on the Euphrates.

Hepher, capital of a Canaanite king (*Josh.* xii. 17; 1 *Kings* iv. 10) in the south of Palestine.

Hephzibah, queen of Hezekiah and mother of Manasseh (2 *Kings* xxi. 1). In accordance with the meaning of the word, "my delight in her," used in *Isa.* lxii. 4, as a name for Jerusalem which had been forsaken, but is now restored to God's favour.

Hermas, a Roman Christian greeted by Paul (*Rom.* xvi. 14), not, as many supposed, the author of "The Shepherd of Hermas," who was a brother of the Roman bishop Pius I. in middle of 2nd century.

Hermes, a Christian of Rome greeted by Paul (*Rom.* xvi. 14), according to tradition afterwards bishop of Dalmatia.

Hermogenes, a Christian of Asia Minor, who, after showing himself friendly toward Paul during Roman imprisonment, for some reason became estranged from the Apostle (2 *Tim.* i. 15).

Hermon, the lofty peak at the southern end of the Anti-Lebanon, 9,150 ft., the most northerly point of the Israelites' conquest east of the Jordan (*Deut.* iii. 8; *Josh.* xi. 17), taken from Og of Bashan and assigned to Manasseh (*Josh.* xii. 5, xiii. 11). It was called by Sidonians and Amorites, Sirion and Shenir (*Deut.* lii. 9; *Ps.* xxix. 6; *Ezek.* xxvii. 5). On it was probably a sanctuary of Baal (*Judges* iii. 3). As a northern mountain its snows are spoken of, while its sides are clad with fir trees and its dew is abundant (*Ezek.* xxvii. 5; *Ps.* cxxxiii. 3).

Herod the Great. By the conquest of Palestine for the Romans by Pompey, B.C. 63, the Asmonean prince Hyrcanus II. became a vassal king, and alongside of him was set up an Idumean Antipater, who was made

procurator of Palestine in B.C. 47. On his death by assassination in B.C. 43, Herod his son sought to secure his father's place, and in B.C. 41 was made tetrarch of Palestine by Antony. Appointed king in B.C. 40, he was able actually to begin his reign over Palestine in B.C. 37, and to maintain his position till his death in B.C. 4. He had ten wives, the best loved of whom, Mariamne, granddaughter of the high priest Hyrcanus, he put to death in B.C. 29. He was also the murderer of several of his sons and nearest relatives. The picture of him given in *Matt.* ii. 1–18 as a blood-thirsty tyrant is quite in keeping with history. With all his faults of faithlessness and cruelty, he was undoubtedly a skilful soldier, and several noble buildings, among them the temple in Jerusalem, owed their existence to his munificence.

Herod Antipas, son of H. the Great and the Samaritan Malthace, succeeded him as tetrarch of Galilee and Perea, his capital, named by him Tiberias in honour of the emperor, was in the midst of Jesus' labours around Gennesareth. Divorcing his wife, daughter of Aretas king of Arabia, he married Herodias, his brother's wife, and granddaughter of his father. At her instigation he put John the Bapst to death. When sent to him by Pilate, Jesus refused to perform a miracle to gratify his curiosity, and was sent back with reproaches to the Roman governor. Aretas successfully warred against him ; and when at the instigation of Herodias, he petitioned he emperor for the title of king, he was deposed and banished to Lyons in Gaul in A.D. 39.

Herod Agrippa I., son of Aristobulus, executed in B.C. 7, and grandson of H. the Great, named simply Herod in *Acts* xii. He was educated in Rome, where he lived till he was grown up. He became the favourite of Caligula, who gave him the province of Philip, with the title of king,and on the deposition of Antipas added those of Galilee and Perea ; while Claudius in A.D. 41 added the provinces of Judæa and Iturea. His rule generally was mild, but he was a persecutor of the Christian Church, put James to death, and intended to slay Peter also (*Acts* xii. 1). Soon afterwards he died suddenly at Cæsarea, A.D. 44.

Herod Agrippa II., son of Agrippa I., in succession king of Chalcis, A.D. 51, and of Abilene, A.D. 53, to which Galilee and Perea were added by Nero. He maintained a disgraceful incestuous relationship with his own sister Bernice. In the great revolt of the Jews, he took the side of Rome, and was rewarded by Vespasian with increase of territory. He died A.D. 100.

Herodians, mentioned twice along with the Pharisees as opponents of Christ, once in Galilee (*Mark* iii. 6), and again in Jerusalem (*Matt.* xxii. 16 ; *Mark* xii. 13), dependants of the dynasty of Herod. They were thus adherents of the Roman party.

Herodias, sister of Agrippa I., daughter of Aristobulus and granddaughter of Herod the Great, first married to Herod, son of the second Mariamne, whose name may have been Herod Philip, but not to be confounded with the tetrarch Philip (*Matt.* xiv. 3 ; *Mark* vi. 17), then to Antipas, with whom she went into banishment in A.D. 39.

Herodion, a Christian at Rome greeted by Paul as his kinsman (*Rom.* xvi. 11) ; afterwards, according to tradition, bishop of Tarsus or of Patræ.

Heshbon, capital of Amorite king Sihon, taken from the Moabites (*Num.* xxi. 25), assigned to the Reubenites (*Num.* xxxii. 3), afterwards to Gad, and finally to Levites (*Josh.* xiii. 26, xxi. 39). After the partition of the kingdoms, it belonged to that of Israel, but in Isaiah's times was in hands of the Moabites, and its wealthy inhabitants were threatened with captivity (*Isa.* xv. 4 ; *Jer.* xlviii. 2).

Heth, second son of Canaan, and ancestor of the Hittites, one of the Canaanite nations occupying Palestine (*Gen.* x. 15 ; *Josh.* i. 4). In Abraham's time the children of Heth occupied Hebron (*Gen.* xxiii.).

Hezekiah, "Jehovah makes strong," king of Judah, B.C. 727–698, son of Ahaz, began his reign in 3rd year of

Hoshea, king of Israel, and 6 years before the overthrow of the northern kingdom. He began by removing the traces of the idolatrous practices of his father and restoring the temple of Jehovah and re-establishing pure worship. He carried out his reforms with great energy (2 *Kings* xviii. 4; 2 *Chron.* xxix. 3, xxxi. 4), and even sought the reclamation of the people of the northern kingdom (2 *Chron.* xxx. 6). He prospered also in his national policy and threw off the yoke of Assyria. In the 14th year of his reign Sennacherib came up against Judah with great threatenings; but Hezekiah betook himself to prayer and obtained the counsel and intercession of Isaiah, and the Assyrian army was smitten by God's angel, so that 185,000 men lay dead in the morning (2 *Kings* xix.). Soon after this Hezekiah was cured of a deadly disease by a plaster of figs applied by Isaiah, who promised him from God a lengthening of his life by 15 years. A party in Judah fell under God's displeasure because they looked to Egypt rather than to Him for help, and Hezekiah himself was sharply reproved for boastfully displaying his treasures to the Babylonians. He is celebrated as by far the best of all the kings of Judah after the pattern of David (2 *Kings* xviii. 3, 5).

Hezron, 3rd son of Judah, or son of Pharez, and head of a family (*Gen.* xlvi. 9; *Exod.* vi. 14; *Num.* xxvi. 6; 1 *Chron.* v. 3). To this family Jair, elsewhere called a Manassite, because of his descent on his mother's side, was attached (1 *Chron.* ii. 21), and also a posthumous son of H. Ashur father of Tekoa (2 *Chron.* ii. 24).

Hezron, on S. border of Holy Land, between Kadesh-barnea and Adar (*Josh.* xv. 3), either the same as, or lying very near to, Hazar-addar (*Num.* xxxiv. 4).

Hiddekel, the third river bounding Eden, going east of Assyria (*Gen.* ii. 14), the Hebrew name for the Tigris, on the east of which, between it and the Euphrates, lay the chief part of the Assyrian empire. It is only mentioned again in *Dan.* x. 4.

Hiel, a Bethelite, who, infected by the scepticism and irreligion prevailing there, ventured, in spite of the denunciation of *Josh.* vi. 26, to rebuild Jericho, losing all his sons as the work proceeded, according to the word of God (1 *Kings* xvi. 34).

High-places, Heb. *bamah*, sites for altars other than those of the tabernacle or temple. The word originally means a height, as do also the names Gibea and Ramah, because such positions, as being raised toward heaven, were naturally chosen for rearing sacrificial altars. The patriarchs reared simple altars beside their tents (*Gen.* xxii. 2, xxxi. 54), but Canaanites, Moabites, etc., on hills (*Num.* xxxiii. 52, xxii. 41; *Isa.* xv. 2). So the Israelites built their first altar in Holy Land on Mount Ebal (*Deut.* xxvii. 5), and so the practice of choosing such spots continued under the Judges and Samuel. Even after the erection of temples at Jerusalem, Bethel and Dan, Elijah complains of the throwing down of those altars of Jehovah throughout the land (1 *Kings* xix. 10). The continuance of those high-places, however, under the best of the kings of Judah (Asa, Jehoshaphat, Josiah, Amaziah, Uzziah and Jotham) is referred to by the writer of the Book of Kings, as a reproach. Doubtless the evil associations of Baal and Astarte worship connected with many of those places, led to superstitious and idolatrous practices, even among those who professed to serve Jehovah. Hence to stamp out all such lingering traces of paganism, religious reformers agitated for the overthrow of all those altars and groves on consecrated heights.

High priest stood at the head of the hierarchy of Israel. Aaron, the first high priest, was succeeded by the eldest surviving son Eleazar. His dress differed from that of ordinary priests by the addition of an upper robe, reaching to the knees, of dark blue without seam, passed over the head, with a fringe of pomegranates and bells; an ephod or shoulder dress of blue, purple, scarlet and fine linen, interwoven with gold thread; and

over the front part of the ephod, the breastplate of the same material with 12 precious stones set in gold in four rows, each bearing the name of a tribe of Israel, while inside, over the high priest's heart were the Urim and Thummim by which he enquired of the Lord; and a special head-dress or turban, on the front of which was a diadem or gold plate inscribed "Holy to Jehovah." On him devolved solely the presenting of the sin offering for himself and the congregation, the atoning sacrifice and burnt offering on great Day of Atonement (*Lev.* iv. 5, 16, xvi.), the supervision of the priests, and the whole direction of sacerdotal functions. He was official head of all judicial proceedings and president of Sanhedrim. He was set apart to his office by a special form of consecration, and held office for life, unless he became incapacitated or was deposed for misconduct.

Hilkiah, high priest, son of Shallum and of family of Zadok, discoverer of Book of the Law under Josiah (2 *Kings* xxii., xxiv.).—Also father of Jeremiah, priest of Anathoth, and therefore not a Zadokite, but of line of Ithamar (*Jer.* i. 1).

Hin, liquid measure, containing $1\frac{3}{4}$ gallons (*Exod.* xxx. 24).

Hind, female of hart, as emblem of tender love (*Prov.* v. 19), calving under the control of God (*Job* xxxix. 1; *Ps.* xxix. 9).

Hinnom (valley of), running along south side of Jerusalem, dividing Mt. Zion from the Mt. of Evil Counsel, continuation of valley of Gihon. It derives its name probably from the sighing and groans rising from the victims of the Moloch worship who were burnt there, particularly at Tophet, where it joined the Kidron valley. It was defiled by Josiah and its heathenish rites finally abolished (2 *Kings* xxiii. 10). It was the border line between Judah on the south and Benjamin on the north.

Hiram, king of Tyre, contemporary of David and Solomon, in league with both, whom he supplied with timber and artificers (2 *Sam.* v. 11; 1 *Kings* v. 11). He reigned for 34 years, and is represented as alive in the 24th year of Solomon's reign.—This also is the name of the Tyrian artificer sent to Solomon to direct the metal work for the temple (1 *Kings* vii. 13).

Hittites, sons of Heth, second son of Canaan (*Gen.* x. 15). Their importance is shown by their being named as representing the Canaanites generally (*Josh.* i. 4; *Ezek.* xvi. 3), and often placed at the head of lists of Canaanitish people (*Deut.* vii. 1; *Josh.* ix. 1). They were along with Amorites and Jebusites in the mountains of Ephraim and Judah, and continued to maintain their place during the reigns of David and Solomon. Those called Hittites in 1 *Kings* x. 29 and 2 *Kings* vii. 6, were remnants of the old confederacy of tribes which made up the great and formidable Hittite empire. In early times they had their capital at Carchemish on the Euphrates, and possessed the important city of Kadesh on the Orontes. The wide extent of territory ruled by them in ancient times accounts for the remnants afterwards found in places so far apart from one another.

Hivites, a Canaanitish people (*Gen.* x. 17) almost always named last in lists of Canaanites. In Jacob's time they dwelt at Shechem in the midlands, and in Joshua's time were further south at Gibeon (*Gen.* xxxiv. 2; *Josh.* ix. 7). Their chief residence, perhaps even before being driven back by the Israelites, was around Hermon, and even in Lebanon (*Josh.* xi. 3; *Judges* iii. 3). They had cities in the north in David's time and were tributary under Solomon (2 *Sam.* xxiv. 7; 1 *Kings* ix. 20).

Hobab, son of Jethro and brother-in-law of Moses, with whom he remained in the wilderness after his father's return home (*Num.* x. 29); his descendants, as Kenites, settled in territory of Judah, south of Arad (*Judges* i. 16, iv. 11).

Hobah, north of Damascus, near Emesa and Tadmor, where Abram overtook and defeated the confederate kings (*Gen.* xiv. 15).

Holofernes, in the legendary story of Judith, captain of Nebuchadnezzar's

army besieging Bethulia, bearing a Persian name. He is put to death by Judith. No historical basis for the story has been discovered.

Holy Place, and **Holy of Holies,** the two divisions of the tabernacle, the former 20 cubits in length and 10 in breadth and height, the latter 10 in length, breadth and height. In the Holy Place, divided from the Court by a curtain hung on five pillars of Shittim wood, were (1) the altar of incense in the middle of the curtain which formed the division between the Holy Place and the Holy of Holies; (2) the seven-branched candlestick for the seven lamps trimmed every morning; and (3) the table for the shew-bread which always stood before the Lord. In the Holy of Holies, into which only the high priest went once a year with blood on the great Day of Atonement, was the ark in which had been placed the two tables of stone, the covering of which was the mercy-seat, over which the Cherubim spread their wings, as symbol of Jehovah's constant presence.

Holy Spirit, third Person in the Trinity, proceeding from the Father and the Son. In the historical revelation the doctrine of the Spirit could only be clearly set forth after the Son had wrought the work of redemption. The New Testament dispensation is essentially that of the Spirit, and in this sense the passages are to be understood which declare that up to Pentecost the Spirit had not been given. When Christ taught His disciples ere he left, of the Spirit whom He should send, He called Him the *Paraclete*, because as an advocate He would plead their cause with God.

Homer, liquid and dry measure, called also kor, as a liquid measure it contained 75 gallons or 60 hins (*Isa.* v. 10; *Ezek.* xlv. 14); as a dry measure, 32 pecks (*Num.* xi. 32; *Hos.* iii. 2).

Honey, as produce of wild bees, gathered and largely used by Hebrews in absence of sugar, but we find no traces of bee culture among the Hebrews. As the wild bees fed on the rich and fragrant flowering plants, the abundance of honey illustrates the fruitfulness of the land.

Hophni, son of Eli, and along with his brother Phinehas, officiating for his father in his old age at Shiloh. The two brothers are described as sons of Belial, violent and immoral (1 *Sam.* ii. 12, 22). They went into battle against the Philistines at Ebenezer, near Aphek toward Mizpeh, and were there slain (1 *Sam.* iv. 11).

Hophrah, son of Psammeticus II., king of Egypt B.C. 590–571, in whose time supremacy was transferred from Assyria to Babylon. He was driven back by Nebuchadnezzar, when he sought to relieve Jerusalem under Zedekiah (*Jer.* xxxvii. 17). The later years of the reign of H. were prosperous. The prophecies against Egypt in Jeremiah and Ezekiel were either fulfilled in the repulse of H. during the siege of Jerusalem, or more probably in subsequent checks to the growth and spread of the Egyptian power.

Hor, mountain lying on the border of Edom, on which Aaron died (*Num.* xx. 22). The Israelites journeyed from Kadesh to H. and from that point went round about eastward to avoid passing through Edom. It forms the southern extremity of the range which runs from Hermon in the north through Bashan, Gilead and Moab. — Another Mt. Hor (*Num.* xxxiv. 7), in the farthest north border of the land, is part of the Lebanon range = Sannin, 8,500 ft., N.E. of Beyrout.

Horeb, the Mount of God, 250 miles S. of Beersheba, near which in Midian Moses stayed with Jethro (*Exod.* iii. 1). It originally meant the whole mountain range of which Sinai was a peak (1 *Kings* viii. 9). It was also the resort of Elijah (1 *Kings* xix. 8).

Hor-hagidgad (*Num.* xxxiii. 32), encampment of Israelites after Benejaakan.

Horites, "cave dwellers," primitive inhabitants of Mount Seir. In Abram's time they had possession of the mountains south of the Dead Sea, full of caves, and the rough desert district

around as far as El Paran on the Elanitic Gulf (*Gen.* xiv. 6), and were driven out by the Edomites, the descendants of Esau (*Deut.* ii. 12, 22). Many of them continued alongside of the Edomites, and seven Horite princes are counted among the sons of Seir (*Gen.* xxxvi. 20). They seem to represent an old Semitic race preceding the successive immigrations of Canaanites and Hebrews.

Hormah, "destruction," originally called Zephath, Canaanitish royal city on the borders of Edom (*Num.* xiv. 45), whose king was conquered by Joshua. It was utterly destroyed and received its name because of a vow in the event of a victory over the Canaanites (*Num.* xxi. 2).

Hornet, largest of wasp species, abounding in Palestine so that the valley of Zoreah (*Josh.* xv. 33), "valley of hornets," is named after them. The destructiveness of their visits and the panic they produced led to the use of the figure which describes how God drove out the Canaanites to make room for His people (*Exod.* xxiii. 28; *Deut.* vii. 20; *Josh.* xxiv. 12).

Horns, used as symbol of strength and victory, and so applied to princes; to lift up or to break the horn is to give victory or defeat.—The horns for oil, ink, etc., as well as the wind instruments of music, may either have been of horn, or may have been of metal horn-shaped.

Horonaim, city in south of Moab on border of Edom, not far from Zoar (*Isa.* xv. 5; *Jer.* xlviii. 3). In Mesha's time it was under another people, probably Edom, but by him was reconquered for Moab.

Horse, forbidden to the kings of Israel, because connected with the rites of sun worship, and also because, as used in chariots of war, they were the boast of heathen conquerors like those of Assyria and Egypt (*Deut.* xvii. 16). Solomon's merchants brought up horses and chariots from Egypt in quantities and disposed of them to neighbouring chiefs and princes (1 *Kings* x. 29). The horse was not used in Palestine as a beast of burden.

Horseleech, Heb. *alukah*, means a creature that sucks, and is, in *Prov.* xxx. 15, probably not the vampire bat, but a leech, either the horse-leech or the medicinal leech, both of which are found in Palestine.

Hosea, prophet in the northern kingdom of Israel during its decline, in later years of Jeroboam II. and during the short and troubled reigns of his successors down to the overthrow of the kingdom, B.C. 746–722. The first three chapters refer to the reign of Jeroboam, which was one of great material prosperity, and in them H. sets forth Israel's unfaithfulness to Jehovah, the doom wherewith Jehovah shall visit Israel's ingratitude, and the compassionateness of Jehovah and His desire to win His people back to their allegiance. In *ch.* iv.–xiv., written after Jeroboam's death, H. discourses of Israel's guilt and punishment, and of God's gracious promises to those who repent. His style is abrupt, that of a tender impulsive soul yearning over the sinful and foolish people.

Hoshea, last king of the kingdom of the ten tribes, B.C. 733–722, succeeded to the throne by murdering Pekah and by the aid of Tiglath Pileser. Rebelling against Assyria, and trusting to the help of So of Egypt, Samaria was taken by Sargon after a three years' siege, and the people carried away to Assyria.

Hours are not expressed by any word in O.T., nor have we any reason to suppose that dials such as that of Ahaz were marked off in twelve divisions. In the N. T. (*John* xi. 9) the 12 hours of the day are explicitly referred to. The rule followed in the naming and numbering of these hours cannot be determined with absolute certainty. In regard to the crucifixion, according to Mark, it began at the 3rd hour and continued till the 9th, after the usual mode of reckoning by the Jews from 6 a.m., the scene on Calvary lasts from 9 a.m. till 3 p.m. John (xix. 14) dates the trial before Pilate at the 6th hour, and so seems to reckon from midnight.

Hukkok, border town of Naphtali (*Josh.* xix. 34), perhaps modern village of Jakuk, 7 miles S.S.W. of Safed. There, according to tradition, is the grave of the prophet Habakkuk.

Hul (*Gen.* x. 23), one of children of Aram, whose descendants probably gave its name to Lake Huleh, and occupied the swampy district round it.

Huldah, prophetess in days of Josiah, held in very high respect, so that the king's embassy to enquire of God, with Hilkiah the high priest at its head, applies to her rather than to any of the prophets then present in Jerusalem.

Huppim, son of Benjamin (1 *Chron.* vii. 12), called also Hupham (*Num.* xxvi. 29).

Hur, a notable man of Judah in the Mosaic Age (*Exod.* xvii. 10, xxiv. 14), according to Josephus, the husband of Miriam, Moses' sister.—Also name of one of the princes of Midian slain by the Israelites (*Num.* xxxi. 8).

Hushai, the friend and counsellor of David, called the Archite, and so belonging to south border of Ephraim, near Bethel, frustrated the schemes of Ahithophel by giving contrary advice to Absalom so as to favour David (2 *Sam.* xv. 32).

Hushim (*Gen.* xlvi. 23) or Shuham (*Num.* xxvi. 42), ancestor of a Danite family, reckoned among Benjamites in 1 *Chron.* vii. 12, where no mention is made of Dan.

Husks, fruit of the carob or locust tree, a leguminous plant common in Palestine. Its Grk. name *keration* means a little horn, given it from the horn-shaped pods from 6 to 10 in. long, used for fattening swine and also as food by very poorest of people (*Luke* xv. 16). It is also called St. John's Bread from the notion that it was the fruit of this tree on which John Baptist lived in the desert, called "locusts" in N.T.

Hyæna is the meaning of the Heb. word Zeboim, "the valley of hyænas." It was a common beast of prey in Palestine. Some suppose it to be meant by "the doleful creatures," *okhim*, of *Isa.* xiii. 21, and the word rendered "speckled bird" in *Jer.* xii. 9, *toabua*, is in modern Heb. hyæna, and is so rendered in the LXX.

Hydaspes, river in India flowing from the east into the Indus. Some understand the river so termed in *Judith* i. 6 to be the Choaspes or Eulæus, so named by the Romans.

Hymenæus, an apostate from the Christian faith at Ephesus (1 *Tim.* i. 20), whose errors especially concerning the resurrection had been the means of corrupting others (2 *Tim.* ii. 17).

Hymns, songs of thanksgiving and praise. The name was given in classical literature to songs in praise of the gods and heroes. In Scripture it means exclusively songs of praise to God, whether in the form of ancient psalms or recent, it might be even extempore, compositions (*Matt.* xxvi. 30; *Mark* xiv. 26; *Eph.* v. 19; *Col.* iii. 16).

Hyssop, some shrubby plant, probably the thorny caper, apparently used in bunches of twigs as a brush. It was found in Egypt, in Sinaitic desert, and in Palestine, and grew "out of the wall" (1 *Kings* iv. 33). Its use in the Mosaic ritual was as a sprinkler (*Exod.* xii. 22).

I.

Ibleam, a Levitical city in Issachar, but belonging to the western Manassites (*Josh.* xvii. 11), the place at which Ahaziah was overtaken and slain by Jehu's supporters, on the way between Jezreel and Megiddo, at a point where the road ascends, called the ascent of Gur (2 *Kings* ix. 27).

Ibzan of Bethlehem in Zebulon (*Josh.* xix. 15), judge in north-east of Israel for seven years, who had 30 sons and 30 daughters, for whom he made provision (*Judges* xii. 8–10).

Iconium, chief town of Lycaonia in Asia Minor, colonised by Claudius, and in Paul's time inhabited by a

large population of Greeks and Jews, as well as native Lycaonians. It was visited by Paul in company with Barnabas on his first missionary journey, and there he preached the gospel with great success amidst bitter opposition from Jews and Greeks (*Acts* xiii. 51, xiv., xvi. 2; 2 *Tim.* iii. 11).

Iddo, prophet in time of Rehoboam and Abijah, whose visions were recorded in the lost *Book of the Kings of Judah and Israel* (2 *Chron.* xii. 15, ix. 29), while he himself seems to have written a history of the reign of Abijah (2 *Chron.* xiii. 22). Josephus is clearly in error in identifying him with the unnamed prophet who prophesied against Jeroboam's altar at Bethel (1 *Kings* xiii.).—Also father of Berechiah and grandfather of prophet Zechariah, a priest of first colony returning with Zerubbabel (*Ezra* v. 1, vi. 14; *Zech.* i. 1–7).

Idumea, corresponding to the ancient Edom, but in the Roman times one of the eleven toparchies of the province of Judea. In B.C. 163 Judas Maccabæus had severely beaten the Idumeans, and in B.C. 128 John Hyrcanus I. took several Idumean cities and forced the inhabitants to receive circumcision, so that the district came to be reckoned Judean. In the rebellion of A.D. 67 the Idumeans took part along with the Jews.

Ijon, city of Naphtali (2 *Chron.* xvi. 4), conquered by Benhadad (1 *Kings* xv. 20), while at a later period its inhabitants were carried away by Tiglath Pileser (2 *Kings* xv. 29).

Illyricum, originally the coast lands along the Adriatic between Epirus and Dalmatia, is used in N.T. (*Rom.* xv. 19) for the district between Rhætia and Noricum on the north, and Dalmatia on the south, with Dacia and Mœsia on the east.

Immanuel, written also Emmanuel, "God with us" (*Isa.* vii. 14, viii. 8; *Matt.* i. 23), son of the virgin, and descriptive name of Jesus as incarnate Son of God.

India, mentioned first in *Esth.* i. 1, viii. 9, with Ethiopia, the two countries indicating respectively the easternmost and westernmost province of the Persian empire. Though it would seem certain Indian articles were in use among the Jews, the old Hebrews had only a very indistinct idea of the locality and position of India.

Isaac, patriarch, son of Abraham and father of Jacob and Esau. As son of promise, the only son of Sarah, he inherited his father's possessions, all other sons of Abraham having been sent away with their portions in the father's lifetime. He lived a quiet, comparatively uneventful life, mainly in the region of Hebron and Beersheba in south of Palestine. He died at Hebron, which is called the city of Abraham and Isaac, 180 years old, and was buried there by his sons Esau and Jacob (*Gen.* xxxv. 27).

Isaiah, son of Amoz, called to the prophetic office in the last year of Uzziah's reign, B.C. 743, continued to prophesy during the successive reigns of Jotham, Ahaz and Hezekiah. His residence was in Jerusalem, and he was throughout in the closest relationship with the kings and their ministers. He continued his labours at least down to B.C. 701, for he tells the story of Sennacherib's campaign undertaken during that year against Judah (*ch.* xxxvi., xxxvii.). According to a Jewish tradition current in early Christian times, he was put to death under Manasseh by being sawn asunder. He wrote a history of the reign of Uzziah and also one of the reign of Hezekiah (2 *Chron.* xxvi. 22, xxxii. 32), which formed part of the lost *Book of the Kings of Judah and Israel.* The canonical Book of Isaiah falls into two parts, containing respectively *ch.* i.–xxxix. and *ch.* xl.–lxvi. The distinct authorship of those two parts is now very generally recognised. The latter part is one continuous prophecy with reference to the restoration and return from Babylon; it represents Jerusalem as in ruins and addresses those appealed to as exiles, giving no indication that the future and not the present is in view; and both in point of literary style and in regard to theological ideas to which

prominence is given, there seems to be a marked difference between the two parts. The period dealt with by this second part of Isaiah is somewhere between B.C. 549 and B.C. 538. In regard to the first part, it is mainly assigned to Isaiah, but even cautious critics think it necessary to assume an exilian or post-exilian authorship for *ch.* xiii., xiv., xxiv.–xxvii. The literary genius of Isaiah stands far above that of all the other prophets, and alike in regard to his wealth of thought and command of variety and beauty of expression his work has been the subject of enthusiastic admiration in all ages.

Iscariot, name given to Judas the betrayer of Jesus, to distinguish him from others of the same name. He is so called from his native town of Kerioth in south of Judah (*Josh.* xv. 25), probably the modern Karjeten south of Hebron.

Ishbosheth, "man of shame," 4th and youngest son of Saul, on his father's death forty years of age, was, as only surviving son, made king by Saul's followers, at Mahanaim in Gilead, with Abner as his commander-in-chief (2 *Sam.* ii. 8). After a short and unhappy reign he was murdered by two of his own servants (2 *Sam.* iv.).

Ishmael, son of Abram and Hagar (*Gen.* xvi. 1–16), sent away with his mother by the jealousy of Sarah for her son Isaac, became ancestor of wild Arab tribes of desert. Related to Egyptians by Ishmael's mother and wife, the Ishmaelites through marriage connection with Esau came into relationship with the Edomites. In a wider sense the name is applied to North Arabians generally, including even the Midianites.

Ishmael, son of Nethaniah, of the royal line, murderer of Gedaliah at the instigation of Baalis king of Ammon, and perhaps also under the influence of a fanatical hatred of the Chaldeans (*Jer.* xl. 14).

Israel, "one who prevails with God," name given to Jacob at Penuel (*Gen.* xxxii. 28). It is rarely used except in Genesis as a personal name, and then for a special reason, as in *Exod.* xxxii. 13. It was the peculiarly theocratic designation of Jacob's descendants, who are called "the children of Israel," "the congregation of Israel," "all Israel," etc. Yet even in Saul's time there was a certain distinction marked between the children of Israel as embracing the northern tribes, and the children of Judah (1 *Sam.* xi. 8, xv. 4. Comp. *Josh.* xi. 16, 21).

Israel (kingdom of), the special designation of the northern kingdom of the ten tribes which separated itself under Jeboboam, called also Ephraim from the most powerful tribe in the confederacy. It embraced even the northern part of Benjamin, including the important towns of Bethel, Ramah and Jericho. Jeroboam built Shechem in Ephraim as his capital, but afterwards transferred his residence to Tirzah. Omri built Samaria, which continued to be the capital till the overthrow of the nation. The territory of the northern kingdom was much larger, more fruitful and more populous than that of Judah. Religiously as well as politically Israel was separated from Judah by the erection of sanctuaries at Bethel and Dan, and the setting up of the calves at those places. Society in Israel became corrupt more rapidly than in Judah, and the downward career of the people was not checked by the appearing of any godly reforming king; and the presence of such prophets as Elijah, Elisha, Hosea and Amos, seems to have affected only a few in the times in which they lived. Several of the kings though wicked men were able rulers, and under Jeroboam II. the nation reached its highest point of material prosperity. Its decline was rapid. In B.C. 734 Pekah was slain by Hoshea, with the connivance of Tiglath Pileser, who allowed the murderer to mount the throne, but carried away many of the inhabitants of northern and north-eastern Israel. Hoshea, wearying of dependence on Assyria, and trusting to the help of So king of Egypt, rebelled, and Samaria was besieged by

Shalmaneser, and after enduring the siege for three years the city surrendered to Sargon, and its inhabitants were carried down into captivity in B.C. 722.

Issachar, 5th son of Jacob and Leah (*Gen.* xxx. 16), himself the father of four sons (xlvi. 13), his descendants soon formed a numerous tribe, providing at the first numbering 54,400 (*Num.* i. 29), and at the second, 64,300 warriors (xxxiv. 26), and in David's time, 87,000 (1 *Chron.* vii. 5). The territory assigned to this tribe was bounded on the east by the Jordan and on north and south by Zebulon and Manasseh, touching Asher at a point on the west; included Mt. Gilboa in the south and Mt. Tabor in the north, and the towns of Endor, Shunem, Jezreel and Bethshan. Barak and Deborah were of Issachar, as well as the judge Tola. Men from Issachar, as well as other northern tribes, went up to Jerusalem to Hezekiah's passover (2 *Chron.* xxx. 18).

Ithamar, youngest son of Aaron, consecrated with his father and brothers to the priesthood (*Exod.* xxviii. 1.). From Eleazar and I. descended a double line of priests; to the latter as less numerous belonged 8 out of the 24 courses of the priests. The high priesthood had passed to the line of Ithamar either in the person of Eli or before his time, and did not return to that of Eleazar till Abiathar was deposed and Zadok put in his place by Solomon.

Ittai the Gittite, a distinguished Philistine in David's service, sharing the command during the flight from Absalom, with Joab and Abishai (2 *Sam.* xv. 19).

Iturea, district originally peopled by descendants of Jetur (*Gen.* xxv. 15; 1 *Chron.* v. 19), son of Ishmael, the race belonging therefore to the Arabian family. In N.T. times it along with Trachonitis formed the tetrarchy of Philip, son of Herod the Great (*Luke* iii. 1). Within its boundaries lay Cæsarea Philippi or Panias.

J.

Jaazer, important town in Gilead taken from the Amorites and assigned to Gad, afterwards a Levite city (*Num.* xxi. 32, xxxii. 35; *Josh.* xxi. 39). In later times it appears in possession of Moab (*Isa.* xvi. 8; *Jer.* xlviii. 32); and in the Maccabean Age, until conquered by Judas, under the Ammonites (1 *Macc.* v. 8).

Jabal, son of Lamech and Adah, represented as ancestor of the nomad shepherd tribes as distinguished from settled agriculturists (*Gen.* iv. 20).

Jabbok, brook, running through a rocky valley of Gilead into the Jordan, has its source slightly to the S.W. of Rabbath Ammon. In the rainy season a swollen, formidable stream, it is in drought a mere rocky channel. Jacob crossed it probably near its mouth (*Gen.* xxxii. 22). It was the border between Ammon and the country of Sihon formerly Ammonite (*Num.* xxi. 24; *Deut.* ii. 37), and in its later course it separated Sihon's country from that of Og (*Josh.* xii. 5). It was the dividing line between Gad and Manasseh (*Deut.* iii. 13).

Jabesh-Gilead, having given no assistance against Gibeah and the Benjamites, was laid under the ban and its inhabitants slain with the exception of 400 virgins retained as wives for surviving men of Benjamin (*Judges* xxi. 8). Aided by Saul, they proved grateful to him, and honoured him and his family after the disaster of Gilboa and were thanked for this by David (1 *Sam.* xi., xxxi. 11; 2 *Sam.* ii. 4, xxi. 12). It lay a full night's march from Bethshan.

Jabez, mentioned among descendants of Judah, called "sorrowful" by his mother from her pains, but favoured by God's blessing (1 *Chron.* iv. 9), yet as he calls on "the God of Israel" apparently not of Israelitish origin.—A city of Judah in the portion of Caleb is so named (1 *Chron.* ii, 55), described as city of scribes apparently Kenites,

to whom possibly Jabez may have belonged.

Jabin, king of Hazor, in Joshua's time head of a Canaanite federation embracing several small principalities in northern and central Palestine and along the Jordan valley. He was killed in the storming of Hazor (*Josh.* xi. 10).—A king of the same name reigned in a rebuilt Hazor in the times of the Judges, and his general Sisera was defeated by Barak (*Judges* iv. 3, 24).

Jabneel, a town on the western end of the northern border of Judah (*Josh.* xv. 11), afterwards called Jabne. — Town on N. or N.E. of Naphtali (*Josh.* xix. 33), probably the Jamnia of Josephus, in Philip's tetrarchy, near lake Huleh.

Jachin and **Boaz,** two pillars supporting porch of temple, both names indicating strength, afterwards carried off to Babylon (1 *Kings* vii. 15; 2 *Kings* xxv. 13).—Also name of son of Simeon and of one of the classes of priests (*Gen.* xlvi. 10; 1 *Chron.* xxiv. 17).

Jacob, son of Isaac, twin brother of Esau, whose birthright he secured and his father's blessing, and then for fear of his brother fled into Mesopotamia to his uncle Laban, whose daughters Leah and Rachel he married. Returning to Palestine a wealthy man, he settled at Shechem until driven by the troubles that arose over his daughter's defilement to go to Bethel. By his wives and two concubines he had twelve sons. Jacob's household on the occasion of their going down to Joseph in Egypt numbered 70 souls. The people which sprang from him are sometimes named the seed of Jacob, but usually Israelites, children of Israel, from the name given him after his wrestling with the angel of God. He died in Egypt in his 147th year, and was buried with his fathers at Mamre or Hebron in the land of promise.

Jacob's Well, at the northern base of Mt. Gerizim, near the road from Jerusalem to Shechem or Samaria, where Jesus met the woman of Samaria (*John* iv. 5). The digging of wells was practised by all the patriarchs as they moved about with their flocks.

Jaddua, the last of high priests named in the O. T. (*Neh.* x. 21, xii. 11, 12). Josephus tells how he went out in solemn state to meet Alexander the Great on his way from Gaza to Jerusalem in B.C. 332, and secured large concessions on behalf of the Jews.

Jael, wife of the Kenite Heber, living near Kadesh in Naphtali in the N. of Palestine (*Judges* iv. 11). The Kenites were on friendly terms both with Israelites and with Canaanites. Hence Sisera the general of Jabin's army, when pursued after his defeat, sought refuge in her tent, but was there murdered in a way which moderns can only regard as peculiarly savage. The deed however is commended in Deborah's song as the act of a noble patriot (*Judges* v. 24).

Jahaz, the city at which Sihon the Amorite was conquered by Israel, assigned to Reuben, and then to Levites of family of Merari (*Num.* xxi. 23; *Josh.* xiii. 18, xxi. 36), between Medeba and Dibon (*Num.* xxi. 23). It was afterwards in the hands of Moab (*Isa.* xv. 4; *Jer.* xlviii. 21, 43).

Jahaziel, a Levite player on the trumpet (1 *Chron.* xvi. 6).

Jair, an old Israelitish hero, whose memory was preserved by the naming of a populous district east of the Jordan Havoth-Jair, embracing 30 cities given to his 30 sons (*Josh.* xiii. 29). He was a Gileadite, judged Israel 22 years, and was buried at Camon (*Judges* x. 3–5). The territory of the family of Jair was part of the old district of Argob, originally belonging to Og of Bashan, afterwards to Geshurites and Syrians. It lay S. of Hermon, E. of the Upper Jordan.

Jairus, Grk. form of the Heb. Jair, ruler of synagogue in Capernaum, whose daughter Jesus raised to life (*Matt.* ix. 1, 18; *Mark* v. 22).

James, the son of Zebedee, brother of John, one of the twelve apostles, called along with his brother (*Matt.* iv. 21; *Mark* i. 19; *Luke* v. 10). He, together with John and Peter, was treated as more advanced than the

other disciples, was witness of transfiguration, of the raising of Jairus' daughter, and of the agony of Gethsemane (*Matt.* xvii. 1; *Mark* v. 37; *Matt.* xxvi. 37). The brothers were called Boanerges, sons of thunder (*Mark* iii. 17), to indicate their fiery zeal, as shown in their wish to call down fire from heaven (*Luke* ix. 54), and in their ambitious desire for highest seats in Christ's kingdom (*Matt.* xx. 20). James was put to death by Herod Agrippa I. in Jerusalem in A.D. 44 (*Acts* xii. 2).

James, the son of Alphæus, one of the twelve (*Matt.* x. 3; *Mark* iii. 18; *Luke* vi. 15) and brother of Judas (*Luke* vi. 16), and probably also of Levi or Matthew (*Mark* ii. 14). Of his history we have no trace, for he is not to be identified with James the Little or James the Lord's Brother.

James, the Lord's Brother, called also James the Little, brother of Joses and Juda and Simon, and son of Mary (*Mark* vi. 3, xv. 40). There seems no reason to doubt that the mother of these brethren was Mary the Lord's mother. Various other theories are suggested which could never have been proposed but for the anxiety generally felt to maintain the idea of the perpetual virginity of Mary. During our Lord's lifetime His brethren were unbelievers (*John* vii. 5; *Matt.* xii. 46; *Mark* iii. 31; *Luke* viii. 19). This James therefore was not one of the twelve apostles. He became convinced of the Messiahship of Jesus, when the risen Lord appeared to him (1 *Cor.* xv. 7). He speedily obtained a high position in the Church (*Acts* xii. 17, xv. 13; *Gal.* ii. 9; *Acts* xxi. 18). He is the most perfect and rigid representative of the Jewish Christian standpoint in early Christianity. Eusebius, on the basis of statements of Hegesippus, tells that by the people he was called "the Just," and that in the temple he was so constantly kneeling in prayer on behalf of his countrymen that his knees became hard like those of a camel According to Josephus the Sadducean high priest Ananus, during the confusion that followed the death of the governor Festus in A.D. 62, stirred up the fanatical mob to stone him. According to another tradition ascribed also to Josephus by Origen, this was done immediately before the destruction of Jerusalem.

James (Epistle of), addressed to Jewish Christians outside of Palestine, reckoned among the Antilegomena, not mentioned in the Muratorian Fragment, but in the Peshito, quoted by early Fathers, read in the churches, and formally declared canonical at the Council of Carthage, A.D. 397. From its style and the general scope of its teaching it seems to have been written by a contemporary of Jesus. The theory that the son of Zebedee was its author is not supported by any satisfactory evidence. Everything favours the view that it was written by the Lord's brother, who was undoubtedly regarded as head of the Jewish Christian division of the Apostolic Church. It deals with matters of practice rather than of doctrine, and from absence of references or any undoubted traces of imitation of other N. T. writers, may be regarded as perhaps the earliest portion of the N. T. canon.

Jannes and Jambres, names given in 2 *Tim.* iii. 8 to the Egyptian magicians who competed with Moses in his miracle working (*Exod.* vii. 11). The Apostle's information was got from the traditions of later Judaism. They were described as the chiefs of the Egyptian sorcerers and as sons or servants of Balaam the chief representative of false prophecy. According to one account they perished in the Red Sea, according to another they fabricated the golden calf. The number was evidently chosen in view of the two brothers Moses and Aaron.

Japheth, son of Noah, and ancestor of races living to the north and to the west of the Hebrews. Those designated in *Gen.* x. 2 sons and grandsons of J. are almost entirely peoples of the class now called Indo-Germanic. That J. was regarded as the youngest of Noah's sons is shown by his being always named last of the three (*Gen.* v. 32, vi. 10, vii. 13, ix. 18, x. 1). In *Gen.* x. 21 we should read: "the eldest brother of Japheth." The name seems

to mean "enlargement," and is explained by the blessing of *Gen.* ix. 27. It is in the *Sibyllines* iii. 10 identified with the Grk. Japetos, and it is just possible that the ancient Greeks derived the name from the Phœnicians.

Japhia, city on the borders of Zebulun (*Josh.* xix. 12), described by Josephus as most important town in Galilee, with 17,000 inhabitants. It lay about 2 miles S.W. of Nazareth.

Jareb (*Hos.* v. 13, x. 6), not the personal name of an Assyrian king, but a name characterizing the Assyrian monarch as the hostile leader to whom Ephraim madly turns.

Jared, father of Enoch, descendant of Seth (*Gen.* v. 18), who lived 962 years.

Jarib, son of Simeon (1 *Chron.* iv. 24), called Jachin in *Gen.* xlvi. 10.

Jarmuth, city of a Canaanitish king in lowlands of Judah, and after the exile colonised by Judeans (*Josh.* x. 3, xv. 35; *Neh.* xi. 29). Also a Levitical city in Issachar, called Remeth and Ramoth, *i.e.* the high (*Josh.* xxi. 29, xix. 21; 1 *Chron.* vi. 73).

Jasher (Book of), "the Bk. of the Upright," old Hebrew collection of songs in celebration of exploits of heroes, quoted in *Josh* x. 12, 13, and 2 *Sam.* i. 18. The name, similar to Jeshurun, is probably a designation of the elect nation.

Jashobeam in 1 *Chron.* xi. 11, and in the correct text of 2 *Sam.* xxiii. 8, one of David's heroes called the Hachmonite, joined David at Ziklag, and made afterwards captain of the first division of the royal army.

Jason, son of Eleazar, ambassador to Rome from Judas Maccabæus B.C. 161 (2 *Macc.* iv. 11).—Another, of Cyrene, wrote history of Judas' war of independence, B.C. 175–161, in Grk. in 5 bks., from which an extract is given in 2 *Macc.* ii. 19.—Another, high priest, B.C. 175–170, son of Simon II. and brother of Onias III., of the Grk. party and patron of pagan institutions and worship.—Also host of Paul during visit to Thessalonica on his second missionary journey, ill-treated by the mob when they found not Paul (*Acts* xvii. 5). From Corinth in the Epistle to the Romans Paul sends greeting to one Jason (*Rom.* xvi. 21), afterwards according to tradition bishop of Tyre.

Jasper (*Exod.* xxviii. 20) in the high priest's breastplate, a dark green stone, a kind of crystalline quartz, perhaps the Grk. chalcedony. In *Rev.* iv. 3 it is thought to be the same dark green stone.

Jattir, city of refuge in mountains of Judah (*Josh.* xxi. 14, xv. 48), 10 miles S. of Hebron.

Javan, one of seven sons of Japheth, and ancestor of inhabitants of Elishah, Tarshish, Kittim and Dodanim (*Gen.* x. 2, 4), *i.e.* Japhitic races of S.W. division. The name is identified with that of the Ionians, inhabitants of Grk. mainland, islands of Ægean Sea and coast of Asia Minor, common designation among barbarians for all the Hellenes. In *Joel* iii. 6 the Philistines are doomed for having sold the Israelite prisoners to "the Grecians," sons of Javan, so as to remove them far from their border, and in *Isa.* lxvi. 19 J.=the isles afar off. The word has the same meaning in *Zech.* ix. 13; *Ezek.* xxvii. 13. In *Dan.* viii. 21 it means the Macedonian Greek empire.

Jazer (*Num.* xxxii. 1, 3; *Josh.* xiii. 25, xxi. 39; 2 *Sam.* xxiv. 5), city of Amorites apportioned to Gad, then to the Levites, and subsequently in possession of Moabites (*Isa.* xvi. 8), elsewhere called Jaazer. "The sea of Jazer" (*Jer.* xlviii. 32) was probably some small lake.

Jebus, old name of Jerusalem (*Judges* xix. 10; 1 *Chron.* xi. 4; *Josh.* xv. 8, xviii. 28). It was assigned to Benjamin but not conquered (*Josh.* xviii. 11), and the conquest of the children of Judah was apparently only of the lower city (*Judges* i. 8), and it was still regarded as a city of the Jebusites (*Judges* xix. 10). David was the first to thoroughly subjugate the city and its inhabitants (2 *Sam.* v. 6).

Jebusites, a Canaanitish tribe occupying territory beside the Hittites and Amorites in the mountains of Judah, or perhaps confined to the city of Jerusalem (*Num.* xiii. 30; *Josh.* xi. 3). That they were few in number and of small importance appears

from their being almost always named last in the list of the Canaanites. The name of their king, Adonizedec, Lord of righteousness, was probably a name of office. Late in David's reign we find Araunah a Jebusite friendly and well disposed (2 *Sam.* xxiv. 16). Under Solomon the Jebusites were tributary (1 *Kings* ix. 20).

Jeduthun, another name for Ethan, one of David's three leaders of singing in the public services along with Heman and Asaph (1 *Chron.* xvi. 41, xxv. 1, 6; 2 *Chron.* v. 12; xxxv. 15).

Jehoahaz, king of Israel, son and successor of Jehu, reigned B.C. 856–839, could not free himself from the yoke of the Syrians under Hazael and Benhadad (2 *Kings* x. 35, xiii.). Besides retaining the high places, he set up the worship of Ashtaroth even within Samaria itself (2 *Kings* xiii. 2–6).—Also a king of Judah, son of Josiah, raised to the throne by the people though not the eldest son, but after a 3 months' reign carried away and put in prison at Riblah in Hamath by Pharaoh-Necho, who afterwards carried him into Egypt where he died (2 *Kings* xxiii. 33). He is called Shallum, probably his own original name, in *Jer.* xxii. 11.

Jehoiachin, also called Jeconiah and Coniah, son and successor of Jehoiakim in B.C. 598, after a reign of 3 months and 10 days, surrendered, with his mother Nehushtan and the princes, to Nebuchadnezzar, in the 8th year of that monarch's reign, and was carried away into Babylon (2 *Kings* xxiv. 8).

Jehoiada, high priest, who saved the kingdom from utter overthrow threatened by the wickedness and violence of Athaliah, by secreting the infant Joash in the temple. He brought forth the young king and had him crowned in his 6th year. Athaliah was then slain and Mattan the priest of Baal, while idolatrous worship was overthrown (2 *Kings* xi.). He proved himself a wise counsellor to the young king, during his long life, and only after he died in his 130th year, did Joash begin to depart from the ways of God. He was also a vigorous reformer of the temple services, and introduced good discipline among the Levites and other officers (2 *Kings* xii.; *Jer.* xxix. 26). His son Zechariah, who prophesied against idolatrous practices, was stoned in the temple court by order of Joash (2 *Chron.* xxiv. 20).

Jehoiakim, original name Eliakim, king of Judah, son of Josiah, successor to his brother Jehoahaz, reigned B.C. 609–598, as a vassal of the Egyptian King Necho. Amid the prevailing misery and destitution, he lived in extravagant luxury; he restored the idolatrous services which his father Josiah had stopped; and answered the warnings of the prophets Urijah and Jeremiah only with death and imprisonment (*Jer.* xxvi. 11, xxi.–xxiii.; 2 *Kings* xxiv. 4). Nebuchadnezzar defeated Necho at Carchemish in 605. J. became a vassal of Babylon, and on rebelling after 3 years' vassalage was, it would seem, taken captive to Babylon (2 *Chron.* xxxvi. 6), or died in battle (2 *Kings* xxiv. 6).

Jehoram, king of Judah, son of Jehoshaphat, began to reign as joint ruler with his father in the 18th year of his reign, married Ahab's daughter Athaliah, slew his brethren to whom their father had given great possessions, and set up idolatrous worship after the style of the house of Ahab (2 *Kings* viii. 16; 2 *Chron.* xxi). The Edomites rebelled, and the Philistines gained possession of Jewish cities on their borders. His reign as sole ruler was most probably 5 years in length B. C. 889–884. He is also called Joram.—For Jehoram of Israel, see Joram.

Jehoshaphat, king of Judah, son and successor of Asa, reigned B.C. 914–889, one of the most pious of all the kings (1 *Kings* xv. 24, xxii. 43; 2 *Chron.* xvii.–xx.). The Chronicler's account is largely drawn from a history of the reign by the prophet Jehu (xx. 34). He strengthened the cities of Judah, conquered places in the south border of Ephraim, and put fortresses in those won by his father, reorganised the army and secured prosperity to the people. He was of a peace-loving disposition, attached him-

self to the house of Israel by the marriage of his son with Ahab's daughter. He set up judges in all the principal cities and caused the laws to be regarded (2 *Chron.* xix. 5). Much was done during his reign for the moral and spiritual elevation of the people. Prophets like Jehu, Elieser, and Jahaziel were encouraged, and no undertaking was entered upon without asking what was the word of the Lord. He died in peace and divided his possessions among his seven sons (2 *Chron.* xxi. 1).

Jehovah, the name by which, according to *Exod.* iii. 14, God commanded Moses to designate Him as author of his commission. That it may have existed before, perhaps in a limited circle, as a divine name, is probable from the fact that it forms part of the name of Moses' mother. It was, however, distinctively the designation of God as the deliverer of His people, and according to its etymology seems to emphasize the absoluteness and the eternity of His being. It is also connected with other names : *e.g. J. Elohim, Gen.* ii. 14–iii. 24 ; *Exod.* ix. 30 ; 2 *Sam.* vii. 22 ; *Ps.* lxxxiv. 11 ; *Jah Elohim, Ps.* lxviii. 16 ; *Elohim Jehovah,* lxxxv. 8. In *Ps.* lxxi. 5, etc. *Adonai Jehovah.* Also, Jehovah God of Hosts, *Elohim Sabaoth, Ps.* lxv. 5, lxxx. 4, 19, lxxxiv. 8 ; and Jehovah of Hosts, *Ps.* lxxxiv. 12.

Jehu, king of Israel, son of one Jehoshaphat of the family of Nimshi, founder of new dynasty, B.C. 884–856, putting to death and succeeding Joram, son of Ahab. With great vigour he hunted out and slew all the house of Ahab and destroyed Baal's priests and devotees, but continued the worship introduced by Jeroboam, and, not serving God, suffered in his later years serious losses before the Syrians (2 *Kings* ix. 10).—Also, a prophet, son of Hanani, who prophesied against Baasha of Israel (1 *Kings* xvi. 1–7), and Jehoshaphat (2 *Chron.* xix. 2), and author of a history of Jehoshaphat's reign incorporated in Bk. of Kings of Israel (2 *Chron.* xx. 34).

Jephthah, brave warrior of Gilead and Judge of Israel, who delivered the people from the Ammonites (*Judges* xi. xii.). He is specially remembered in connection with his rash vow to sacrifice as a burnt offering to God whatever came out first to meet him on his victorious return. It has been much disputed whether he actually offered up his daughter on the altar of sacrifice. In recent times the literal interpretation has gained most favour. It does not seem that anything short of sacrifice could have been regarded as a paying of his vow, and in those wild times the idea of human sacrifice would not be so abhorrent as we are apt to suppose.

Jerah, son of Joktan (*Gen.* x. 26), from the meaning of the name, "the moon," his descendants have been located in southern Arabia, where several tribes are named from the moon.

Jerahmeelites, tribe of non-Israelite origin, like Kenites, dwelling among Israel, in land on the south border of Judah (1 *Sam.* xxvii. 10). Their ancestor Jerahmeel was afterwards, when the tribe had become wholly identified with Judah, described as firstborn of Hezron and grandson of Judah (1 *Chron.* ii. 9, 25).

Jeremiah, prophet belonging to a family of priests at Anathoth, near Jerusalem in Benjamin (1 *Kings* ii. 26 ; *Jer.* i. 1, xi. 21, xxxvii. 12). He began his ministry as a prophet, B.C. 626, in 13th year of king Josiah. His chief activity, however, lay in the troublous times of Jehoiakim and his successors on to the close of the monarchy, B.C. 586. The victory of Nebuchadnezzar over Necho at Carchemish in B.C. 605 was regarded by J. as an indication that the Babylonian empire was henceforth to be supreme, and that Judah ought to submit (*Jer.* xlvi., xxv.). The political wisdom of the prophet was shown by the death of Jehoiakim and the captivity of Jehoiachin, and so under Zedekiah he continued to inveigh against the folly of resisting Babylon and looking to Egypt for help. He was maligned by opposite party as unpatriotic, and on a flimsy pretence thrown into prison and treated with great harshness (*ch.* xxxvii., xxxviii.).

After the capture of the city he was dealt kindly with by the Chaldeans, and choosing to stay in Palestine, he was taken away by his countrymen against his will into Egypt (*ch.* xlii.–xliv.) Some of the earlier prophecies are loosely dated in the days of Josiah, but the book was written in the 4th year of Jehoiakim. The order of the several prophecies is peculiar, and some of the sections seem to be misplaced. Thus *ch.* xxi. refers to Zedekiah's reign, xxiv. to Jehoiachin's captivity, xxv. to the 4th year of Jehoiakim, xxvii., etc. to Zedekiah, and xxxv., etc. to Jehoiakim again. The prophecy against Babylon in *ch.* l., li. is regarded by critics as the work of some later editor. The historical narrative that follows is largely taken from the Book of Kings. The arrangement of the book as we have it cannot be that of Baruch or of Jeremiah himself.

Jericho, the city of palm trees, at a level of 820 ft. below sea, on S.W. of Plain of Jordan, important city taken by Joshua immediately after Israelites crossed Jordan at Gilgal (*Josh.* iii.–vi.). The curse against rebuilding it was accomplished on Hiel (1 *Kings* xvi. 34). In the N. T. it figures as the scene of Christ's meeting with Zaccheus and the curing of Bartimæus; and in the parable of the Good Samaritan the locality is the robber-infested road between it and Jerusalem, which descends in a course of 18 miles from 2,500 ft. above to 820 ft. below sea level.

Jeroboam I., a widow's son of the family of Nebat, born at Zereda in Ephraim, was shown by Ahijah the prophet that he should rule over ten tribes after Solomon's death, because of that monarch's departure from God, and this having come to the king's ear, he had to flee into Egypt. On Solomon's death he returned to his home, and on Rehoboam's refusal to grant reforms, he was hailed by the people of the ten tribes as king, only Judah and Benjamin remaining true to the house of David. He built and fortified Shechem in Ephraim and made it his capital, and lest his people in going up to the feasts at Jerusalem should have their hearts turned to their old king, he erected sanctuaries at Bethel and Dan, set up golden calves, ordained a non-Levitical priesthood, and constructed a calendar of festivals of his own. His reign of 22 years was godless, and marked out for the young nation a career of moral deterioration and idolatrous tendencies. He showed himself, however, a capable administrator, and laid the foundation of a strong kingdom. His later residence was at Tirzah, which continued the capital till Omri built Samaria. There he died somewhere about B.C. 954. All through the history of the Book of Kings he is referred to as "the son of Nebat who made Israel to sin."

Jeroboam II., son and successor of Joash, king of Israel, B.C. 823–772, the most brilliant and successful of all the monarchs of the northern kingdom. He completed the work of Joash in recovering what his predecessors had lost from the Moabites and Syrians, and secured again for his kingdom its old borders. In the earlier part of his reign he had been hailed by Jonah the prophet as the restorer of the kingdom, and his successes had been foretold (2 *Kings* xiv. 25). He held firmly by the worship of Jehovah, but only in the corrupt form introduced by Jeroboam I. That this calf worship led to the introduction throughout the land of the denounced Baal worship is shown by the words of such prophets as Amos and Hosea. Amid all the outward prosperity of this reign, corruption had been spreading among the people, and under weaker rulers the nation rapidly sank into decay.

Jerusalem, "the habitation of peace," identified with city of Melchizedec king of Salem, its ancient name Jebus, city of the Jebusites, and then, like the Canaanitish tribe inhabiting it, of small importance (*Judges* xix. 10, 11; *Josh.* xv. 8, xviii. 28). Its natural strength enabled its inhabitants long to withstand attacks of Israelites. Its king Adonizedec was killed in battle of Gibeon; but though Hebron and other cities were taken by

Joshua, the strongly fortified citadel of Jerusalem was first conquered and possessed by David (*Judges* i. 8, xix. 10; 1 *Sam.* xvii. 54; 2 *Sam.* v. 6). David made it his capital, and it continued to the end of the monarchy the capital of the house of David. It lay on the watershed in the mountains of Judah, surrounded on the N. by Scopus, on the E. by Olivet, on the S. by Mt. of Evil Counsel. Zion, the city of David, the original Jebusite stronghold, occupied probably the western hill. It was strongly fortified by Solomon and subsequent kings, but even under Rehoboam it was entered by Shishak and the Egyptian army (1 *Kings* xiv. 25); while under Jehoram bands of Philistines and Arabians entered and robbed palace and temple (2 *Chron.* xxi. 16), and under Ahaz like mischief was done by the confederate armies of Syria and Israel (2 *Kings* xvi. 5). The Assyrians began under Hezekiah, and, with more success, proceeded under Manasseh to make attempts on the city, till in 605 the temple vessels were carried away to Babylon by Nebuchadnezzar, and in 586 after an 18 months' siege the city was taken, and the people carried away into captivity. In 536 Zerubbabel was allowed by Cyrus to rebuild the temple which, however, owing to interruptions caused by enemies, was not completed till 515. The walls of the city were rebuilt by Ezra and Nehemiah, beginning in 458. It was finally conquered and utterly destroyed by Titus A.D. 70; and when rebuilt by Hadrian A.D. 136, was called *Ælia Capitolina*, a purely Gentile city in which no Jew was allowed to live.

Jesse of Bethlehem in Judah, father of David, possessor of flocks and probably of lands. He had 8 sons, of whom the three eldest were in Saul's army, and 2 daughters, Zeruiah, mother of Joab, Abishai and Asahel, and Abigail, mother of Amasa. David's family was certainly not poor, but not of kingly rank.

Jesus, Gk. form of Heb. Joshua, "Jehovah's help," so Saviour, the personal name of the incarnate Son of God. He was born at Bethlehem in the last year of Herod the Great, which is B.C. 4, according to the ordinary reckoning. His public ministry began in the 15th year of the emperor Tiberius, when Pontius Pilate was procurator of Judea. This governor held office from A.D. 26 to A.D. 36. The crucifixion most likely took place in A.D. 30, when Jesus was 33 years old. The day of his death was Friday, 15th Nisan, and at 6 o'clock that evening, just after Jesus' death, the Jewish sabbath began. He lay in his grave all through that sabbath, and then on the morning of the first day of the week, as the third day reckoned inclusively, he rose from the dead. His ministry was executed mainly in Galilee, from which all the Apostles, with the exception of Judas Iscariot, were drawn. He probably spoke the Aramaic in common use in the country, of which his words, Ephphatha; Talitha cumi; Eli, Eli, lama Sabachthani, may be regarded as specimens.

Jesus Sirach, Jewish writer who made a collection of proverbs, somewhat after the style of the book which goes under the name of Solomon. He wrote in Hebrew, not Aramaic, somewhere between B.C. 190 and B.C. 170, and this Hebrew original was extant in Jerome's time. His grandson translated the book into Greek, in Egypt in B.C. 132. The earliest title of the book in the MSS. is, *Wisdom of Jesus son of Sirach*. In the Latin Church it came to be universally known as *Ecclesiasticus*. It would seem that traces of its influence are to be found in the Epistle of James. It is largely used by the early Fathers, and is often quoted as the work of Solomon.

Jethro, prince and priest of Midian and Moses' father-in-law. After Moses had led the people out of Egypt, Jethro came to him at Sinai bringing to him his wife Zipporah and his two sons. According to *Exod.* xviii. 13 it was he who counselled Moses to have elders appointed to hear complaints and execute judgment in Israel. From Sinai he again returned into his own country. He is also called Raguel

and Reuel (*Exod.* ii. 18; *Num.* x. 29). His son Hobab remained and became father of the Kenites (*Judges* iv. 11).

Jews, properly those of the tribe of Judah, first used by Jeremiah and the writer of the Bk. of Kings (2 *Kings* xvi. 6, xxv. 25; *Jer.* xxxii. 12, xxxviii. 19, etc.) after the overthrow of the northern kingdom as the designation of Israelites generally. It was commonly so used in the Exilian and Maccabean times. In the N. T. it is the name employed to describe the Israelites as distinguished from the Gentiles. So especially in John's Gospel, the Acts and Galatians and Romans. The history of the Jews and Judaism properly begins with the return from the exile. Those who returned were zealous for the law, for the indifferent had not cared to leave their comfortable settlements in Babylon. Hence we find the scribes and Pharisees figuring so largely in the new communities, and establishing everywhere synagogues and such like institutions.

Jezebel, daughter of Ethbaal, king of Tyre and priest of Astarte, wife of Ahab of Israel, whose influence exerted in behalf of Baal worship was very powerful in Israel during reigns of Ahab and his sons Ahaziah and Jehoram, and in Judah also through her daughter Athaliah. She was a proud and unscrupulous woman, who allowed nothing to interfere with the accomplishment of her will, and often she carried out recklessly the wishes of her husband where he would have hesitated to proceed. Her proud spirit was shown in the way in which she prepared for her end when Jehu appeared in Jezreel at the head of the revolutionists (1 *Kings* xxi. 7; 2 *Kings* ix. 30). As one who tempted and forced many to sin she is made, in *Rev.* ii. 20, representative of the false prophets of the Nicolaitanes who encouraged all sorts of excesses.

Jezreel, great plain in Palestine, afterwards called Esdraelon, stretching from Jordan to Bay of Acre, bounded on S. by mountains of Gilboa and Carmel, on N. by Tabor and Little Hermon, originally occupied by powerful, warlike Canaanites, and assigned to Issachar (*Josh.* xvii. 16, xix. 18). In the town of that name lying on a small hill on the east side of the valley, Ahab built a palace, and made it his second capital. Near it was Naboth's vineyard, and there the divine judgment was executed upon the house of Ahab (1 *Kings* xxi.; 2 *Kings* viii. 29-ix.). It is used by Hosea, like Samaria, as a designation of Israel (*ch.* i. 4, 11). Another Jezreel is east of mountains of Judah, from which came Ahinoam, David's wife (*Josh.* xv. 56; 1 *Sam.* xxv. 43).

Joab, son of Zeruiah, nephew of David, to whom he probably attached himself during Saul's persecution, when all relatives of David would be objects of suspicion. In the very outset of David's reign J. is captain of the host in opposition to Abner, whom he slew in revenge for the death of his brother Asahel. All through David's reign he showed himself a brave soldier and skilful general, but cruel and unscrupulous. Strangely enough, after a life of faithful service he joined the party of Adonijah, and after David's death was slain by Solomon at his father's bidding because of his murder of Abner and Amasa, though probably his attachment to Adonijah may have weighed more with Solomon.

Joash, king of Judah, son of Ahaziah, reigned in Jerusalem, B.C. 878-838, saved by his uncle Jehoiada the high priest from the destruction of all the royal house by his grandmother Athaliah. He was proclaimed king in his 7th year, and reigned well while under the guidance of the wise and good Jehoiada. In his later years the Syrians, who had secured the suzerainty of the northern kingdom, threatened Judah. They took Gath, destroyed many of the nobles and carried off treasures to Damascus. Their withdrawal was purchased by the payment of tribute which could be met only by stripping the temple (2 *Kings* xii. 18). After the death of Jehoiada, Joash lapsed into idolatrous practices, oppressed the prophets and put Jehoiada's son, Zechariah, to death (2 *Chron.* xxiv. 17). After his defeat at

the hand of the Syrians, whilst suffering from wounds or other sore disease, a conspiracy was formed against him and he was put to death (2 *Chron.* xxiv. 23–25).

Joash, king of Israel, son of Jehoahaz, son of Jehu, ascended the throne in 39th year of J. of Judah and reigned B.C. 839–823. He was a brave soldierly king, guided largely by the counsel of Elisha (2 *Kings* xiii. 14–25). He won back from the Moabites what had been lost by his father (2 *Kings* xiii. 14, 20). He also successfully resisted the attack of Amaziah of Judah and dismantled his capital, Jerusalem (2 *Chron.* xxv. 17). In respect of personal character, however, he is reckoned as one of the godless kings.

Job, a patriarch of saintly character whose trials are recorded in the book bearing his name, together with the attempts of his friends to comfort and counsel him. The book belongs to the Wisdom-literature of the Hebrews, and seeks to solve the problem of the sufferings of the righteous. The friends who come to comfort Job are more or less dominated by the idea that suffering is a sign of God's displeasure manifested in consequence of some great sin committed. It is the aim of the writer of the book to oppose this presupposition. On the contrary, sufferings may be trials of steadfastness and used as means for showing that other than selfish motives lead men to serve God. The work is a dramatic poem, mostly in dialogue, not a literal history though possibly based upon the history of some ancient saint who passed through peculiarly severe trials. It is evident from *Ezek.* xiv. 14 that there had been such a personality as Job. The speeches of Elihu (*ch.* xxxii.–xxxvii.) seem an addition to the original work. Older scholars regarded the book as one of the earliest Scriptures, but though its local colouring is that of patriarchal times, it is now considered that from the nature of the problem discussed, and certain customs alluded to, as well as from the character of the writer's style and vocabulary, it is more likely to have been a product of the period of the Babylonian captivity. The author was evidently an Israelite, as the whole line of thought is in accordance with the principles of the religion of Israel.

Jobab, ancestor of a tribe in South Arabia of the Joktanide stem (*Gen.* x. 29).—Also, son of Zerah of Bozrah, second of old kings of Edom (*Gen.* xxxvi. 33).—A king of Madon in league with Jabin of Hazor conquered by Joshua (*Josh.* xi. 1).

Joel, prophet of Israel, whose date has been subject of considerable discussion. It is admitted on all hands that he must be very early or very late. In his writings there is no allusion to the Assyrians, Chaldeans or Syrians, but only to Tyre, Sidon, Philistines and Greeks as enemies of Israel, no reference to the ten tribes, but only to Judah and Jerusalem, nor to the king, while prominence is given to the priests and elders. The prevailing view among older scholars was that these peculiarities were best accounted for by assuming that J. lived and wrote during the minority of Joash under Jehoiada. Most modern scholars favour a late date, and regard the period after the exile as answering equally well all the historical peculiarities referred, and more in harmony with certain other statements in the prophecy. In regard to interpretation, it is now generally admitted that the locusts (*ch.* i. 2–7) are real locusts and not mere symbolical figures. The prophecy consists of two parts. In *ch.* i.–ii. 17 the prophet speaks describing the visitation which devastated the whole land, exhorting the people to fast and repent, if the more terrible judgment of "the Day of Jehovah" is to be averted. Then in *ch* ii. 18–iii. 21 Jehovah promises deliverance and the outpouring of His Spirit. The author writes in a good style and puts his arguments with some force, but without the originality and vigour of earlier prophets.

Johanan, son of Kareah, who warned Gedaliah, the governor at Mizpah, of Ishmael's treachery; an energetic, wise, and to some extent God-fearing man, but opposed to Jeremiah's counsel in regard to Egypt (*Jer.* xl.–xliii.).

John Baptist, last prophet of Israel and forerunner of the Messiah. John the Evangelist as an old disciple of the Baptist gives full and frequent reports of his work. His story is also told in the Synoptic Gospels, and reference is made to him by Josephus. Though related to Jesus, as son of His mother's cousin, John and Jesus remain unknown to one another and meet for the first time when Jesus asks baptism of John. His preaching of repentance had called forth immense crowds and had a great temporary effect. It also prepared the minds of a few for receiving Jesus, whose first disciples were from John. His influence extended over all classes, and even the tetrarch Herod Antipas was restrained in his tyranny and vices by his reproofs. The prophet's denunciation of Herod's relations with Herodias, aroused that woman's bitter hate, so that she secured his death by beheading in fortress of Machærus, after a public ministry of about a year's duration.

John the Evangelist, son of the fisherman Zebedee and his wife Salome, and brother of James. Naturally of a vehement disposition, as shown by his conduct in wishing to call fire down to destroy the Samaritan villagers who would not receive them, so that he and his brother were called Boanerges, sons of thunder, he became under the influence of Christ's preaching gentle and tender, and the typical apostle of love. He was beside the cross when Jesus died, and received as a dying commission from Jesus the charge of His beloved mother. While his brother James was the first martyr from among the apostles, John lived on long after all the rest had passed away. He is supposed to have died in Ephesus in the very end of the first century. His residence in Ephesus, questioned by a few extreme negative critics, is now generally recognised as historical. Even among those who admit the Johannine authorship of all the canonical books which bear his name (Gospel, Epistle and Apocalypse) there are differences of opinion as to the order and date of their composition. By some the Apocalypse is regarded as his earliest work, written in the close of the reign of Nero ; by others as his latest, written in the time of Domitian. In the former case, it is easier to account for the undoubted difference of style by which the Gospel is characterized, if we make the latter the work of his old age. The Johannine authorship of the Fourth Gospel has been long and keenly disputed. Most critics are now agreed in ascribing the work to John, and the main point sought to be determined is the historicity of the narrative and the degree of idealising, especially in the reproduction of discourses, that may be admitted without discrediting the authority of the document as a record of Christ's life.

Jokmeam (1 *Chron.* vi. 68), city of Levites in Ephraim, perhaps the same as Kibzaim of *Josh.* xxi. 22, on the west border of the Jordan valley, somewhere opposite the mouth of the Jabbok (1 *Kings* iv. 12).

Jokneem, city of old Canaanite king, given to Levites, and lying on border of Zebulon (*Josh.* xii. 22, xxi. 34, xix. 11), on the slopes of Carmel and by the side of a brook, about 12 miles from the sea.

Joktan, son of Eber and father of 13 sons, ancestor of southern branch of Semitic family, occupying the south of Arabia (*Gen.* x. 25, 30). The earlier Joktanide Arabs are distinguished from the later Ishmaelite Arabs.

Joktheel, city in land of Philistines belonging to Judah (*Josh.* xv. 38). Also, a city of Edom, formerly Selah now Petra, but thus named by Amaziah of Judah, who conquered it (2 *Kings* xiv. 7).

Jonadab, nephew of David, a cunning man, adviser of Amnon (1 *Sam.* xvi. 9; 2 *Sam.* xiii. 3, 35).—Also son of Rechab, a prominent man in time of Jehu (2 *Kings* x. 15), whose descendants are praised for their filial obedience in observing the precepts of J. and his father, and refusing to touch wine or strong drink (*Jer.* xxxv. 19).

Jonah, prophet in Israel during reign of Jeroboam II., about B.C. 800, who prophesied of that monarch's success in restoring territory to Israel

(2 *Kings* xiv. 25). He was son of Amittai, of Gath-hepher, in the eastern border of Zebulun. He is specially remembered in connection with the very peculiar book of Scripture which bears his name. He is there represented as the bearer of a message to Nineveh, which he was so reluctant to undertake that he attempted to escape to Tarshish. After his miraculous deliverance from the sea, he executed his commission, and contrary to his expectation and wish, the Ninevites repented, and the destruction of their city was averted. At this time, it should be remembered, Israel was so far in friendly relation with Assyria, which had so weakened Syria that Israel gained easy victories over her old enemy. The prosperity of Assyria under Rammanirari, as the saviour promised to oppressed Israelites (2 *Kings* xiii. 5), is by Jonah's prophecy attributed to God's favour in consequence of her penitence. Many modern scholars regard the book as not historical but didactic. Whatever view is taken in regard to this, the lesson taught is that of God's great love as extending not only to those of His own chosen nation, but to all who will come unto Him in faith and repentance.

Jonas, the N. T. form of the prophet's name.—The father of Simon Peter so named in A.V. is always *John* in Greek, except in *Matt.* xvi. 17, where it is Jona.

Jonathan, descendant of Gershom, son of Moses, a Bethlehemite, who in time of Judges was priest to Micah in Mount Ephraim, and accompanied the men of Dan to be their priest in their new northern territory (*Judges* xvii. xviii,).

Jonathan, son of Saul and friend of David, brave in war and singularly tender in his friendship. He fell with his brethren on the mountains of Gilboa, and his bones were rescued from the Philistines of Bethshan by the men of Jabesh Gilead. His son Mephibosheth was protected and entertained for life by David for his father's sake.

Jonathan, son of Mattathias and youngest of Maccabean brothers, became commander of the army of revolutionists on death of Judas in B.C. 160, but gained no success till 152, when the Syrian power was weakened by the conflict of rival candidates for the throne. Having been decoyed by Trypho into his hands, he was imprisoned at Ptolemais, and in 143 murdered at Bascama, and his body was buried by his brother Simon at Modein, the family home (1 *Macc.* ix.–xiii.).

Joppa, the Japho of *Josh.* xix. 46, now Jaffa. Though a poor harbour, it was the best that Palestine possessed, and hence the chief place of debarkation, and of consequence in the carrying on of trade with western nations. In the Persian period it was presented to Eshmanazer, king of Sidon. In the time of the Maccabees it was won for the Jews by Jonathan in B.C. 146. It was afterwards taken by Pompey but restored by Cæsar. From Herod's time it belonged to Judea and was afterwards under the procurator. In later times it had the quasi-independence of the other Hellenistic towns. It was the residence of Dorcas, raised to life by Peter (*Acts* ix. 36), and Peter was staying there when called to go to instruct the Gentile centurion Cornelius (*Acts* x.).

Joram, king of Israel, son of Ahab, successor of his childless brother Ahaziah, and reigned B.C. 896–884 (2 *Kings* iii. 1). He abandoned the idolatry of his father and manifested some better traits, alternately listening to and threatening Elisha. He made an unsuccessful attempt, with the help of Jehoshaphat, to reduce Moab again to allegiance, and his capital Samaria was saved from Benhadad only by immediate divine interposition (2 *Kings* iii. 6, vi. 24). Wounded in this Syrian war, he went to Jezreel to be healed, and was there slain by Jehu (2 *Kings* ix. 24) He is also called Jehoram.—For Joram of Judah see Jehoram.

Jordan, principal river of Palestine, flowing in a southerly direction, parallel to the Mediterranean coast, in a deep depression, which at the point of

its outflow into the Dead Sea is about 1,300 ft. below the sea level. It was an extremely rapid stream and not navigable. It divided the land, only Reuben, Gad and half Manasseh being on the east. Its northernmost source is at Hashbeiya, a spring at the foot of Hermon at a height of 2,200 feet above the level of the sea; but its main source is at Panias, the N.T. Cæsarea Philippi, 1,080 ft. above sea level At Lake Huleh it is only 7 ft. above, and at the Lake of Galilee 682 ft. below. From the Lake of Galilee to the Dead Sea, 65 miles in a direct line, it flows southward, receiving considerable tributaries from the east, Jarmuk and the Jabbok. This valley of the Jordan is the richest and most fruitful district in Palestine. The extreme south end as it approaches the Dead Sea becomes sterile and the tributaries are mere winter torrents which are dried up in summer.

Joseph, son of Jacob and Rachel, favoured by his father and envied by his brethren. The latter sold him into Egypt and led his father to believe that he had been torn by wild beasts. In Egypt he served as slave in house of Potiphar, a distinguished officer at Pharoah's court; on a false charge was thrown into prison, but after interpreting Pharaoh's dreams was raised to the second position in the kingdom. In time of famine he received his father and brethren into Egypt, and secured for them the land of Goshen. In Israel he is represented by two tribes instead of one: Ephraim his younger son, being ancestor of the one most important politically, and Manasseh of a populous tribe occupying wide territories on both sides of Jordan. He died in his 110th year and was embalmed in Egypt, but according to his earnest wish, which he made his brethren swear to fulfil, his bones were carried up into the Holy Land.

Joseph, husband of Mary the mother of Jesus, a man of Bethlehem and of the royal line of David, residing and working in Nazareth as a carpenter. As there is no mention of him along with Mary and the brothers of Jesus, it may be supposed that he died before Jesus began his public ministry.

Joseph of Arimathea, a wealthy man, member of the Sanhedrim, a secret disciple of Jesus, whose body he obtained from Pilate that he might lay it in his own tomb. Arimathea is probably the ancient Ramah.

Joses, one of the brothers of Jesus, son of Joseph and Mary, who attached himself to the followers of Christ after the resurrection (*Matt.* xiii. 55; *Mark* vi. 3; *Acts* i. 14). Many regard the Joses named in *Matt.* xxvii. 56 and *Mark* xv. 40, 47 as son of Mary to be another, and his mother to be the wife of Cleophas (*John* xix. 25). There is no reason why this Mary may not be the mother of the Lord who is not otherwise named in the texts referred to.—This also was the name of the companion of Paul better known as Barnabas (*Acts* iv. 36).

Joshua, son of Nun, of the tribe of Ephraim, one of the spies who, with Caleb, reported favourably of the land, and survived the generation which perished for their unbelief in the wilderness. After the conquest of the territory east of the Jordan, Joshua was, on Moses' death, appointed general and leader of the people as they advanced to take possession of Canaan proper on the other side. He led the people across at Gilgal, took Jericho and Ai, and, after the defeat of the combined forces of the Canaanites, proceeded to apportion the land by lot to the several tribes. He received as his own portion the city of Timnath-Serah in Mount Ephraim, and there, after addressing the children of Israel at Shechem (*ch.* xxvi. 26), he died in his 110th year and was buried.

Joshua (the Book of), is the natural continuation of the Pentateuch. It gives interesting accounts of the principal battles fought by the Israelites with the Canaanite inhabitants, and presents in detail the division of the land among the tribes. It is usual with critics now to speak of the Hexateuch rather than the Pentateuch, and whatever critical views are entertained regarding the five earlier books are

considered equally applicable to the sixth.

Joshua, the high priest, son of Jozadak and grandson of the high priest Seriah, leader along with Zerubbabel of returning exiles from Babylon, among whom he exercised the high priest's office. Though like many of his predecessors he had no longer divine revelations by Urim and Thummim, he had a very great influence over his own generation, and manifested great zeal in restoring the true worship of God. A contemporary prophet uses him as a type of the Church of the redeemed and of the royal priest the Messiah Himself (*Zech.* iii., vi. 9). The priesthood continued hereditary in his family (*Neh.* xii. 10).

Josiah, king of Judah, son of Amon, and great-grandson of Hezekiah, reigned B.C. 640–609. His reign was a very glorious one, and much of the evil wrought by his predecessors Manasseh and Amon was retrieved. He had as counsellors the priest Hilkiah, the prophets Jeremiah and Zephaniah, and the prophetess Huldah. In his 18th year a book was found by Hilkiah in the temple, by some regarded as our Deuteronomy, more probably a copy of the ritual and ceremonial parts of the Pentateuch, the reading of which led to a great revival and reformation throughout the land. Every remnant of idolatry and even of the corrupt worship of Jehovah in the high places was rooted out. In B.C. 609 Pharaoh Necho of Egypt, on his way to fight with the Assyrians, determined to pass through the Kishon valley. J. went out against him to resent his intrusion into Israelitish territory, and was slain in battle at Megiddo, when no more than 40 years of age. He was long missed and mourned as one of the best of all the kings of Judah.

Jotbathah or **Jotbath** (*Num.* xxxiii. 33; *Deut.* x. 7), a well watered encampment of the Israelites in the wilderness in the south of the Arabah, near the Ælamitic Gulf.

Jotham, son of the judge Gideon, known to us only by the parable by which he reproved the people for their forgetfulness of their benefactor by receiving the murderer of his children (*Judges* ix. 7–20).

Jotham, king of Judah, son of Uzziah, reigned as co-regent with his father, when he had been smitten with leprosy, reigning altogether 16 years, B.C. 758–742. Isaiah began his ministry as prophet in last year of his father's life. J. carried on bravely the good work begun by his father, strengthening the fortifications of Jerusalem and building towers in exposed places on the frontiers. But the prophet had to reprove the pride of king and people, and even in Jotham's time the Syrians and the northern kingdom of Israel began to make inroads on the land, which became more serious under his successor Ahaz.

Jozadak or Josedech, father of Joshua the high priest of the restoration period (*Zech.* vi. 11).

Jubal, son of Lamech of the line of Cain, "father of all who handle the cithera or lyre, and pipe" (*Gen.* iv. 21), the oldest stringed and wind instruments.

Jubilee, the year of freedom which according to the law of the Hebrews came round after the lapse of 7 times 7 years. The day of J. was the 10th day of the 7th month of the 49th year, when the trumpets were blown, and the succeeding year, the 50th proclaimed the year of J. Freedom was declared for person and property. Any possession in fields or unwalled villages which had been sold was now restored to its original owner, and any Israelite who through poverty had sold himself was now let free to return to his inheritance (*Lev.* xxv.; *Ezek.* xlvi. 17). Its name is derived from the strong loud note of the trumpet, *Jobel*, which was the recognised mode of proclaiming any revelation or of calling to the celebration of any divine institution. The J. year was the year of grace, and was observed as a sabbath in which there was neither sowing nor reaping.

Judah, 4th son of Jacob and Leah, occupying a prominent place among his brethren. According to *Gen.*

xxxviii. he had close relations with the Canaanites and resided in the district embracing the towns of Adullam, Chezib, Timnath and Enam, included in what afterwards belonged to the tribe of Judah. In Jacob's blessing of his sons, J. gets the rank of the firstborn, which Reuben by his sin and general instability of character had forfeited.

Judah (tribe of), at the time of the exodus under Nahshon and then under Caleb (*Num.* i. 7, xxxiv. 19), the largest and most powerful of the tribes of Israel. The territory assigned to it in Palestine comprised the whole southern portion of the land, extending on the north from the mouth of the Jordan westward by Kirjath Jearim and Bethshemesh to the coast of the Mediterranean. The middle part was mountainous, with very fertile valleys, and had Hebron as capital, which was also a City of Refuge. The western part was the fruitful plain, the Shephelah. The southern part, the Negeb, was dry and barren. While in the east was the most unfruitful of all, the wilderness of Judea. During the time of Saul this tribe seemed to have held back, but under David and Solomon it had distinctly the pre-eminence.

Judah (kingdom of), on the division of the kingdom through the revolt of the ten tribes from the rule of Rehoboam, the third of the line of David, the tribes of Judah and Benjamin, which in territory and interests had become closely allied, remained true to the house of David. The territory of the southern kingdom was much smaller than that of the northern, and for the most part much less fertile. It possessed, however, certain physical advantages in the great natural strength of its capital Jerusalem, and in the more defensible character of its frontiers. It had also the most important advantage of retaining the authorised sanctuary for the worship of Jehovah and the services of the Levites, who had been consecrated to the service of the temple. Besides this central sanctuary, however, even in Judah, worship was conducted on "high places," which even the most pious of the kings did not succeed in utterly removing. Of the 19 successive rulers of this kingdom, some (Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah and Josiah) were eminently godly men and wise governors. It also enjoyed the ministrations of the great prophets, Isaiah, Micah, Zephaniah, Habakkuk, Jeremiah, with many more, some of whose names are recorded. It was during the reign of Hezekiah of Judah that the northern kingdom was overthrown by the Assyrians. The kingdom of J. lasted after that event some 136 years, for about 50 years in great prosperity under Hezekiah and Josiah, but under Manasseh and the successors of Josiah in circumstances of great depression and distress. It was finally overthrown by the Babylonians in B.C. 586.

Judas of Galilee, on occasion of an imperial taxing carried out by Cyrenius in A.D. 6 or 7, from the town of Gamala, headed an insurrection (*Acts* v. 17). Though himself from Gaulanitis his party was gathered from Galilee. He was himself taken and put to death, but out of his movement arose that revolutionary party that in later years proved so formidable.

Judas Iscariot, so called as native of Kerioth in Judah, the only one of the twelve not a Galilean. He acted as treasurer for the disciples, and is charged with pilfering from the bag. He betrayed his master for 30 pieces of silver, and after the crucifixion hanged himself in despair. Matthias was afterwards chosen to fill his place in the apostolate.

Judas, one of the twelve, described by John (*ch.* xiv. 22) as "not Iscariot," and also to be distinguished from the brother of the Lord, who was not a believer before the resurrection, is called Lebbæus or Thaddeus in list of Apostles, and also *the son* of James.

Judas Maccabæus, son of the high priest Mattathias, hero of Jewish war of independence against Antiochus IV. Epiphanes. His history extends over 6 years, B.C. 166–160. He gained two great victories over the Syrian generals, followed by a more

decisive victory over Gorgias at Emmaus, and again over a great army sent by Antiochus at Bethshur (1 *Macc.* iii., iv.). The temple was then purified and the worship of Jehovah restored. After the death of Antiochus in Parthia, in B.C. 164, Lysias defeated J. at Bethzachariah, but was recalled by troubles in Syria. J. conquered Demetrius' general Nicanor at Caphar-salama and Bethhoron. A great army was now sent under Bacchides, and after his army had been almost annihilated, Judas fell at Elasa in B.C. 160. His death was a terrible loss to the cause of Jewish freedom, and he has been ever revered by his countrymen as a national hero and martyr.

Jude, author of a short epistle addressed generally to all Christians and received into the canon of Scripture. That he was not one of the twelve, called in *Luke* vi. 16 Judas son of James and elsewhere Lebbæus or Thaddeus, is evident from *ver.* 17, where he distinguishes himself from the apostles of Jesus Christ. He designates himself brother of James, and was no doubt one of the brothers of our Lord. The epistle awakened great suspicion and opposition. It has been objected that its introduction under cover of James' distinguished and prominent position, as well as its use of apocryphal books and Jewish fables, and the violent tone of its polemic against nothing that can be clearly singled out, betrays the hand of a later writer. In the early Church it seems to have had a very limited and local circulation. It owed its subsequent recognition largely to the idea that began to prevail that it was the work of Jude the Apostle. The coincidences between this epistle and 2 Peter are very striking, and critics are still divided on the question as to which of the two is the original.

Judea in the N.T. (*Mark* iii. 7; *Luke* v. 17; *John* iv. 3; *Acts* i. 8, etc.) the name of the country as distinguished from its capital city Jerusalem. In the time of Christ it was the name of the southernmost of the three districts of Palestine west of the Jordan. It corresponded with the territory that had belonged to the tribes of Judah and Benjamin, which had formed the kingdom of Judah and had been repeopled by those who returned from exile. It was bounded on the N. by Samaria, on the S. by the wilderness of Petrean Arabia, on the W. by the Mediterranean, and on the E. by the Jordan Valley and the Dead Sea. It was an imperial province governed by a procurator, subject only in cases of extreme necessity to the governor of Syria. The procurator's residence was at Cæsarea, and was called the prætorium; the building so called in Jerusalem where Jesus was tried was simply a palace of Herod, temporarily occupied by Pilate. The first procurator was Coponius, A.D. 6–9, Pontius Pilate was the fifth, A.D. 26–36.

Judges (Book of), so called from the rulers or deliverers of Israel whose heroic doings are there recorded. In *ch.* i.–ii. 5 we have an introductory description of the state of the country generally during the period following the death of Joshua and his contemporaries. In *ch.* ii. 6–xvi. we have an episodical history of the several judges. In *ch.* xvii.–xxi. we have the record of two remarkable incidents: the migration of certain Danites to the north and the outrage of Gibeah and the consequent war of Israel against Benjamin. The Judges, including Abimelech, are 13, of whom 6 are referred to in a very summary manner; so that we have detailed histories only of Othniel, Ehud, Barak, Gideon, Abimelech, Jephthah and Samson. The period covered by the book, according to its own chronological statements, is 410 years, but this may perhaps be longer than what is right in consequence of the overlapping of the years of contemporary Judges ruling in different parts of the land. The Judges were local heroes, and their rule extended only over their own and neighbouring tribes. We have Barak in the north, with Naphtali, Zebulun and Issachar; Gideon in the centre in Manasseh with the help of Asher, Zebulun and Naphtali; Jephthah east of the Jordan in Gilead; and Samson in the south in the terri-

tory of the Danites. They are, however, not wrongly called Judges of Israel, inasmuch as they called in the aid of all the tribes available for the sort of guerilla warfare which they carried on.

Judith, the heroine of the book in the O.T. Apocrypha bearing her name. The book purports to be the record of an incident in the times of Nebuchadnezzar who is called king of Assyria. He demands of the nations of Asia, the Jews among the rest, that they should assist him in his war with Arphaxad, king of Media. After conquering the Medes, he sends Holofernes to chastise those who had refused help. He comes upon the Jews returned from exile in the plain of Esdraelon, and while the opposing armies lie encamped ready for action, Judith, a wealthy and beautiful widow, visits Holofernes and captivates him by her beauty, and when left alone with him slays him with his own sword. The book is full of historical blunders and anachronisms ; no trace of any incident like that inserted in it is to be found elsewhere. It seems a pure fabrication in the interest of Jewish nationalism. Its standpoint is that of Pharisaic legalism. Our Greek text is evidently a translation of a Hebrew or Aramaic original. Jerome's Latin version was made from a Chaldee text. It was probably composed in the Maccabean Age.

Julias, or Julia (*Rom.* xvi. 15), a member of the Church greeted by Paul, probably the wife of the previously named Philologos.

Junius (*Rom.* xvi. 7) member of Church at Rome greeted by Paul, to whom he was personally related. The name is probably that of a man who had a prominent position as a missionary in active work among the disciples.

Juniper (1 *Kings* xix. 4), properly "broom," Hebr. *Rothem,* shrub-like plant, with woody stem and almost leafless branches, common in desert between Egypt and Sinai, behind which Bedouins pitch their tents. The roots are sold and used by Arabs as firewood (*Ps.* cxx. 4). Eating such roots describes people reduced to the last degree of wretchedness (*Job* xxx. 4).

Jupiter, identified with the Greek Zeus, the supreme god, mentioned along with Mercury (*Acts* xiv. 12), where the Lycaonians called Barnabas J. from his dignified appearance, and Paul Mercury, as the chief speaker.

Justus, Roman surname of several Christians in the Apostolic Age, viz. Barsabas (*Acts* i. 23), a Christian in Corinth who had been a Jewish proselyte (*Acts* xviii. 7), and a Jewish Christian called Jesus, companion of Paul when he wrote to the Colossians (*Col.* iv. 11), whose house was near the synagogue and was opened to Paul when he was driven out by the Jews.

Juttah, a city of the priests in the hill country of Judah (*Josh.* xv. 55 ; xxi. 16), some 6 or 7 miles south of Hebron. It is conjectured to be that "city of Judah" to which John the Baptist belonged (*Luke* i. 39), Judah being incorrectly written for Juttah.

K.

Kabzeel, town on the eastern border of the southern part of Judah, near the Edomite frontier, to which Benaiah belonged, colonised again in Nehemiah's time by families of the tribe of Judah (*Josh.* xv. 21 ; 2 *Sam.* xxiii. 30 ; *Neh.* xi. 25).

Kadesh or **Kadesh Barnea,** the most important of the encampments of the Israelites in the wilderness. It was not far distant from Hagar's well, which was near the road leading to Shur, *i.e.* Egypt (*Gen.* xvi. 14, 6), somewhere about the middle of the southern border of Palestine (*Gen.* xxi. 1 ; *Num.* xxxiv. 4 ; *Josh.* xv. 3 ; *Ezek.* xlvii. 19). It was eleven days' journey distant from Sinai (*Deut.* i. 2), and is also described as in the wilderness of Zin (*Num.* xxxiii. 36), and in the wilderness of Paran (*Num.* xiii. 26). From it the spies were sent, as

it was then intended to go forward directly into the land of promise (*Num.* xiii.; *Deut.* ix. 23). Owing to the murmuring of the people over the evil report of the spies, they were made to wander forty years in the wilderness. At the end of that period the Israelites had returned to K., and there Miriam died (*Num.* xx. 1). Water was brought to the people from the rock, and there, at the waters of Meribah, Aaron and Moses offended God so that they were denied the privilege of entering the promised land (*Num.* xx. 2–13). The request for passage through his land was made of the king of Edom on whose border K. lay (*Num.* xx. 14.), and on his refusal the Israelites went east of his territory on to Mt. Hor (xx. 14). K. was regarded as one of the southernmost points in the Israelitish territory among the conquests of Joshua (*Josh.* xv. 3). It is probably the place intended by Kedesh in *Josh.* xv. 23, in the list of towns in the south of Judah. It was also called En Mishpat, "the well of judgment" (*Gen.* xiv. 7), probably as a reminiscence of the judging of the great lawgiver Moses.

Kadmiel, a class of Levites given to the priests as assistants, and name of its leader in Zerubbabel's time (*Ezra* ii. 40, iii. 9; *Neh.* vii. 43, xii. 8).

Kadmonites, "orientals," one of the ten nationalities named in *Gen.* xv. 19, whose land was promised to the seed of Abraham. They are probably to be identified with the Arab tribe Kedemah (*Gen.* xxv. 15), sprung from Ishmael. They occupied the wilderness east of Palestine.

Kanah, river or small stream flowing into Mediterranean near Joppa, forming part of southern boundary separating the territory of Manasseh from that of Ephraim (*Josh.* xvi. 8, xvii. 9).—Also a town in Asher, about 7 miles S.E. of Tyre (*Josh.* xxi. 28).

Karkaa, a place named in the description of the southern border of Judah, probably, as the word means, a valley or deep fissure (*Josh.* xv. 3).

Karkor, a place on the east of the Jordan (*Judges* viii. 10), possibly the Charax of 2 *Macc.* xii. 17, which some identify with Kir Moab.

Kartan, or **Kirjathaim** (*Josh.* xxi. 32; 1 *Chron.* vi. 76) a Levite city in Naphtali assigned to the family of Gershon.

Kattath, a place in Zebulun, called also Kitron and Kartah, from which the Canaanites could not be driven out (*Josh.* xix. 15, xxi. 34; *Judges* i. 30.)

Kedar, a nomadic Arab tribe, descended from second son of Ishmael (*Gen.* xxv. 13), often named by the prophets as representative of the whole Arab races of the wilderness (*Isa.* xxi. 16, xlii. 11). The Kedarites are described as dwelling in tents and possessors of herds (*Jer.* xlix. 28). In *Jer.* ii. 10, those of Kedar are named as representing the extreme East, as those of the isles of Chittim do the extreme West.

Kedemah, one of the sons of Ishmael and ancestor of a tribe of Northern Arabs (*Gen.* xxv. 15).

Kedemoth, ancient city of the Amorites on the right bank of the Upper Arnon, afterwards a city of the Levites in the territory of Reuben (*Josh.* xiii. 18, xxi. 37; 1 *Chron.* vi. 19). It lay on the eastern border of the Amorites, beside the Syro-Arabian desert.

Kedesh, a town in Naphtali, capital of a Canaanitish country conquered by Joshua (*Josh.* xix. 37, xii. 22); in early times, as its name implies, a sacred place, and made by Joshua one of the Cities of Refuge and a city of the Levites (*ch.* xx. 7, xxi. 32; 1 *Chron.* vi. 76). To it belonged Barak, the judge of Israel. To distinguish it from the places of like name it is called K. in Naphtali or in Galilee (*Josh.* xx. 7; 1 *Chron.* vi. 76). It lay in the extreme north of Israelitish territory, and was one of the towns taken by Tiglath Pileser in B.C. 740. As a point of strategical importance it figures prominently in Maccabean times.—Also a Levite city in Issachar (1 *Chron.* vi. 72), though it may perhaps be simply an error of transcription for Kishion or Kishon (*Josh.* xix. 20, xxi. 21).—The K. mentioned

in *Josh.* xv. 23 as one of the southern cities of Judah is most probably the same as Kadesh Barnea.

Kehelathah, one of the unknown encampments of the Israelites between Hazeroth and Moseroth (*Num.* xxxiii. 22).

Keilah, place in the territory of Judah close to the Philistine border (*Josh.* xv. 44; 1 *Chron.* iv. 19), strongly fortified during Philistine wars, taken by Philistines and delivered by David, but soon again surrendered (1 *Sam.* xxiii.). It was still in existence after the exile (*Neh.* iii. 17).

Kemuel, son of Nahor and Milcah, father of Aram, *i.e.* ancestor of the Syrians (*Gen.* xxii. 21).

Kenath, important town in N.E. of Palestine, conquered by and named after Nobah, probably in north of Gilead (*Num.* xxxii. 42; 1 *Chron.* ii. 23; *Judges* viii. 11). Under the name of Kanatha it was included in Decapolis.

Kenaz, father, in the sense of ancestor, of Othniel, the younger brother of Caleb, probably an Edomite prince (*Gen.* xxxvi. 11; 1 *Chron.* i. 36), himself or descendants naturalised in tribe of Judah, hence Caleb is called a Kenezite (*Num.* xxxii. 12; *Josh.* xiv. 6, etc.)

Kenites, a tribe of Midianites, to which Jethro, Moses' father-in-law, belonged and which, under Hobab, joined themselves to the Israelites. Some of them gained for themselves possessions in the south of Judah, the so-called Negeb, but others, such as Heber the husband of Jael, settled in the north, near Kedesh Naphtali. Those in the south seem to have been expelled like other aliens (*Gen.* xv. 19), and those in the north were carried away to Assyria (*Num.* xxiv. 22). In Saul's time they were in the south of Judah and some among the Amalekites; but the K. are always described as friendly and closely allied to the Israelites. In later times the sons of Rechab are described as retaining the old nomadic habits of their ancestors.

Kenizzites, one of the ten nations driven out by Israel, named with Kenites as a people in south of Palestine (*Gen.* xv. 19). There is probably no connection but similarity of name between this race and the Israelitish family of Kenezites.

Keren-happuch, "horn of eye paint," name of one of the daughters of Job (*Job* xlii. 14).

Kerioth, one of the most important of the cities of Moab (*Amos* ii. 2; *Jer.* xlviii. 24), probably another name for Ar of Moab, which is wanting in passages where K. is named, while K. is wanting in *Isa.* iv. 16.—Also a city in south of Judah (*Josh.* xv. 25), south of Hebron, and memorable as native place of Judas the betrayer of Jesus.

Keturah, second wife or perhaps concubine of Abraham, who, after Sarah's death, bore him six sons, ancestors of the Keturean Arabs (*Gen.* xxv. 1, 6; 1 *Chron.* i. 32).

Kezia, "cassia" as in *Ps.* xlv. 8; name of one of the daughters of Job (*Job* xlii. 14).

Kibroth-hattaavah, "the graves of lust" (*Num.* xi. 34, xxxiii. 17), encampment of Israelites between Sinai and Hazeroth, reckoned in the enumeration as one with Taberah, where quails were sent to the people murmuring for flesh, followed by a great and deadly plague.

Kibzaim, city of Kohathite Levites (*Josh.* xxi. 22), perhaps the same as Jokmeam in Ephraim (1 *Chron.* vi. 68).

Kidron, valley near Jerusalem, beginning about two miles N.W. of the city, running S.E. and then turning more to the E. In going to Bethany or Jericho the road crosses the valley. Through it there flowed in winter a rapid stream, of which in summer there was no trace. There Asa burned the idolatrous image set up by his grandmother Maachah, and Hezekiah those images he had cast out of the temple, and Josiah the idolatrous abominations he had removed from the house of the Lord (1 *Kings* xv. 3; 2 *Chron.* xxix. 16; 2 *Kings* xxiii. 4). In Jewish and Christian tradition this valley is regarded as the destined scene of the final judgment, attaching probably to Joel's prophecy of the

valley of Jehoshaphat, the valley of decision (*ch.* iii. 12, 14). It is also probably "the King's dale" mentioned in 2 *Sam.* xviii. 18. In the N.T. it is referred to in *John* xviii. 1, where Jesus is described as crossing it to the garden of Gethsemane on the slopes of Olivet.

King. God claimed for Himself this position in Israel, and was angry when His people went to Samuel insisting upon having one appointed over them. The first king, Saul, was chosen by lot; the second, David, by direct divine selection through Samuel. The anointing of the king, like that of the priests, was with oil specially prepared, such as could not be used for any other purpose.

King of Kings, title of God as supreme ruler (1 *Tim.* vi. 15; *Rev.* xvii. 14, comp. *Rev.* xv. 3); the rank of sovereign is very generally claimed for God throughout Scripture (*Ps.* ii. 6, x. 16, xxiv. 7, cx.; *Zech.* ix. 9; *Luke* xxiii. 2; 1 *Tim.* i. 17).

Kingdom of Heaven, a spiritual condition brought about by the possession of a pure and heavenly frame of mind (*Matt.* iii. 2, viii. 11, xi. 11, xiii. 11), and also a state of existence and surroundings in keeping with that condition, the place into which only those enter who have the heavenly mind (*Matt.* vii. 21, etc.). Similar designations: the Kingdom of God (*Dan.* ii. 44) and of Christ (*John* xviii. 36; 2 *Pet.* i. 11).

Kings (I. and II. Books of), containing history of Israel from the nomination of Solomon by David to the release of Jehoiachin from prison in Babylon by Evil-Merodach in B.C. 562. From the nature of its contents the record falls into three divisions: Solomon (1 *Kings* i.–xi.); History of the Kingdoms of Judah and Israel (1 *Kings* xii.–2 *Kings* xvii.); and the History of Judah after Israel's overthrow (2 *Kings* xviii.–xxv.). The verdict is passed on each king as to whether he did right or evil, generally in a single verse. The authorities to which the compiler refers are: the Book of the Acts of Solomon (1 *Kings* xi. 11), the Bk. of the Chron. of the Kings of Israel, and the Bk. of the Chron. of the Kings of Judah—which were evidently records of the official and public doings of the several kings drawn up probably by the recorder or royal remembrancer. Certain narratives by contemporary prophets are occasionally incorporated The most advanced critics regard the compilation of the work as substantially finished before the exile, *i.e.* by B.C. 600. Some have made Jeremiah the compiler, but he seems rather to have been some like-minded contemporary.

King's Dale, the valley of Shaveh (*Gen.* xiv. 17), probably that of the Kidron, about $\frac{1}{4}$ mile from Jerusalem. Here, too, Absalom erected a memorial pillar (2 *Sam.* xviii. 18).

Kir, district from which the Aramæans originally sprang, and to which they were to be taken back (*Amos* ix. 7, i. 5), to which also Tiglath Pileser removed the inhabitants of Damascus (2 *Kings* xvi. 9), and which till Sennacherib's time belonged to the Assyrian empire (*Isa.* xxii. 6). Its position is extremely doubtful. It is commonly located in the Caucasus, but there is no evidence that at that time this region was under the power of Assyria. It is much more likely to have been a Median province in the neighbourhood of Elam.

Kir Moab, called also Kir-Haresheth and Kir-Haresh (*Isa.* xv. 1, xvi. 7, 11), chief fortress of the Moabites, held by Mesha against the victorious army of Joram of Israel, Jehoshaphat of Judah and the king of Edom, but threatened by the prophets with final destruction. The name meaning "the city of the potter or of pottery," implies either that the walls were built of brick, or that it was the chief seat of the pottery manufactures. In the district around the valleys are well watered and fertile, producing olives, pomegranates and figs.

Kirjath, a city of Benjamin (*Josh.* xviii. 28), not to be confounded with K. Jearim in Judah on the borders of Benjamin.

Kirjathaim, "the double city," a city east of the Jordan, originally be-

longing to the Emims, smitten in the plain of K. by Chedorlaomer (*Gen.* xiv. 5). After the Emims the Moabites took possession of the place, but were dispossessed by Sihon the Amorite (*Deut.* ii. 9; *Num.* xxi. 26); and when conquered by the Israelites it was assigned to the tribe of Reuben (*Num.* xxxii. 37; *Josh.* xiii. 19). It was about 10 miles west of Medeba, and is identical with the modern Kereijat. By the time of the Babylonian captivity it was again in the hands of the Moabites. —Also a Levitical city in Naphtali (1 *Chron.* vi. 76), called also Kartan in *Josh.* xxi. 32.

Kirjath-Arba, the ancient name for Hebron (*Gen.* xxiii. 2; *Josh.* xiv. 15, xv. 13; *Judges* i. 10). Arba was a great man among the Anakim, called the father of Anak.

Kirjath Jearim, also K. Baal and Baalah (*Josh.* xv. 9, 60, xviii. 14; 1 *Chron.* xiii. 6), a city of Judah, on the western border of Benjamin. The ark of God taken by the Philistines in battle was sent back to Bethshemesh, and from thence it was taken to K., where it remained for a long time (2 *Sam.* vii. 1; 1 *Chron.* xiii. 6). Urijah the prophet put to death by Jehoiakim for his faithfulness belonged to this city (*Jer.* xxvi. 20). After the Babylonian exile it was colonized by Jews (*Ezra* ii. 25; *Neh.* vii. 28). It lay about 9 miles from Jerusalem on the road to Lydda.

Kirjath Sepher, also K. Sanna, ancient name for Debir (*Josh.* x. 38, xv. 15; *Judges* i. 11), a Canaanite royal city, inhabited by the Anakim, not far from Hebron, conquered by Othniel, who received as reward of his bravery Achsah, daughter of Caleb (*Judges* i. 11). It received its earlier name from being a centre of primitive culture, as the residence of scribes or literary men.

Kish, father of Saul, a man of Benjamin, son of Abiel and brother of Ner, Abner's father (1 *Sam.* xiv. 50). In 1 *Chron.* viii. 33, ix. 35, there is considerable confusion in the genealogy, and Kish is made the son of Ner, and Jehiel the father of Kish. Jehiel was probably the tribal ancestor of the whole family of Benjamites settled in Gibeon, at Zelah and Gibeah. It is perhaps this same K. who is named in *Esther* ii. 5 as an ancestor of Mordecai.

Kishion, or **Kishon** (*Josh.* xix. 20, xxi. 28), a city of Issachar assigned to the Levites, wrongly called Kadesh in 1 *Chron.* vi. 72.

Kishon, river, referred to in *Judges* iv. 7, 13, v. 21; 1 *Kings* xviii. 40; *Ps.* lxxxiii. 9, the boundary between Zebulun and Naphtali, rising in Mt. Tabor, descending from northern slopes of Carmel, draining western part of Plain of Esdraelon, and falling into the Bay of Acre at the south. The lands along its banks are very fertile.

Kite (*Lev.* xi. 14; *Deut.* xiv. 13), an unclean bird. The same Heb. word occurs in *Job* xxviii. 7, where it is wrongly rendered *Vulture*. It is there referred to as a sharp-sighted bird and is in all probability a small and swift species of hawk.

Kohath, son of Levi and father of Amram, ancestor of Moses and Aaron (*Gen.* xlvi. 11; *Exod.* vi. 18; *Num.* iii. 19, 27). The Kohathites, not descendants of Aaron, had an honourable place among the Levites. They had residences in the tribes of Ephraim, Dan and Manasseh (*Josh.* xxi. 5). To this family belonged Korah, and also the chief singer Heman (1 *Chron.* vi. 33).

Korah, a Levite, of the family of Kohath, who, along with the Reubenites, Dathan, Abiram and On, and other 250 distinguished men of Israel, rebelled against the authority of Moses and Aaron (*Num.* xvi. 1). The Reubenites, as descended from the firstborn of Israel, could not brook the civil supremacy of Moses; and Korah, as a Levite, grudged to Aaron and his family the exclusive exercise of the priesthood. On seems to have withdrawn from the rebellion; for punishment overtook only Korah and the two Reubenites who were swallowed up by the earth, and the 250 who were burnt with fire. The children of Korah, who had probably taken no part in the rebellion, died

not (*Num.* xxvi. 11), and in David's time their descendants were among the singers (1 *Chron.* vi. 33–37 ; 2 *Chron.* xx. 19). Eleven psalms of the exilian or post-exilian period (xlii., xliv.–xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.) are described as psalms of the sons of Korah.

L.

Laadan (1 *Chron.* xxiii. 7), distinguished Levite after whom one of the chief line of the family of the Gershonites is named. The sons of Gershon were called Libni and Shimei, (*Exod.* vi. 17 ; *Num.* iii. 18, etc.), and the two main lines were consequently called Libnites and Shimeites (*Num.* iii. 21). In the times of David the Libnites seem to have embraced two main lines named respectively sons of Laadan and sons of Shimei, after two chiefs of that line, each possessing three groups of families (1 *Chron.* xxii. 7–9). Laadan and Shimei are therefore both descendants of Libni, with whom Laadan has sometimes been erroneously identified.

Laban, "the white," son of Bethuel and grandson of Nahor, Abraham's brother, the brother of Rebekah and father of Leah and Rachel, resident in Padan Aram or Mesoptamia, the original seat of the family of Abraham. He is called a Syrian or Aramæan, as distinguished from Jacob and the descendants of Abraham, who are Hebrews. He is represented as rich in flocks and herds, of a peculiarly greedy and grasping disposition, seeking on every occasion to take advantage of Jacob, making even the disposal of his daughters a means of increasing his wealth. Whatever knowledge he may have had of the true God, his use of the teraphim shows that he was practically an idolater. Apart from the story of Rebekah and Jacob he does not appear in the sacred narrative. The encampment named Laban in *Deut.* i. 1, is probably only another form of the name Libnah (*Num.* xxxiii. 20).

Lachish, old Amorite city, remains of which have now been found at Tell-el-Hesy, whose king was defeated by Joshua at Gibeon, and afterwards taken out from a cave at Makkedah in which he had sought refuge, and put to death (*Josh.* x. 3, 16, xv. 32). The city was taken and its inhabitants utterly destroyed (*ch.* x. 31). Here first among the cities of Judah was the calf worship of the northern kingdom set up (*Mic.* i. 13). It was probably also one of the cities for chariots and horsemen set up by Solomon in connection with his horse trade with Egypt (1 *Kings* ix. 19). The city was fortified by Rehoboam (2 *Chron.* xi. 9), and Amaziah, after his defeat by Jehoash, sought escape from conspirators here, but was taken and put to death (2 *Kings* xiv. 19). Sennacherib besieged it on his way to Egypt, and from it sent his message to Hezekiah (2 *Kings* xviii. 14). According to Assyrian accounts he took the city. In the time of Nebuchadnezzar, it was one of the cities of Judah that long defied his efforts (*Jer.* xxxiv. 7). After the exile it was again colonised by Jews (*Neh.* xi. 30).

Lahmam, a place in the lowlands of Judah (*Josh.* xv. 40), now El-Lahem, 3 miles south of Beit-Jibrin.

Laish (*Judges* xviii. 7), called in *Josh.* xix. 47, Leshem, a place in the far north of Palestine, near Banias, a colony of Sidon, but separated from the parent city by Lebanon and part of Anti-Lebanon. The children of Dan, who went to spy out land for conquest in order to obtain new territory, found its inhabitants unprotected. Six hundred Danites from Zorah and Eshtaol went up against it and took it, slaying the inhabitants and rebuilding and possessing the town. They then called it Dan after the ancestor of their tribe.—Another Laish mentioned in 1 *Sam.* xxv. 44 and *Isa.* x. 30, in both places along with Gallim, must have been near Jerusalem on the north, probably not far from Anathoth.

Lakum (*Josh.* xix. 33), mentioned in the description of the boundaries of Naphtali, apparently on the south-east border near the Jordan.

Lamb, as used for sacrifice, is first mentioned in *Gen.* xxii. 7, in the story of Abraham's sacrifice of Isaac, showing that in patriarchal times it was the most common sacrificial victim. It was also a lamb or kid that was appointed to be slain for every Israelitish family at the great festival of the Passover (*Exod.* xii. 3). A special ritual was also prescribed where a lamb was offered as a peace offering (*Lev.* iii. 7.) The lamb became a favourite figure of the Messiah as setting forth His innocence, meekness, and unresisting submission (*Isa.* liii. 7). The "Lamb of God" is the designation given to Christ by John the Baptist (*John* i. 29, 36, comp. 1 *Pet.* i. 19). In Revelation the name is commonly applied to Christ (*ch.* v. 6, xii. 11, xiii. 8, xxii. 1). "The wrath of the Lamb" presents the most terrible picture of the rejected Saviour turned into the judge (*Rev.* vi. 16).

Lamech, a Cainite, son of Methusael, and father of Jubal, Jabal and Tubal Cain (*Gen.* iv. 18). He is described as of a bold and violent disposition, husband of two wives, and exhibiting the worst characteristics of the race of Cain.—Also a son of Methuselah, a Sethite, and father of Noah (*Gen.* v. 25, 30).

Lamentations (Book of), consists of five different poems, which deal with the one all-engrossing subject, the misery of the people during the siege and after the overthrow of Jerusalem by the Chaldeans. The first four poems, corresponding to the first four, chapters, are alphabetical, in the third three verses being given to each letter so that we have 66 verses. The fifth poem is not alphabetical, though it consists of 22 verses. In point of style the elegiac rhythm gives admirable expression to the peculiarly pathetic strain of feeling, and the extreme elaborateness of the composition is lost sight of in the naturalness and tenderness and passion of the poet's complaint. The work was evidently composed during the exile. It has usually been ascribed to Jeremiah, written in his tender style, dealing with calamities such as he was surrounded with, and employing figures and expressions met with in his prophecies. Several modern critics hold that the standpoint of the writer, his phraseology and literary style differ considerably from those of Jeremiah. Though *ch.* ii. and iv., are regarded as superior in style to the rest of the work, most critics agree in regarding the whole as the production of one writer.

Lamps, in tabernacle and temple, in either case seven in number, in the tabernacle on one candlestick, in the temple on ten, symbolized the walk of the Church in the light of God's presence. The number seven, as in the seven spirits around God's throne, indicated the perfection of the divine light of grace bestowed. The figure is wrought out and applied in *Zech.* iv., and again with its full New Testament significance in *Rev.* i. 20. Comp. *Matt.* v. 14; *Luke* xii. 35; *Phil.* ii. 15.

Laodicea, a city in the south-west of Phrygia, in the valley of the Lycus, a tributary of the Meander. It was founded by the Seleucid king Antiochus II., and named in honour of his wife, Laodice. Its development was greatly impeded by frequent earthquakes and by the convulsions of war. Under Roman rule, during the early years of the empire, the city attained to great prosperity. It stood in the centre of a very rich and fruitful district, and had very considerable trade. It was the seat of a Roman judicatory and the residence of a considerable Jewish population. The church early established here, as well as the churches of the neighbouring cities Colossæ and Hierapolis, soon attained a conspicuous position. It was not visited by Paul, but reference is made in *Col.* iv. 16 to an epistle written to it. In *Rev.* iii. 14–22, we have the Apocalyptic Epistle to this church, in which its members are charged with lukewarmness, and urged to greater vigour and decision.

Laodiceans (Epistle to the), in all probability one of the lost epistles of Paul. It is referred to in *Col.* iv. 16, etc., and is by many, beginning with Marcion, on altogether insufficient grounds, identified with the canonical Epistle of the Ephesians. The extant writing which bears this name is very manifestly spurious. It is almost entirely made up of phrases borrowed from Paul's Epistle to the Philippians, with occasional reminiscences of Galatians and Colossians, It is certainly a very ancient compilation, and came to be used in many churches in the West, and is included in several copies of the Vulgate. It is extant only in the Latin translation. An attempt has been made by Lightfoot (*Colossians*, 1880, pp. 293, 294), who successfully disposes of the notion that the Latin is the primitive form, to reproduce the original Greek text.

Lapwing (*Lev.* xi. 19; *Deut.* xiv. 18), name of an unclean bird. It is actually found in that region, and is eaten occasionally notwithstanding its somewhat unsavoury feeding.

Lasea (*Acts* xxvii. 8), a place in Crete, somewhere about the middle of the southern coast. Near it the coast curves so as to form a good natural harbour, called by the ancients: The Fair Havens. The city of Lasea is supposed to have lain on a small island close to the land on the north-east side of the bay. The island is now called Terphos, and contains ruins believed to be those of this ancient city.

Lasha, in the description of the borders of the Canaanite territory in *Gen.* x. 19, on the border of the Dead Sea, near Sodom and Gomorrha, in the south-east of the land of the Canaanites. The old Jewish tradition identifies it with Callirrhoë, with its hot springs, on the east of the Dead Sea, whither Herod went in search of a cure.

Lasharon (*Josh.* xii. 18), residence of a Canaanite king, and mentioned in the list of Joshua's conquests. It may possibly be Sarona, 5 miles east by north of Tabor, and at least may be supposed to have lain in that region.

Laver, stood in the court of the tabernacle and temple, between the altar and the entrance to the sanctuary, for the priests to wash their hands and feet in before entering the holy place and engaging in their ministry. It was made of the brazen mirrors, surrendered by the women who ministered. Thus the material and its use symbolised that preparedness and purity which are demanded from all who would acceptably approach the Holy God.

Law of Israel is contained in five books of Moses, and especially from *Exodus* xx. onwards. Many of its particular precepts are similar to those of other nations; but its peculiarity consists in its character as a whole, inasmuch as it sets up a theocratic State in which Jehovah, as the God of Israel, is supreme. The law has a directly religious-political character. By means of it all the affairs of the nation, its home and foreign policy, and all the details of family and personal life have to be determined. The ceremonial precepts of the law have in view the social well-being of the community as well as the regulation of their ritual of worship. The gist of its religious and social morality is contained in the Ten Commandments The more moderate of recent critics distinguish three stages in the development of the law, or at least three successive collections of laws: (1) The oldest group of laws in *Exod.* xiii. and xx.–xxiii., and *Lev.* xviii.–xx. (2) The institutions and ceremonial ordinances, the laws of the tabernacle worship and the priesthood, specially connected with Moses and his times, which form the main part of *Exod.*, *Lev.*, and *Num.*; and (3) The Deuteronomic code, which is dominated not by the priestly but by the prophetic spirit. In all the older prophets and psalmists this law is referred to rather as something handed down by tradition and not as recorded in a book. The first mention of a book of the law is in the time of Josiah, when Hilkiah the priest finds such a book in the temple. The name was given to the earliest division of the Jewish canon, which

simply embraced the five books of Moses.

Lawgiver is the title given to God (*Isa.* xxxiii. 22 ; *Jas.* iv. 12). It was also assigned to Judah as a special function and prerogative (*Gen.* xlix. 10 ; *Ps.* lx. 7). This had an express Messianic reference, and is fulfilled in Him on whose shoulder is the government. Among the Jews Moses was recognised as the great lawgiver, with whom God spake face to face and unto whom He made known His ways (*Deut.* xxxiv. 10 ; *Ps.* ciii. 7).

Lawyers, in the time of Christ, were teachers of the Mosaic law, apparently discharging very similar functions to those of the scribes (*Luke* x. 25 ; *Mark* xii. 28). They had generally to care for and preserve the law and to expound its contents. Naturally we find them ordinarily associating with the Pharisees. Jesus reproves them for their hollow heartless pedantry, for the bitter persecuting spirit which they showed toward all who ventured to speak in terms unfamiliar to themselves, and for their ignorant and dogged conservatism (*Luke* xi. 46–53).

Lazarus, shortened form of the Heb. name Eleazar, "God's help," brother of Martha and Mary, resident in Bethany. On the fourth day after his death he was raised to life by Jesus. The story of the resurrection of L. is told in full detail by John (*ch.* xi.) as affording the most perfect illustration of His divine power and glory. This mighty work made a deep impression on the people, which led the enemies of Jesus to show hostility toward L. An early Christian tradition makes L. thirty years old when raised from the dead, and represents him as living for other thirty years.

Lead, known among the Hebrews and used by them in the purifying of silver and for soldering purposes. It was also used as a plummet and weight, and so used figuratively in *Exod.* xv. 10. It was found in rocks of Sinai and was one of the articles of commerce brought to the market at Tyre.

Leah, the elder daughter of Laban, married to Jacob against his will, but favoured beyond her more beautiful sister Rachel as the mother of many sons. The pre-eminence belonged to them, for Judah had the leadership, and Levi had the priesthood. Her death is not recorded, but as Jacob states the fact that he had buried her in the family burying place, it is evident that she had died before Jacob and his sons went down into Egypt.

Leaven was forbidden during the Passover week and in any vegetable offering presented to God, because, though its presence in bread rendered it more pleasant to the taste, it represented the principle of fermentation and decay. Its prohibition indicated the strict requirement of purity and incorruptibility in all that was presented before God. In *Luke* xii. 1 ; *Mark* viii. 15 ; *Matt.* xvi. 6, the hypocrisy of the Pharisees is compared to leaven, which spreads through the whole being moral corruption and spiritual decay. Its activity in spreading through and affecting everything that comes in contact with it, is used as an emblem of sin, which spreads and is contagious, and must therefore be carefully searched out so as to be put wholly away (*Gal.* v. 9; 1 *Cor.* v. 6–8).

Lebanon, "white mountain," central mountain range of Syria, in which the rivers of Syria have their rise. It formed the northern boundary of Palestine. Its highest peak is Saunin, 8,500 feet. The range is divided into two parts by the plain called Cœle-Syria. The western range is the Lebanon proper ; the eastern is the Anti-Lebanon, of which the southernmost point is Mt. Hermon. From Hermon two other ranges branch off and out of these flow the Orontes, the Leontes, the Barada and the Jordan. The snows of the higher peaks, the fresh moisture of the slopes and valleys, and the luxurious vegetation of the whole region, made Lebanon the favourite image in Hebrew poetry of all that constitutes an earthly paradise (*Ps.* lxxii. 16 ; *Deut.* iii. 25 ; *Hos.* xiv.

5). The most celebrated product of Lebanon was the cedars, famous before the times of Solomon and largely used for superior and sacred buildings, and in poetry of psalmists and prophets the emblem of divine strength and beauty. They grew in the northern heights of Lebanon, and of the ancient grove something like twelve trees still remain.

Lebbæus (*Matt.* x. 3), one of the twelve, also called Thaddeus. He is evidently the same as the one elsewhere called Judas.

Lebonah (*Judges* xxi. 19), town north of Shiloh, some 12 miles south of Shechem on the road to Jerusalem. It was one of the places from which wine was procured for use in the temple.

Leeks (*Num.* xi. 5), mentioned among the articles of food supplied to the Israelites and enjoyed by them in Egypt. The leeks of Egypt were celebrated, and were commonly used as a salad and eaten with bread.

Legion, in the Roman army consisted of 10 cohorts or 60 centuries, numbering altogether from 5,000 to 6,000 men. The legions were distinguished from the auxiliary troops composed of provincials. In Syria there were only legionary troops, but in Judea, down to the time of Vespasian, only auxiliary troops levied from the non-Jewish population. Among the Rabbis, however, the name "legions" was used in regard to the army generally. The word seems to have been also popularly used to indicate a very large number, as *e.g.* in the story of the Gadarene Demoniac. So, too, Christ speaks of twelve legions of angels (*Matt.* xxvi. 53) as a world, conquering host.

Lehi, "jawbone," a hill in the south of Palestine, so called from the tradition of Samson's feat in slaughtering the Philistines with the jawbone of an ass. Out of a hollow in it water sprang up to refresh the hero (*Judges* xv. 9).

Lemuel, "consecrated to God," a king, according to *Prov.* xxxi. 1, whose mother taught him the wise warnings recorded in *ch.* xxxi. 2–9. It is probably a name given by the writer to designate his ideal of a wise king, and should not be referred, as some are disposed to suggest, to Solomon or Hezekiah. Some regard the Heb. word "Massa" rendered "doctrine," as name of a small Arabian kingdom, and Lemuel as a proselyte to the religion of Israel.

Lentiles (*Gen.* xxv. 34; 2 *Sam.* xxiii. 11), seeds of a leguminous plant, common product of Palestine, used as food. Of them Jacob made his red pottage. It is cut down like corn and threshed out, and stewed just like beans. The *Revalenta Arabica* is flour made by grinding down lentile seeds.

Leopard, Heb. *Namer* (*Song* iv. 8; *Jer.* v. 6, xiii. 23; *Hos.* xiii. 7; *Hab.* i. 8), in scripture illustrations reference is made to its spots, its lurking habits, its agility, etc. It frequented mountainous districts like Lebanon. The name Nimrah is given to a city of Gad in Gilead (*Num.* xxxii. 3), and Beth Nimrah (*Num.* xxxii. 36; *Josh.* xiii. 27). The same city, or one in the same locality, is called Nimrim (*Isa.* xv. 6; *Jer.* xlviii. 34).

Leper, Leprosy. This disease, which was prevalent in Egypt and in the southern part of western Asia and even in India, was regarded by the Jews as the sorest punishment inflicted by God (*Num.* xii. 9; 2 *Chron.* xxvi. 19). It makes its appearance as a small white spot in the skin, but gradually affects the bones and joints, and is bequeathed by father to son, even to the fourth generation (2 *Sam.* iii. 29). The white L. is that chiefly referred to in Scripture. The means to be used for determining its presence, and the rites to be observed in the cleansing of the leper are given in *Lev.* xiii. and xiv. The "botch of Egypt" (*Deut.* xxviii. 27) is supposed to be Elephantiasis, a tuberculous form of the disease, developing often as hideous growths, ending in the utter decay and falling off of the extremities. This seems to have been the disease from which the patriarch Job suffered. Lepers were allowed to roam about, but were obliged to avoid contact with other people. The elaborate and care-

ful ritual prescribed in connection with the restoration of the leper rendered this disease a peculiarly suitable and apt symbol of sin.

Leshem (*Josh.* xix. 47), another form of the name of the city Laish, which the Danites took and called Dan.

Letech (*Hos.* iii. 2), a measure containing a half homer, or 16 pecks.

Letushim, according to *Gen.* xxv. 3, descendants of Dedan, son of Jokshan, the son of Abraham and Keturah. The name is from a Heb. word meaning "hammerer," "artificer." Hence some have thought that they were the smiths who forged weapons and implements among the Dedanites. From the Sinaitic inscriptions the word appears to have been used as a personal name, and in that case was probably descriptive of the calling of the individual or his ancestors.

Leummim, another of the tribes descended from Dedan (*Gen.* xxv. 3); if the name in this case is significant, they were probably metal workers or founders.

Levi the third son of Jacob and Leah, involved with Simeon in a rash and cruel act of vengeance upon Shechem and the men of his city, which was remembered against him by his father on his death-bed (*Gen.* xxix. 34, xxxiv. 25, xlix. 5). He died in Egypt in his 137th year (*Exod.* vi. 16), leaving three sons, Gershon, Kohath and Merari, who gave their names to the principal branches of the tribe.—In the N. T. as the name of Matthew it was probably originally used to indicate that Matthew the son of Alphæus was a Levite.

Leviathan (*Job* xli.), the crocodile of the Nile, described in poetical language as a monster creature, untameable, invincible. A detailed account is given of the terribleness of his several parts, his jaws, his teeth, his scales, the strength of his muscles. In this part of the poem Jehovah speaks and describes the monster in order to produce a deep sense of the omnipotence of the Creator of such monsters. Also if Job is to take God's place and govern the universe, these are some of the creatures which he must control.

Levirate Marriage, a very ancient custom (*Gen.* xxxviii. 8), sanctioned by the Mosaic law (*Deut.* xxv. 5) as an exception to the general principles of the law of marriage (*Lev.* xviii. 16, xx. 21), according to which an unmarried man was obliged to marry his brother's childless widow, of which marriage the first son would bear the name and be reckoned heir of the deceased brother. If this duty was refused, the man doing so lost all claim to his brother's inheritance, and was liable to contemptuous treatment (*Deut.* xxv. 9; *Ruth* iv. 7).

Levites, according to *Num.* iii. were accepted by God as substitutes for the firstborn of the families of Israel, who in the early legislation were claimed for divine service as consecrated to Jehovah. The Levites from one month old and upwards were only 273 less than all the firstborn, and these had to be redeemed at the price of 5 shekels each. While Aaron and his sons constituted the priesthood, the other Levites were arranged in groups to each of which special duties in connection with the tabernacle were assigned. Their service began, according to *Num.* iv. 3, in their 30th, according to *Num.* viii. 23, in their 25th year. They were supported by the tithes of the produce of the land.

Levites (Cities of the), 48 in number, including the 6 Cities of Refuge, chosen out of all the tribes, constituted the portion of the families of this tribe, which had no separate inheritance granted to it in Israel (*Num.* xxxv. 6). Each of these cities had a suburb around it of 1,000 cubits, and it would seem in addition a further district on every side of 2,000 cubits for cattle and cultivation. The spreading of the Levites thus over the country undoubtedly tended to secure for the people education of a kind and a certain knowledge of the law.

Leviticus, the third book of the Pentateuch, occupied entirely with the laws of the various sacrifices and ceremonial ordinances. It falls into two parts. The first division, embracing chapters i.–xvi., treats of the laws of the offerings, of purifying and of

atonement. The chief kinds of offerings enumerated and described in order are: the Burnt Offering, the Meal Offering, the Peace Offering, the Sin Offering, and the Trespass Offering. In *ch.* viii.–x. a minute account of the ritual of the consecration of priests is given; and in *ch.* xi.–xv. the laws of purifying are given, with list of clean and unclean animals, and rules for detecting leprosy and the ritual of purification. In *ch.* xvi. we have the ceremonial of the Day of Atonement. The second division, *ch.* xvii.–xxvi., has been entitled the Law of Holiness, and embraces an independent set of laws, based on an earlier legislation. Laws and regulations are given with regard to a great diversity of moral and religious matters of a public or private kind affecting the national or family life of Israel. In the later part regulations for the observance of the appointed festivals are laid down in detail.

Libertines, named in *Acts* vi. 9 along with Cyrenians and Alexandrians, as possessors of a synagogue in Jerusalem. It does not refer to the inhabitants of a town Libertum, otherwise unknown, and so too obscure to have contributed a considerable number of Jews returned to reside in Jerusalem. It can only refer to Jews who had been Roman prisoners of war and had obtained their freedom, *libertini*. The name would be retained by their descendants who continued to worship in the same synagogue.

Libnah, capital of a Canaanitish king, between Makkedah and Lachish, conquered by Joshua, assigned to Judah, afterwards given to the children of Aaron (*Josh.* x. 29–39, xii. 15, xv. 42, xxi. 13). It revolted from Joram and secured its independence (2 *Kings* viii. 22). It was the residence of Jeremiah, father-in-law of Josiah (2 *Kings* xxiii. 31, etc.). The name which signifies "whiteness," was given it from the chalk cliffs of the neighbourhood.

Libni, son of Gershon, the son of Levi (*Exod.* vi. 17; *Num.* iii. 18). He and his brother Shimei gave their names respectively to the main divisions of this family.

Libya, the country lying to the west of Upper Egypt, along the coast, and consisting mostly of barren and waste land. Its inhabitants, called Lubims in the O.T., are represented as allies of the Egyptian and Ethiopian kings. In *Acts* ii. 10 it is used in a wide sense to describe that part of the African coast in which Cyrene lay. It was not a geographical term in the days of the Roman Empire. It was used only ethnographically as by the writer of the Acts.

Lice (Plague of), the third of the miraculous inflictions brought upon Egypt. The *kinnim* are gnats or mosquitoes, recognised as the most tormenting pest of these lands; small insects with a sharp and painful sting. They are probably the same as the *gnat* of *Matt.* xxiii. 24. The rendering *louse*, though supported by Josephus (*Antiq.*, ii. 14, 3), has nothing in its favour. It seems most likely that in *Isa.* li. 6 the word *kēn* means gnat, and the figure "dying as a gnat" expresses feebleness and the rapidity of the decay threatened.

Ligure (*Exod.* xxviii. 19), the Heb. *leshem*, seventh stone in high priest's breastplate, by some regarded as the fossil belemnite, but by many identified with the jacinth, a bright blue stone, the true sapphire.

Lily (1 *Kings* vii. 26; *Song* ii. 16, vi. 23), in Heb. *Shushan*, a general name applying to such plants as tulips, anemone, ranunculus, etc., growing in the lowland parts of Palestine, especially in Plain of Gennesareth (*Matt.* vi. 28). The N. T. "lilies of the field" are most likely the anemonies which grow luxuriantly and spread over all the plains.

Lily of the Valleys (*Song.* ii. 1), possibly the same as elsewhere designated simply lily, but more probably some particular species of the *Shushan* tribe, perhaps some kind of water lily found in moist valleys.

Linen, was prescribed for the priestly garments (*Exod.* xxviii. 42; *Lev.* vi. 10; 1 *Sam.* ii. 18, xxii. 18; *Ezek.* xliv. 17). Only in the case of these

garments was it allowed, contrary to the rule of *Lev.* xix. 19 and *Deut.* xxii. 11, to put on the girdle ornamentation of woollen work.

Linus, a member of the early Christian Church, mentioned in 2 *Tim.* iv. 21, and probably one of the Roman community. Tradition, founding upon certain statements of Irenæus and Eusebius, makes him a bishop of Rome, and ultimately the immediate successor of Peter in the Roman chair. He was, in all probability, one of the elders of the Church at Rome. Eusebius assigns to him a reign of 12 years ending in A.D. 80. His date is quite uncertain, as everything else connected with him is.

Lion, no longer found in Palestine, but in O. T. times frequently in the less densely peopled regions, and especially the thickets of the banks of the Jordan (*Jer.* xlix. 19, l. 44; *Zech.* xi. 3), the wild mountain gorges of the Lebanon and the wilderness between south of Judah and Egypt. He is used as figure of destructive agencies, human and superhuman (*Ps.* xxii. 14; *Prov.* xxviii. 15; *Ezek.* xxii. 25; 1 *Pet.* v. 8); also the righteous anger of Jehovah (*Jer.* xxv. 30; *Joel* iii. 21). In view of its strength and courage, the name of "the Lion of the tribe of Judah" is applied to Christ (*Rev.* v. 5).

Lizard (*Lev.* xi. 30), Hebr. *letaah*, a generic name of the whole lizard tribe, swarming in desert places, especially in the forests of Tabor and Gilead.

Locust, name of a large class of insects, appearing in enormous swarms, devouring every living thing. Nine different Heb. words are used to indicate insects of this class, rendered in our A. V. beetle, cankerworm, palmerworm, caterpillar, grasshopper. It is mentioned in *Exod.* x. 4 and *Joel* i. 4 as a most powerful agent in producing plague and famine. The names given for the most part point to its consuming and destructive power.

Locusts, which formed the food of John Baptist in wilderness (*Matt.* iii. 4; *Mk.* i. 6), were undoubtedly the insects described above. According to *Lev.* xi. 22, the Israelites were allowed to eat them, and they were largely used as food, roasted or raw and eaten with salt, by the poorer classes in Palestine.

Lod, mentioned in post-exilian times as a place in the portion of Benjamin (*Ezra* ii. 33; *Neh.* vii. 37). It lay some 2½ miles S.E. of Joppa. It was of considerable importance in the Maccabean Age, when it received the Grecised name of Lydda, by which it is called in the N. T. (*Acts* ix 32).

Lodebar, a town lying east of the Jordan, east of Mahanaim (2 *Sam.* ix. 4, xvii. 27), possibly the same as Debir in the district of Gad.

Log (*Lev.* xiv. 10), a liquid measure containing about ¾ of a pint, or more exactly ·833 of a pint.

Logos, a name used by St. John of Christ in the opening verses of his Gospel, and rendered in our version The Word. It was a term in common use in the Jewish Alexandrian philosophy and is identified with the personified Wisdom of the later Hebrew literature. In John it is employed to describe the eternal pre-existent Son of God, not as the Speaker of God's Word but as the spoken Word of God, the personal embodiment of that Word. Hence the name represents Christ as the most perfect revelation of God to the world.

Lois (2 *Tim.* i. 5), grandmother of Timothy, probably the mother of Eunice, a Christian woman, from whom Timothy first received training in the knowledge of the Scriptures.

Lord's Day, *dies dominica*, name given to the Christian Sabbath (*Rev.* i. 10), as the day of the Lord's resurrection, on which also the Risen Lord appeared to the disciples (*John* xx. 26), and the early disciples were wont to meet together (*Acts* xx. 7; 1 *Cor.* xvi. 2). There seems no reason, though even Lightfoot (*Ignatius*, ii. 129) favours the view, for supposing that the passage in *Rev.* refers to the day of judgment. The name came into general use very early. Ignatius (*Magnes.* ix.) speaks of the Christians as "no longer observing Sabbaths, but fashioning their lives after the Lord's day, on

which our life also arose through Him," etc.

Lord's Prayer, the model furnished by Jesus to His disciples at their own request (*Luke* xi. 1). The same words are introduced in another connection by Matthew (vi. 5–13), where it is evidently inserted topically and not chronologically. Some of the phrases had been in use before and may even be traced in O. T. texts. It is the spirit of childlike confidence in God and the high ideal of Christian conduct that give its distinctive character to the prayer. The doxology given in *Matt.* vi. 13 does not form an original part of the prayer, but was apparently introduced when the prayer came to be used liturgically.

Lord's Supper, a holy ordinance instituted by Christ on the eve of His death to be observed by His disciples in remembrance of Him (*Matt.* xxvi. 26; *Mk.* xiv. 22; *Luke* xxii. 19; 1 *Cor.* x. 15, xi. 23). It is the Christian Passover, as significantly taking the place of the ancient Jewish feast, in which He who is our Passover was typically set forth, (1 *Cor.* v. 7). The elements used are bread and wine, the partakers are all disciples, and the obligation is perpetual through all generations until Christ comes again. As a service of thanksgiving, it is called *The Eucharist*, and St. Paul calls the sacramental cup "the cup of blessing" (1 *Cor.* x. 16). It was in early times called a "mystery," because of its symbolical spiritual significance, and also perhaps because celebrated in private, when all non-communicants had been dismissed. In N. T. times it was observed on the first day of the week in connection with the meal partaken of in common by the brethren.

Lot, son of Haran and nephew of Abraham, after his father's death the companion of his grandfather Terah and his uncle Abraham in their journey to Charran, and afterwards of his uncle to Canaan. Separating from Abraham, he went to reside in Sodom, from which, on its destruction by fire from heaven, with his two daughters he escaped to the mountain region, afterwards possessed by his descendants, the Moabites and Amorites. In contrast with Abraham, Lot appears a selfish, worldly man. Only in *Wisdom of Solomon* x. 6 and 2 *Peter* ii. 7 is he referred to as a God-fearing, righteous man.

Lot (the) was a common method used in earliest times of deciding matters of difficulty, and by pious men in the firm belief that it was directed by God. By divine command the holy land was thus divided among the tribes and families of Israel. Hence the portion assigned to any one as his inheritance was called his lot. In the regular services of divine worship the lot was used to determine the scapegoat and the goat for sacrifice (*Lev.* xvi. 8), the order in which the priests and Levites served (1 *Chron.* xxv. 8); and in the N. T. Church in making choice of an apostle to take Judas' place (*Acts* i. 23).

Lubims (2 *Chron.* xii. 3, xvi. 8; *Nahum* iii. 9), inhabitants of country lying to the west of Upper Egypt, named along with Ethiopians. The same name is rendered Libyans in *Dan.* xi. 43. They are almost certainly to be identified with the Lehabim of *Gen.* x. 13, descendants of Mizraim and therefore of the Hamitic stock. The name probably means "inhabitants of a dry land."

Lucius of Cyrene, a teacher of the Christian Church in Antioch (*Acts* xiii. 1), probably the same as Paul's companion mentioned in *Rom.* xvi. 21.

Lud, the fourth of the sons of Shem (*Gen.* x. 22), who gave his name to Lydia in Asia Minor, the Ludim having moved in a westerly direction, and appearing in the list as a western people.

Ludim, descendants of Mizraim, and so a Hamitic race (*Gen.* x. 13), mentioned by the prophets (*Jer.* xlvi. 9; *Ezek.* xxvii. 10, xxx. 5; *Isa.* lxvi. 19) as allies of the Egyptians. They evidently were a people living to the west of Put and quite distinct from the Semitic Lydians.

Luhith (*Isa.* xv. 5; *Jer.* xlviii. 5), in the south of the land of Moab, near Horonaim.

Luke (Lucas shortened for Lucanus),

a Gentile by birth, author of the third gospel and of the Acts of the Apostles. He was a companion of Paul (*Col.* iv. 14; *Philem.* 24; 2 *Tim.* iv. 11), being with the Apostle in the Roman and probably in the Cæsarean imprisonment. His presence with Paul on his journeys is marked by the use of the pronoun "we" in the narrative of Acts. Paul calls him "the beloved physician" (*Col.* iv. 14). Later tradition regards him as a painter, and in its accounts of his fortunes apparently confounds him with the Lucius of *Acts* xiii. 1.

Luke (Gospel of), describes itself as dependent upon earlier fragmentary gospels, the material of which it undertakes to present in a complete and methodical form. These documents were evidently in Aramaic, and so after a short introduction in pure Greek, the body of the gospel translated from these is full of Hebraistic expressions and turns of thought. It has just that tone and character which we might expect a gospel written by a companion and fellow labourer of Paul to have. The narratives selected, and the discourses and parables recorded, are mainly those which give peculiar prominence to the free grace of the Saviour in His treatment of the lost, but there is no trace of the special technical expressions of Pauline theology. We have in it a comparatively full account of the circumstance of Christ's birth, and also episodes in the life of Jesus, especially those belonging to the period of His last journey from Galilee to Jerusalem (Luke ix. 51–xviii.), which are peculiar to our evangelist. These probably represent the presence and use of written documents which the other evangelists did not possess. It was composed probably early in A.D. 64, shortly before Paul's death.

Luz, the old Canaanite name of the city afterwards called Bethel (*Gen.* xxviii. 19, xxxv. 6; *Josh.* xviii. 13; *Judges* i. 23). It was betrayed into the hands of the children of Joseph (*Judges* i. 22). The betrayer of his countrymen was spared with his family, and went into the land of the Hittites, that is the Canaanites north of Palestine, and there built a city which he called Luz, after his native town.

Lycaonia, a district of Asia Minor, north of the western spurs of the Taurus range, consisting of rough tableland and waterless steppes, extending to the borders of Galatia. The inhabitants were of Aramaic origin, poor and uncultivated, mostly engaged in keeping sheep and cattle. It was given by Antony to Amyntas the king of Galatia, in B.C. 36, and in B.C. 25 became part of the Roman province of Galatia. When Paul visited this region including the cities of Iconium, Lystra, and Derbe, about A.D. 50, the people still used a peculiar dialect of their own (*Acts* xiv. 11).

Lycia, a mountainous peninsula formed by the south-western spur of the Taurus range, to the west of Pamphylia and the gulf of Attalia, projecting into the Mediterranean. The name was given in later times to a confederacy which embraced 23 distinct communities, comprising 70 cities, of which Myra and Patara are mentioned in the story of Paul's life. At Patara which he had reached from Rhodes, Paul on his third missionary journey changed vessels and sailed for Tyre (*Acts* xxi. 1, 2). At Myra, on his voyage to Rome, he was transferred to an Alexandrian ship bound for Italy, in which he sailed to Cnidus in Asia Minor (*Acts* xxvii. 5).

Lydda, the Greek name of the ancient Lod, about 2½ miles south-east of Joppa. In early times there was a Christian Church there (*Acts* ix. 52). Peter was staying at Lydda when he restored Æneas and was called to Joppa to restore Dorcas. It became one of the toparchies of Judea and was afterwards called Diospolis.

Lydia, a province on the west coast of Asia Minor, where the Ionian Greeks in early times displaced the older Semitic inhabitants, but were in customs and religion powerfully affected by the conquered. It lost its independence and became part of the Seleucid empire, and in the Roman times constituted the principal part of the province of Asia. Its chief cities were Sardis, Thyatira, Philadelphia, in

which there were important Christian Churches during the Apostolic Age (*Rev.* i.–iii).

Lydia, the first convert of Paul in Macedonia and Europe, a Jewish proselyte, residing in Philippi as a dealer in purple, but a native of Thyatira. Her name may have been given her simply to indicate that she was a native of Lydia (*Acts* xvi. 14).

Lysanias, tetrarch of Abilene in time of Christ (*Luke* iii. 1), whose small territory with its chief city Abila was afterwards given to Agrippa I. and then also to Agrippa II. He may have been descendant of an older Lysanias who ruled over a much larger territory with Chalcis as its centre.

Lysias, general of Antiochus IV. Epiphanes and Eupator, who conducted two important campaigns against the Jews, in the Maccabean times, B.C. 161–162 (1 *Macc.* iii.–vii.; 2 *Macc.* x. 11).

Lysias (Claudius), Roman captain who took Paul in charge when he was attacked by the Jews in Jerusalem and sent him to Cæsarea (*Acts* xxi.–xxiii.).

Lysimachus, brother of the high priest Menelaus, whose place was given him by Antiochus Epiphanes (2 *Macc.* iv. 29). Joining his brother in robbing the temple, he was attacked by an infuriated mob and slain (iv. 39–42).

Lystra, a city of Asia Minor, on the borders of Lycaonia and Isauria, directly south of Iconium. It was visited by Paul on his first missionary journey, about A.D. 50, when he was driven by the united forces of the Jews and Gentiles from Iconium (*Acts* xiv. 6). There he healed a cripple, but the people who at first were inclined to worship him, being stirred up by those from Iconium, stoned him till he was left for dead. Yet he returned from Derbe through Lystra to Iconium. On his second journey, after passing through Syria and Cilicia, he came to Derbe and Lystra (*Acts* xvi. 1), where he found Timothy and secured him as his assistant. Comp 2 *Tim.* iii. 11.

M.

Maachah, a common female name (1 *Chron.* ii. 48, iii. 2; 2 *Sam.* iii. 3). The most famous is the daughter of Uriel of Gibeah, called Micaiah in 2 *Chr.* xiii. a grand-daughter, as it would seem, of Absalom, whose daughter Tamar was probably the wife of Uriel. She was the wife of Rehoboam, and grandmother of Asa, who finally destroyed her idols and removed her from power (1 *Kings* xv. 2; 2 *Chron.* xv. 16).

Maachah, a city and province of the Aramæans, called in 1 *Chron.* xix. 6 Syria-Maachah, whose people according to *Gen.* xxii. 24 were descended from a son of Nahor. It lay east of the Jordan, beyond Lake Merom bounded on south-east by Geshur and extending on the north-east to Hermon. It formed part of the land of Bashan and was assigned to the tribe of Manasseh, but the Maachathites were not wholly subdued (*Josh.* xiii. 11). In David's time there was a petty king in M. who joined the king of Ammon against David (1 *Chron.* xix. 6).

Maarath (*Josh.* xv. 59), about 6 miles north of Hebron, named among the cities in the mountains of Judah.

Maaziah, (1 *Chron.* xxiv. 18) one of the principal priests accompanying Zerubabbel and Joshua on their return from the exile, who gave his name to the 24th class of the priests. He was one who signed the covenant in Nehemiah's time (*Neh.* x. 8).

Maccabæus, originally surname of Judas and afterwards applied to the members of the family of the Hasmoneans. Mattathias, who died B.C. 166, had three sons, Simon, who died B.C. 135, Judas, B.C. 160, and Jonathan, B.C. 143. Simon's son was John Hyrcanus I. whose great great grand-daughter Mariamme was wife of Herod the Great. The name means "hammer," and was apparently given to Judas in recognition of his success in conflict with his enemies.

Maccabees (Books of). The First Book of Maccabees gives a systematic and brilliant account of the Maccabean struggle, especially of the feats of Judas, the further struggles under Jonathan and those of Simon who combined the offices of priest and prince. The story thus covers a period of forty years B.C. 175–135. The author writes as one well informed and supplies such an abundance of details that we can have no doubt of the credibility of his narrative. The dates are given according to the Seleucid era. The date of composition must have been prior to the Roman Conquest in B.C. 63. It was written originally in Aramaic and then translated into Greek, as part of the Greek Bible, and in this secondary form alone is it extant.—The Second Book of Maccabees purports to be a condensation of the work of Jason of Cyrene. It deals with the same period as the First Book, but does not seem to presuppose the knowledge of that Book on the part of its author. It is highly rhetorical and not by any means so trustworthy as a history; but supplies information, apparently from other sources on points not referred to by the other writer. Both original and epitome were written in Greek. As to its date it can only be said to be older than Philo and known to him.—The Third Book of Maccabees is a purely fictitious narrative, telling how Ptolemy IV. Philopator had been struck down as he attempted to enter the temple. Contriving revenge on the Alexandrian Jews his device was baffled in miraculous ways. Its style and conception are weak and turgid. It has no claim to the name Maccabees. It was known to the Syrian, but not to the Latin Church, and was written late in the century before, or early in the century after Christ.—The Fourth Book of Maccabees, a discourse or sermon such as may have been delivered in a synagogue, in which, from the standpoint of Stoicism, the writer urges his readers to follow the rule of pious reason. In supporting his thesis he refers to the heroes of Jewish history, and especially the seven Maccabean heroes. It is largely based on the Second Book, and was written probably before the destruction of Jerusalem.

Macedonia, the Balkan district lying between Thrace and the Greek states, in its full extent first brought under one government by Philip in the middle of the 4th century B.C. The Macedonians proper were an old Greek race, which under Philip and Alexander absorbed more and more of the culture and civilization of the Greeks. Under Alexander the Macedonian-Greek empire became that of universal sovereignty, which was continued under the Seleucidæ, till their power was checked by the Romans, who reduced Macedonia to a Roman province in B.C. 146, with Thessalonica as its chief centre. Under Augustus, B.C. 27, it was administered by a proprætor with the title proconsul. It is mentioned in N.T. with Achaia (*Acts* xix. 21; *Rom.* xv. 26, etc.). Its chief towns, Philippi, Amphipolis, Thessalonica, Berea, were the sites of early Christian Churches, planted by Paul and revisited by him, while to the Philippians and Thessalonians he wrote important epistles.

Machbena (1 *Chron.* ii. 49), probably the same as Cabbon (*Josh.* xv. 40), a city in the plains of Judah, some three miles south-west of Eleutheropolis.

Machir, son of Manasseh, whose descendants constituted the bulk of the tribe of Manasseh. The warlike Machirites conquered Gilead, during the life-time of Moses, though the complete conquest of the land was not accomplished till the time of the Judges. Where Machir is described as father of Gilead (*Num.* xxvi. 29, etc.), this must be understood as stating the ancestry of the Gileadites. Another M. was supporter of Mephibosheth, but afterwards, during Absalom's rebellion, a staunch supporter of David (2 *Sam.* ix. 4, xvii. 27).

Machpelah, a district near Hebron, where lay the field of Ephron the son of Heth, bought by Abraham for 400 shekels of silver as a burying-place in which to place the body of his wife Sarah (*Gen.* xxiii.).

Madmannah (*Josh.* xv. 31), city in south of Judah, about 14 miles south of Gaza, peopled by descendants of a son of Caleb by a concubine (1 *Chron.* ii. 49).

Madmen (*Jer.* xlviii. 2), a city of Moab. The word means "dung heaps," and it is perhaps referred to in *Isa.* xxv. 10.

Madon, a royal city in north of Canaan, whose king, Jobab, was defeated and slain by the Israelites (*Josh.* xi. 1, xii. 19). It lay probably in Upper Galilee.

Magbish, mentioned only in *Ezra* ii. 30, possibly the name of a person, but more probably that of a town, perhaps in Benjamin.

Magdala, probably the O.T. Migdal-El, on the west bank of the Lake of Gennesareth, the birth-place of Mary Magdalene (*Matt.* xv. 39). In the Talmudic age it is still spoken of as a place of importance, but bearing a bad reputation for the rude and immoral character of its inhabitants. It lay at the mouth of a fertile valley, not far from Tiberias.

Magdalene, the name given to Mary, a native of Magdala, out of whom Christ cast seven devils. She is commonly supposed to have lived an abandoned life. She became one of the most devoted and loving followers of Jesus.

Magicians of Egypt and Chaldea referred to in O.T. as performing many wonderful feats (*Exod.* vii. 11, viii. 18), but baffled by the superior performances of Moses and Daniel. That they were men skilled in the arts and sciences of their day cannot be doubted, and so they evidently could do many things that appeared to the uninitiated supernatural. The Chaldeans and the Magians of Persia were skilled in astronomy and astrology, and sought to discover secrets from the position and movements of the stars. Such an office gave scope to much deception, but probably among them were many earnest and honest men. Magic, necromancy and all such prying into the secrets of God and the other world were strictly forbidden in Israel.

Magog, second son of Japheth (*Gen.* x. 2; 1 *Chron.* i. 5), whose descendants settled east of those of Gomer, between the Sea of Asov and the Caspian. The name is applied to the vast hordes of barbaric northern races, corresponding to the Scythians of the Greeks and Romans. Under their king Gog, they come in immense force against Israel restored under their Messiah (*Ezek.* xxxviii., xxxix; *Rev.* xx. 8), to be at last utterly exterminated by God.

Mahalath (2 *Chron.* xi. 18), daughter of Jerimoth, a son of David probably by a concubine (1 *Chron.* iii. 9), wife of Rehoboam. Her mother was Abihail, daughter of David's eldest brother Eliab.

Mahalath, in the titles of *Psalms* liii. and lxxxviii., according to some the name of a musical instrument, the harp or lute, according to others meaning "sickness," and regarded as the beginning of a song to the tune of which the psalms were to be sung.

Mahanaim, "the two hosts," a place where Jacob on his return from Mesopotamia, before crossing the Jabbok, met the hosts of God, bands of angels (*Gen.* xxxii. 2). It lay north of the Jabbok and not far from the Jordan valley. On that spot was built a city bearing the same name on the border separating Manasseh on the north from Gad on the south (*Josh.* xiii. 26, 30), assigned to the Levites (*Josh.* xxi. 39). It was the residence of Ishbosheth during his short reign (2 *Sam.* ii. 8, 12), and there David, fleeing from Absalom, found refuge (2 *Sam.* xvii. 24). According to the Egyptian inscriptions it was taken from Rehoboam by Shishak of Egypt, at the time when he attacked Jerusalem (2 *Chron.* xii.).

Mahaneh-Dan, "the camp of Dan" (*Judges* xviii. 12), a little plain west of Kirjath-jearim, between Zorah and Eshtaol, 2 miles east of Bethshemesh.

Maharai, a native of Netopha, a descendant of Zerah, of the tribe of Judah, one of David's captains (2 *Sam.* xxiii. 28; 1 *Chron.* xxvii. 13).

Mahavite (1 *Chron.* xi. 46), the designation of Eliel, one of David's

valiant men, which may probably mean the Mahanite or native of Mahanaim.

Maher-shalal-hash-baz (*Isa.* viii. 1, 3), "Hasten booty, quickly prey," inscription on monument and name given to his son by Isaiah, as announcement of the speedy removal of the treasures of Syria and Samaria by the Assyrians.

Mahli (*Exod.* vi. 19), son of Merari and grandson of Levi. He and his brother Mushi became the heads of the two families of the Merarites. Mushi also had a son called Mahli (1 *Chron.* vi. 47, xxiii. 23, xxiv. 30). Sherebiah who returned from the exile with Ezra (*Ezra* viii. 18, 24, etc.) seems to have been a descendant of the younger Mahli and so to have belonged to the line of Mushi.

Mahlon, son of Elimelech of Bethlehem and Naomi, who with his brother Chilion died in the land of Moab, where they had married Moabite wives, Orpah and Ruth (*Ruth* i. 2, etc.).

Makaz (1 *Kings* iv. 9), residence of one of Solomon's officers, probably some 10 miles north-east of Ashkelon.

Makkedah (*Josh.* x. 28), a district in which was a cave where the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon hid after being defeated by Joshua. It was ruled over by a king who was also defeated and put to death by the Israelitish leader. It lay a few miles south-west of Ekron, and was assigned to Judah, and is reckoned among the lowland cities of that tribe (*Josh.* xv. 41).

Maktesh (*Zeph.* i. 11), "a hollow," probably the Tyropœon valley at Jerusalem. The same word is used in *Judges* xv. 19: "God clave *a hollow place.*"

Malachi, the author of the last book in the group of the Minor Prophets. His name does not occur among those mentioned in the books of Ezra and Nehemiah. Many have therefore conjectured that this was not really the proper name of the prophet, but simply his designation as the *messenger* of Jehovah, all the more as in *ch.* iii. 1 the word *Malachi* occurs in the sense of "My messenger." At the same time it is quite a good Hebrew name, and there is no indication of any reason for withholding the prophet's personal name. There is no ground for ascribing the work to Ezra, as is done by the Targum. The book is evidently post-exilic, written during the Persian period, after the rebuilding of the temple and the restoration of the worship of Jehovah. Most probably the date may be fixed at the period of Nehemiah's visit to the Persian court and before his return to Jerusalem on his second visit in B.C. 432, so that B.C. 440 would be a fair approximate date. The prophet vigorously attacks three main abuses of the times: the corruption of the priesthood, intermarriage with women of heathen races, and the greed and religious indifference shown in the unwillingness of those returned from exile to pay tithes and temple dues. The mentioning of such abuses connects the work immediately with the age of Ezra and Nehemiah. The prophet's judgment of the people is the same as that of the reformers, and both seek to arouse among the masses true religious fervour, assuring them that only spiritual and not formal worship is acceptable before God. His style and diction correspond to his late date. Remarkable force and vigour are imparted by the rhetorical device, according to which after a statement of the truth, he adduces the objection of the opponents, which he answers again by reiteration of the truth of God.

Malchijah, one of the descendants of Eleazar son of Aaron, to whom fell the fifth place by lot in David's time (1 *Chron.* xxiv. 9). One of his descendants was Pashur, contemporary of Jeremiah, and a distinguished officer at the court of Zedekiah. He was also the ancestor of Adaiah, one of the priests who returned with Nehemiah and was settled at Jerusalem (*Neh.* xi. 12). The name of Malchijah occurs amongst those who signed the covenant with Nehemiah (*Neh.* x. 3), but there probably it indicates the priestly class which bore that name. The three men bearing the name M. in

Ezra x. 25, 31, who had married foreign wives are men of quite different families. Elsewhere (1 *Chron.* vi. 40; *Jer.* xxxviii. 6, etc.), we meet with several bearing this name.

Malchus (*John* xviii. 10), the name of the high priest's servant, whose ear was cut off by Peter. The incident is recorded by the synoptists, but the name is given only by John, who being known to the high priest, was probably acquainted with this servant.

Mallow, the *salt wort*, which grows among the bushes in the shade, and is gathered by the poorest of the people as a miserable means of sustenance (*Job* xxx. 4).

Mammon (*Matt.* vi. 24; *Luke* xvi. 9), not the god of money, but in Syriac and Phœnician money itself. It is personified in the discourse of Christ, for the sake of greater emphasis, to represent God's rival in the claim for men's hearts.

Mamre, one of the three princes of the Amorites who were in league with Abraham at Hebron (*Gen.* xiv. 13, 24). To him belonged the plain, with its oak wood or terebinth grove, where Abraham resided, and which he acquired from Mamre. This plain, which lay in the immediate vicinity of Hebron, received its name from its original owner. There Jacob visited Isaac his father on his return from Mesopotamia (*Gen.* xxxv. 27); and the burying-place of the patriarchs at Machpelah is described as before Mamre (*Gen.* xlix. 30, l. 13).

Man, the last formed of God's creatures, highest in rank yet most dependent of all. While all other beings owed their existence to a Divine command addressed to the earth, man is called into being by an express and immediate act of the Divine will. He has dominion over all the creatures and stands at the head of creation; but in order to exercise his prerogatives, he must remain in conscious and confessed dependence upon God. His fall is brought about by his failure to recognise this relationship. In his creation he bears the image and likeness of God, and is thus God's son, and so in the genealogy of Jesus, Luke expressly names Adam "the son of God." His corporeal organism links him to the earthly creation, and his spiritual nature to the heavenly world. The one is subject to decay and death, the other endures for ever.

Manahath (*Gen.* xxxvi. 23), one of the descendants of the Horite Shobal. He seems to have given his name to a district, in which certain of the descendants of Shobal and Salma, sons of Caleb, settled, so that they were called Manahethites (1 *Chron.* ii. 52, 54).

Manasseh, "causing to forget," the firstborn son of Joseph and Asenath. He received a blessing from his grandfather Jacob, but the special blessing properly belonging to the eldest was given to his younger brother Ephraim (*Gen.* xlviii. 14). The tribe descending from him and taking his name in the earliest times was numerous and prosperous (*Num.* i. 34, ii. 21). A portion of this tribe, descendants of Manasseh's son Machir, seems to have been specially prolific in heroes of war. They conquered Gilead, Bashan, and the territories of the Amorite king Sihon, and, under the name of "the half tribe of Manasseh," received and occupied that wide district east of the Jordan (*Num.* xxxii. 39–42). This land contained important cities and strongholds, of which the chief were Ashtaroth, Golan and Edrei; but was chiefly desirable as it afforded abundant pasturage for their large flocks and herds. The other half of the tribe had territory assigned it to the north of the lot of Ephraim, to the south of Asher and Zebulon, to the east of Issachar, and reaching to the sea. Its chief towns were Endor, Bethshean, Taanach and Megiddo. On the partition of the kingdom they were joined to the northern kingdom. They suffered early from Syrian attacks under Hazael (2 *Kings* x. 32), and in the days of Pekah they were carried away by Tiglath Pileser to Assyria (2 *Kings* xv. 29).

Manasseh, king of Judah, B.C. 698–643, son of Hezekiah, whose reign was in every respect a reaction from the good and prosperous reign of his

father. He restored all the idolatrous customs which had been put down, and set up the vilest forms of idolatry; while he engaged upon the most violent and bloody persecution of all God's prophets. The mournful descriptions of *Micah* vi.–viii., especially the elegy vii. 1–6, are supposed to refer to this sad period of Judah's history. Tradition places the death of Isaiah in this reign, and reports that the prophet was sawn asunder by the order of the king. It is told in *Chronicles*, but not in *Kings*, that the Assyrian king, probably Asurbanipal, successor of Esarhaddon, took Manasseh prisoner to Babylon, which was then under the Assyrians. The inscriptions show that M. had been tributary to Esarhaddon. Manasseh's defeat and deportation took place probably about A.D. 647. According to 2 *Chron.* xxxiii. 13, Manasseh, after being humbled in his prison-house, was allowed to return to his throne. He then sought to undo as far as possible the evil that he had previously done in the land.

Manasseh (Prayer of), purports to be the humble confession of king Manasseh when in his captivity he repented of his ungodly conduct and sought pardon from God. That he had prayed such a prayer is mentioned repeatedly in the story as given in 2 *Chron.* xxxiii., where it is said that it was actually written in the Book of the Kings of Israel and in the Chronicle of Hosai. Nothing is known as to its origin or authorship.

Mandrakes (*Gen.* xxx. 14; *Song* vii. 13), in Heb. Dudaim, botanical name from the Gk. Mandragora, a plant of the potato family, abounding in Palestine, with a yellow juicy fruit with stimulating qualities, still regarded in the East as aiding fruitfulness in females. For this purpose those mandrakes gathered by Reuben were sought after by the barren Rachel.

Maneh, a Jewish weight equal to fifty shekels and so equivalent to 2 lbs. 6 ozs. of our weight. In *Ezek.* xlv. 12, where the text is obviously corrupt, Davidson reads after the LXX., "fifty shekels shall be your maneh." The word occurs in 1 *Kings* x. 17 where it is rendered "pound" in A.V. The three maneh of gold to each shield would weigh rather more than seven pounds.

Manna, supplied to the Israelites in the wilderness when they murmured at having no bread. It was given for the first time in the middle of the second month, that is, in May (*Exod.* xvi.). At Taberah the people longed for flesh, and murmured against the insipidity of the manna (*Num.* xi. 6). In form it was like a coriander seed and in taste like fresh oil. It seems to have been a gum native to Arabia, and the miraculous element consisted not in the substance itself, but in its plentiful and regular fall around the camp. In the N. T. reference to the manna is made by our Lord when He proclaims Himself the true bread that comes from heaven (*John* vi. 30–58), and by John in *Rev.* ii. 17, in which spiritual sustenance is described as "the hidden manna."

Manoah, a man of Zorah in the tribe of Dan, father of Samson (*Judges* xiii. 2).

Manslayer, one who was guilty of homicide, having accidentally and without malice slain another. According to the custom of the East, the right and indeed the obligation of revenge lay with the kinsmen of the person slain. The avenger of blood did not require to consider whether the slaughter had been intentional or not. He was entitled wherever he found the slayer to take vengeance upon him, blood for blood. An important amelioration of this custom was introduced into the Jewish law by the appointment of six Cities of Refuge, in convenient central positions, so that in all parts of the land there might be one within reach. If one had accidentally slain another, he was required to haste to the nearest City of Refuge and remain there till the death of the high priest, after which he might return with safety to his home. It was enacted that the roads leading to those cities must be kept in good repair, and absolute security was guaranteed to the refugee.

Maon, a city in Judah near Carmel, the residence of Nabal (*Josh.* xv. 55; 1 *Sam.* xxv. 2); the wilderness or wild country round about affording a hiding-place to David during his persecution under Saul. It would seem that Maon had been peopled by descendants of Caleb from Hebron, and that from Maon again a colony went forth and peopled Beth-zur (1 *Chron.* ii. 45). A hill 8 miles south of Hebron still bears the name M'Ain.

Maonites, a people named among those who had oppressed Israel and who had been overthrown by God (*Judges* x. 12). The same people are referred to in 1 *Chron.* iv. 41 under the name Meunim as in R.V., wrongly rendered in A.V., "the habitations." It is there said that certain Simeonites who had gone forth from their original home to seek room for themselves, came to Gedor, some 7 miles north of Hebron, where they found good and abundant pasture. The people dwelling there were Hamites, that is Canaanites, who are specially named Meunim, While those resident about Gedor were utterly destroyed, it is evident from 2 *Chron.* xx. 1, where Meunim should be read for Ammonites, that remnants of this people remained. We find them here in league with the Moabites and Ammonites against Jehoshaphat king of Judah; and again, in 2 *Chron.* xxvi. 7, associated with the Philistines and Arabians against king Uzziah. The children of Mehunim, enumerated among the Nethinims, who served in the temple (*Ezra* ii. 50), were probably those Meunim subdued by Uzziah and devoted to servile work. Their original home seems to have been in Mount Seir, south of Dead Sea, on the route between Arabia Felix and Damascus (2 *Chron.* xxi. comp. with *vv.* 10, 22). The conjecture that the Meunim are the old Midianites, though supported by good MSS. of the LXX., does not commend itself.

Marah, "bitterness," the first named station at which the Israelites halted in their march from the Red Sea, after a three days' journey through the dry wilderness (*Exod.* xv. 22–25; *Num.* xxxiii. 8, 9). Here they found water which, however, proved to be bitter, and was made sweet by Moses who cast a tree into it. In determining the position of Marah all depends of course upon the view which we take of the point at which the Israelites crossed the Red Sea. Assuming that the crossing took place at Ain Musa, Moses' well, we may accept the identification of Marah with Ain Hawarah some 36 miles southward on the road toward Sinai. And in that case we shall find Elim in the Wadi Charandel some 6 miles further south. The water of Ain Hawarah is ill-tasted because of the quantity of nitre present in the rocks. With regard to the wood cast in by Moses to sweeten the water, there have been many conjectures and suggestions, but no satisfactory result has been reached. Travellers tell of various trees and plants that are said to be made use of in this way; but we have no well authenticated case of any wood native to that region possessing such properties.

Maralah (*Josh.* xix. 11) a town on the frontier of Zebulun, somewhere on the mountains of Carmel, west of Sarid. It thus lay near Nazareth; but there are no materials for its more exact localisation.

Maranatha (1 *Cor.* xvi. 22), an Aramaic word, which has been very variously rendered and understood. Many early commentators understood it to mean: Our Lord has come. Its significance as a warning addressed to Christians living unworthy of their calling would in that case be: The Lord has come, is really present, and will surely visit and unmask the hollow professor. Godet, adopting Bickell's resolution of the word into *Marana*, "our Lord," and *tha*, the imperative "come," associates it with the solemn closing of the Book of Revelation: "Come, Lord Jesus." It is Christ's coming that will thoroughly purify His Church. How Paul came to use such an Aramaic word in addressing the Greeks may perhaps be explained by the supposition that in the Apostolic preaching this word was commonly

used as a solemn concluding formula, and that the members of the Corinthian Church were perfectly familiar with it. The idea suggested by Godet that it it may have been the device of a seal, which Paul used for authentication of his writings along with his autograph, is an utterly unsupported fancy.

Mareshah (*Josh.* xv. 44; 1 *Chron.* iv. 21), a city in the plains of Judah, fortified by Rehoboam against the attacks of the Philistines and Egyptians (2 *Chron.* xi. 8), the birthplace of Elieser the prophet (2 *Chron.* xx. 37). Near it Asa defeated a great army of Zerah the Ethiopian (2 *Chron.* xiv. 9). In post-exilian times Mareshah was a flourishing city inhabited by Edomites, who played a conspicuous part in the Maccabean wars. The city was plundered by Judas Maccabæus (1 *Macc.* v. 66; 2 *Macc.* xii. 35). The Maccabees held it more or less firmly for 50 years, but in B.C. 63 its independence was restored by Pompey. It has been identified with Mer'ash, half a mile south of Beit Jibrin. The meaning of a very difficult passage in 1 *Chron.* ii. 42 seems to be that the inhabitants of Mareshah had in early times become a powerful and numerous family in Judah, and sent out a branch that settled in and colonised Hebron.

Mark, the surname of one who bore the Jewish name of John, whose mother lived in Jerusalem, affording a rendezvous to the disciples in the early days after Christ's ascension. Mark is brought before us in the N. T. writings as one of the early disciples (*Acts* xii. 12, 25, xv. 39), as companion of Paul in his later years (*Col.* iv. 10; *Philem.* 24; 2 *Tim.* iv. 11), as the companion of Peter (1 *Pet.* v. 13). We may suppose that his special intimacy with Peter belongs to the period between his parting with Paul during the first missionary journey and his rejoining Paul during the Roman imprisonment. Respectable tradition makes Mark the interpreter of Peter, and represents him as writing down accurately what the Apostle told of the things that had been said and done by Christ. It also assigns the origin of the gospel to a request made of him by those in Rome. The influence of Peter is quite perceptible in those passages which describe scenes which we might expect to have a special interest to him and to be peculiarly and vividly present in his memory. It was written for Gentile and probably for Roman readers. Hebrew phrases and customs are carefully explained, and the O.T. and the law are scarcely alluded to. The style is precisely what such readers would require, graphic and rapid, the page filled with incident and detail. It is distinctly the most pictorial of all the N.T. writings. The writer seeks to present a powerful picture of the Saviour in His might and majesty. The most characteristic word in the gospel is the oft-recurring "straightway." While the record of Christ's teaching is not altogether absent, special prominence is given to His activity as a worker of miracles and the doer of works given Him to do. Though the shortest of the gospels, it is not by any means an abridgment of any of them; but contains the record of several incidents and details in the narratives not found in the others. This gospel was probably the last of the three in respect of date of composition, and may have used them for incidents and periods lying outside of Mark's Petrine recollections. The authenticity of the last twelve verses has been contested, but it is now generally agreed that though to some extent tampered with, they fairly represent the original conclusion of the work.

Marriage among the Israelites was a matter determined by the parents, the father of a marriageable son negociating with the father of the bride and paying him a sum of money (*Gen.* xxiv. 3, 50, xxxi. 15, xxxiv. 4, 12). Sometimes, as in the case of Jacob, personal service, or, as in the case of Othniel and David, distinguished feats in war, were reckoned in place of money (*Gen.* xxix. 18; *Josh.* xv. 16; 1 *Sam.* xviii. 25). The contract was concluded between the parents with solemn ceremonies, the marriage festival was partaken in by a large

number of guests and lasted seven days and in many cases extended even to a longer period. Marriage between blood relations was strictly forbidden according to a code incorporated in *Lev.* xviii. 6–18. Also marriages with the wicked Canaanite races was prohibited, and the priests were expressly forbidden to marry any one whose character was under the least reproach. Polygamy was not forbidden, but was put under certain restrictions (*Lev.* xv. 18). In the later period of Jewish history monogamy, for economic reasons, prevailed among the common people. In the N.T. we find Jesus maintaining higher and more spiritual views of marriage, and strongly maintaining the illegitimacy of divorce except in cases of adultery. Paul also honours marriage, and his commendation of celibacy has reference only to the disturbed and dangerous circumstances in which the early Christians were placed.

Martha, "Lady," fem. of Aramaic *Mar*, "Lord," sister of Lazarus and Mary of Bethany, and apparently the head of the house, who showed her love to Jesus by active service during His visits to their home (*Luke* x. 38). While wanting the quiet receptivity of Mary, she appears as a genuine believer in Christ (*John* xi. 27). Only a prejudiced and narrow style of criticism can find any disharmony between the pictures of Martha in Luke and John. That Martha was the wife or the daughter of Simon the Leper is pure hypothesis, absolutely needless and therefore only embarrassing. He seems to have been some intimate friend or neighbour in whose house Lazarus and his sister were guests as well as Jesus.

Martyrs, as commonly understood applied only to those who have sealed their testimony to the Christian faith with their blood. In N. T. the name may be so understood as applied to Stephen, but there as elsewhere it may be taken in the general sense of witness. So, too, are characterised Antipas and the two prophets (*Rev.* ii. 13, xi. 3, 10). In the more general sense the word is used in *Heb.* xii. 1, of those referred to in the previous chapter as the heroes of faith and witnesses to God's faithfulness.

Mary, the mother of Jesus, espoused to Joseph, a carpenter of Nazareth, of the royal line of David. While a virgin she conceived by the power of the Holy Ghost, and Joseph counselled of God in a dream, took her as his wife so that he might be her protector. The meagre account of Matthew is supplemented by Luke. The third evangelist indeed gives a story composed almost wholly of different incidents, but there is no reason why we should not combine the two narratives, and obtain from this combination a consistent and comparatively full account of Mary's life during this period. Several apocryphal gospels offer incredible and evidently legendary details of Mary's birth and early life. Especially in view of the growing tendency in the Church toward a doctrine of the perpetual virginity of Mary, they represent Joseph as maintaining to the end the relation simply of a guardian. It need not surprise us that afterwards, notwithstanding the announcements of the angel as to the child that she would bear, Mary should have given way to doubt and uncertainty and even have acted and spoken as though she had never received such communications. Her own position in respect to the claims of Jesus was probably similar to, or perhaps at times somewhat in advance of, that of her other children, midway between belief and unbelief, fluctuating in accordance with the varying circumstances of His life. The cross followed by the resurrection made her faith and theirs firm and sure. She was committed by Jesus on the cross to the care of John, and by him was taken to his own house. Her last appearance in the N. T. history is in *Acts* i. 14, where she is represented as present with her other children, who now share her faith, in the company of the disciples gathered together after the Ascension waiting for the coming of the Spirit.

Mary, wife of Cleophas (*John* xix. 25), mother of James and Joses (*Matt.* xxvii. 56; *Mark* xv. 40; *Luke* xxiv.

10). As it seems almost certain that this Mary is not the sister of the Lord's mother, Cleophas or Clopas must be identified with Alphæus, the father of James the Less. Though nothing is known to us of the early history of this Mary, her prominence during the crucifixion and her presence with Mary Magdalene at the sepulchre seem to show that she had been one of the most decided of the disciples of Jesus.

Mary, a Christian disciple in the early Jerusalem Church, in whose house the brethren were wont to meet. She was the mother of John Mark, interpreter of Peter, companion of Paul, and author of the second gospel.

Mary, a member of the Church of Rome, or, as some suppose, of Ephesus, to whom Paul sends greetings as a valued helper in his work (*Rom.* xvi. 6).

Mary of Bethany, sister of Martha and Lazarus. She proved a most appreciative pupil, sitting at Jesus' feet and drinking in His precious teaching. This met the Lord's warm approval, so that when her sister who served complained that Mary gave her no help, Jesus declared that she had chosen the good part. At the supper given in honour of Jesus in the house of Simon the Leper, but which was evidently an entertainment in which they all sought to bear a share (*John* xii. 2), Mary anointed Christ with precious ointment. There is not the very remotest reason for identifying our Mary with the woman who had been a sinner, who on another occasion, according to *Luke* viii. 36, in a similar manner anointed Jesus.

Mary Magdalene, a native of Magdala, a very warm-hearted disciple of Jesus, out of whom He had cast seven devils (*Luke* viii. 2). She was present during the crucifixion and was early at the sepulchre on the morning of the first day of the week, to find the grave empty and to be the first to see the risen Lord. There is not the slightest ground in the N. T. history for the popular identification of the Magdalene with the great sinner of *Luke* vii. 36. It had its origin probably from the proximity of the two passages, *Luke* vii. 36 and *Luke* viii. 3, which led to a metaphorical rendering of the seven devils as though it indicated sinfulness of a peculiarly heinous or notorious description.

Maschil in certain Psalm titles meaning, according to some, a particular kind of poem, according to others, a particular tune. The word comes from a verb meaning to make wise or instructive. It will therefore indicate a poem of instruction or a tune suitable for such a poem. It may be a tune originally set to a didactic poem, and afterwards used for others, such as the 88th and the 45th, of a different character.

Mash (*Gen.* x. 23), one of the smaller Aramaic tribes, whose dwelling was probably in the region of the Masius Mountain (now Karadshah Dagh) on the borders of Armenia and Mesopotamia.

Massa (*Gen.* xxv. 14; 1 *Chron.* i. 30), an Arabian tribe descended from a son of Ishmael. It occupied a district near Dumah, which according to one locating of the latter may have been on the borders of Arabia and Syria, or among the mountains of the Hauran.

Massah, "temptation, trial," name given to the camping ground of Israel at Rephidim near Horeb, where the people murmured because of their want of water and so tempted God (*Exod.* xvii.). It was also called Meribah because the people strove with God. The later report of the incident in *Num.* xx. 13, 24 seems to identify our Massah with the Massa near Dumah in Seir. It was here that Moses and Aaron offended (*Num.* xx. 10).

Mastick, a tree mentioned in the apocryphal *Hist. of Susannah*, supposed to be the *balsam* of *Gen.* xxxvii. 25, an evergreen bush, yielding gum, common in Palestine and along the Mediterranean, and known as the "*lentisk*."

Mattan (2 *Kings* xi. 18), priest of Baal at Jerusalem, where idolatry had been established by Athaliah. Unlike Samaria, Jerusalem seemed to have only that one Baalite priest. He was

slain by Jehoiada in the revolution in which Athaliah was overthrown.

Mattanah (*Num.* xxi. 18), the first encampment of the Israelites after passing out of the wilderness, on the northern bank of the Arnon. According to Eusebius it lay 12 miles south-east of Medeba.

Mattaniah (1 *Chron.* xxv. 4, 16), "gift of Jehovah," "*Theodore*," descendant of Heman, to whom the 9th lot in order of service of the priests fell. Also original name of king Zedekiah.

Mattathias, "gift of Jehovah," a famous Jewish high priest who began the war of independence which was carried on by his sons. His family, that of the Asmoneans, belonged to priestly class Jehoiarib (1 *Chron.* xxiv. 7). During the persecution of the Jews by Antiochus Epiphanes, the aged M. with his five sons retired from Jerusalem to his native town Modein. Having slain an apostate Jew and overthrown the altar at which he sacrificed, he headed, in B.C. 167, a rising of bold and daring men, which had early success over the oppressor. Himself dying in the following year, the leadership passed into the hands of his third son Judas Maccabæus.

Matthew, contracted for Mattathias, "the gift of God," the name of one of the twelve apostles (*Matt.* x. 3; *Mark* iii. 18; *Luke* vi. 15; *Acts* i. 13). He is the same as Levi (comp. *Mark* ii. 14 and *Luke* v. 27 with *Matt.* ix. 9). He was son of Alphæus (*Mark* ii. 14), but we need not assume that this was the same as the father of James the Less. He was by profession a publican, and was called to follow Jesus from the receipt of custom. Such an office, though a most ignoble one in the eyes of patriotic Jews, gave him no doubt a training which must afterwards have proved most useful. We have no account of him in the gospel history apart from his call and his enumeration in the list of the apostles; and the Fathers have no reliable information about him.—The first of our canonical gospels bears his name. There seems no reason for doubting the statement of early authorities that he originally wrote his gospel in Aramaic. According to Papias, who lived toward the middle of the second century, "Matthew compiled the *Logia* in the Hebrew dialect, and each interpreted them as he was able." All the best critics of modern times, however, are agreed that our first gospel is a Greek original and not a translation. We must therefore regard our gospel as an independent work of Matthew in which he goes over similar ground and uses similar material to that of the Hebrew gospel, or as the work of some other writer who used the Hebrew gospel of Matthew as his main source. Whichever of these views is taken there is general agreement as to the date of the composition being within the Apostolic Age. Those who regard it as Matthew's own work assign it the date A.D. 67, and those who regard it as the work of some other author place it very shortly after A.D. 70. It was written for Jewish readers, and aims at exhibiting Jesus as the Messiah of prophecy, the king of Israel who is come to set up the kingdom of heaven. Much prominence is therefore given to fulfilments of O.T. predictions. The genealogy is given to show that Jesus is a son of David, the story of the visit of the Magi is told because they hail him as king of the Jews. It is specially valuable for its report of the discourses of Christ. These are evidently grouped together and combined without regard to chronological order, which is ordinarily more carefully followed by Luke.

Matthias, "gift of God," same as Mattaniah, one of the early disciples of Jesus, according to tradition one of the seventy, elected soon after the ascension of the Lord to fill the place of Judas in the Apostolate (*Acts* i. 15). Later tradition makes Ethiopia the scene of his labours, according to another account he was put to death by stoning in Judea. Certain Apocryphal writings have been attributed to him.

Mazzaroth (*Job* xxxviii. 32), uncertain, but supposed to be the same as

the word *Mazzaloth* in 2 Kings xxiii. 5, there rendered, in A.V. planets, and in the margin of R.V. the signs of the zodiac. It may mean a constellation or the planets.

Meals of the Israelites consisted of a simple breakfast in the morning and two daily meals, one at midday (*Gen.* xviii. 1, xliii. 16, 25; *Ruth* ii. 14; 1 *Kings* xx. 16) and the other some time in the evening (*Gen.* xix. 1; *Ruth* iii. 2). In earlier times the midday meal as well as the evening meal was regarded as important and consisted of substantial fare. Before and after eating it was customary to wash hands (*Matt.* xv. 2; *Mark* vii. 2; *Luke* xi. 33), which custom, though not enjoined in O.T., must have prevailed from the earliest times, seeing that food was eaten by the fingers out of a common dish. It was also customary to say grace (1 *Sam.* ix. 13; *Matt.* xiv. 19, xv. 36; *Luke* ix. 16; *John* vi. 11). In earlier times those partaking of food sat at tables (*Gen.* xxvii. 19; *Judges* xix. 6; 1 *Sam.* xx. 5, 24; 1 *Kings* xiii. 19); in later times they reclined on cushions or couches, from three to five persons on one cushion, supported on the left arm, the head of the one to the right lying toward the breast of his neighbour (*Am.* vi. 4; *Luke* xvii. 17; *John* xiii. 23, xxi. 20). Meat was served in a solid form, and no soups were used by the Israelites. Portions of flesh, whether boiled or roasted, were lifted by the fingers and placed on a piece of bread, which served as a plate and also as a fork to lift to the mouth. The food of the poorer classes consisted of bread dipped in vinegar, milk, and parched corn (*Ruth* ii. 14); those in a better position had in addition boiled flesh and a variety of vegetables and fruits; while the wealthy had roasted flesh of fatted cattle, venison and fowls. At feasts honour was shown to guests by the position assigned to them at table, by the choice pieces and the amount of the portions set before them.

Mearah, "cave," a place belonging to the Sidonians, mentioned in *Josh.* xiii. 4, which the Israelites under Joshua failed to take though it had been allotted to them. It lay probably east of Sidon on the slopes of the Lebanon.

Measures of length and capacity referred to in Scripture. Of superficial measures the most ancient are determined by parts of the human body: a handbreadth of four fingers' breadth (1 *Kings* vii. 26: *Jer.* lii. 21: *Exod.* xxv. 25); a span of three hand, breadths (*Exod.* xxviii. 16, xxxix. 9; 1 *Sam.* xvii. 4; *Ezek.* xliii. 13); a cubit of two spans (*Exod.* xxv. 10, comp. *Joseph. Antiq.*, iii. 6, 5); a reed of six cubits (*Ezek.* xl. 3, 5). The old Hebrew cubit seems to have been one of only 5 handbreadths, displaced probably in post-exilic times by the Egyptian cubit of 6 handbreadths. This longer cubit is probably the one indicated in *Ezek.* xl. 5, xliii. 13, where the larger cubit is described as a cubit and a handbreadth. The shorter cubit was apparently the actual length of the forearm, hence called "the cubit of a man" (*Deut.* iii. 11, etc.). The word rendered cubit in *Judges* iii. 16 does not occur elsewhere, and is supposed to be a smaller measure, according to some a span, according to others a handbreadth.—In measuring distances, a day's journey (*Gen.* xxii. 4, xxx. 6; *Exod.* iii. 18, etc.) was on an average about 20 miles; the Sabbath day's journey of the later Jews (*Acts* i. 12) was usually reckoned as a Roman mile, though really according to *Exod.* xvi. 29 and *Josh.* iii. 4, it would be some 200 yards less.—Measures of capacity are distinguished as dry and liquid. Of dry measures we have in Scripture: 1. The Homer (*Lev.* xxvii. 16; *Num.* xi. 32) or Cor, rendered in A.V. "measure" (1 *Kings* iv. 22; *Luke* xvi. 7), containing about 32 English pecks. 2. The Letech which was half a Homer (*Hos.* iii. 2). 3. The Ephah, which is a tenth of a Homer (*Ezek.* xlv. 11). 4. The Seah, which was one-third of an Ephah (1 *Sam.* xxv. 18, etc., the measure of *Matt.* xiii. 33). 5. The Issaron, the tenth of an Ephah (*Lev.* xiv. 10; *Num.* xv. 4). 6. The Cab, the eighteenth of an Ephah or the

sixth of a Seah (2 *Kings* v. 25). 7. The Log (*Lev.* xiv. 10, 12, etc.) one-fourth of the Cab, according to the Rabbins=6 average hen's eggs.—Of liquid measures we have: 1. The Bath, one-tenth of a Homer (1 *Kings* vii. 26; *Ezek.* xlv. 11), equivalent to the dry measure Ephah. 2. The Hin, a sixth of a Bath (*Exod.* xxix. 40). 3. The Log, a twelfth part of a Hin (*Lev.* xiv. 10).

Meat Offerings (*Lev.* ii., iii., vi. 14; *Num.* xv.; *Neh.* x. 33), consisted of grain, unground, in the form of roasted ears, and also ground into flour, with oil and incense added, and of cakes prepared with oil without leaven, baked in the oven or fried in a pan. It was specially enjoined that salt should always be present in these offerings. These were offered either independently, or along with burnt offerings. If in connection with another offering, the quantities of the material of the meat offering was dependent upon the kind of victim presented in that other offering (*Num.* xv. 4–12). A portion was burned on the altar, and the remainder was given to the priests to be eaten by them under certain restrictions (*Lev.* vi. 7–11, etc.). As associated with a burnt sacrifice the meat offering would symbolise those good works brought forth as the fruit of reconciliation with God.

Meats clean and unclean. Besides grain, either ground or baked into bread or roasted in the ear and eaten with or without bread, and vegetables and fruits of various kinds, the Israelites used the flesh of animals as food. They were forbidden to eat the blood, which had to be poured out on the ground, as well as those fatty portions which in sacrifice were burned on God's altar. Then also the distinctions of the Mosaic law had to be observed, restricting all Israelites to the use for food of animals classified as clean. By these laws they were forbidden to eat the flesh of the camel, the hare, the swine, etc., as also fish without scales or fins, *e.g.* eels, and all shell-fish; also birds of prey, creeping things and insects, with the exception of the locust species. They were also forbidden to eat the flesh of animals that had fallen dead or that had been torn of wild beasts. The distinctions enforced were intended to emphasize the separateness of Israel as a holy people from everything that had the stamp of sin, corruption and death upon it.

Mebunnai (2 *Sam.* xxiii. 27), a textual error for Sibbechai, commander of the eighth division of David's army, who slew the giant Saph (2 *Sam.* xxi. 18; 1 *Chron.* xxvii. 11). He was descended from Zerah the son of Judah.

Medad (*Num.* xi. 26), who with Eldad uttered certain prophecies in the camp. Joshua was offended, and wished to have them reproved and checked, but was hindered by Moses. An apocryphal book now lost is entitled *Eldad and Modad*, and seems to have given the contents of their predictions as referring to the attack of Magog upon Israel.

Medan (*Gen.* xxv. 2; 1 *Chron.* i. 32), mentioned along with Midian as one of the sons of Abraham and Keturah, and the ancestor of an Arabian tribe.

Medeba, "water of rest or peace," a city on the tableland of Moab on a fruitful slope, which had been taken from the Moabites by the Amorite king Sihon, and then from them by the Israelites, and assigned to the Reubenites (*Num.* xxi. 30; *Josh.* xiii. 9, 16). Afterwards, however, the Ammonites, when defeated by Joab, took possession of this city (1 *Chron.* xix. 7, 15); but under Omri, as. Mesha's inscription tells us, it was an Israelite stronghold against Moab; while in later times it was again in possession of the Moabites (*Isa.* xv. 2).

Media, Heb. Madia, a country of Asia, bounded on the north by the Caspian Sea, on the east by Parthia and Hyrcania, on the south by Persia and Elam-Susiana, and on the west by Assyria and Armenia. The original inhabitants seem to have been a Turanian race, and it would appear that it is a monument of their language that is still preserved in the inscriptions of the second branch of the Achæme-

nean kings. This race was conquered, but apparently not altogether effaced, by an Aryan people, who became dominant in the land. According to *Gen.* x. 2, Madai was the third son of Japhet. The country, apart from the barren sandy districts, was generally capable of supporting a large population, and in some parts highly fruitful. It was chiefly famous for its admirable breed of horses. Under the Aryan rule the kingdom rose to universal sovereignty, but maintained this supremacy only for a short time. Somewhere about B.C. 630 the Medes had secured sovereignty over all Asia, with the exception of Assyria, and in B.C. 625 Nineveh itself fell before the Medes and Babylonians. In B.C. 558 Astyages, the successor of the great conqueror Cyaxares, was dethroned by Cyrus the Persian, and the Median monarchy joined to that of Persia. Under Alexander the Great it became part of the Greek empire, was afterwards attached to Syria (B.C. 330), and still later (B.C. 248) to the Parthian empire. The chief cities of Media were Ecbatana in the south-west and Rages in the north-east. In the O.T. history mention is made of the "cities of the Medes" (2 *Kings* xvii. 6) as under the dominion of Shalmaneser (B.C. 727–722) of Assyria, and one of the districts to which the early captives of the northern kingdom of Israel were removed in B.C. 730.

Megiddo, at the foot of the ridge of hills on the south-east of Carmel, forming the boundary of the district of Samaria, on the caravan route between Egypt and Damascus. It was the city of an old Canaanite king, in the district assigned to Issachar, but occupied by the Manassites (*Josh.* xii. 21, xvii. 11; 1 *Chron.* vii. 29). The old Canaanites were not driven out, but put under tribute (*Josh.* xvii. 12; *Judges* i. 27). Solomon strengthened its defences (1 *Kings* ix. 15). M., as well as the neighbouring Taanach, occupied positions of great strategical importance, commanding the valley of the Kishon, called also the valley of Megiddo (2 *Chron.* xxxv. 22; *Zech.* xii. 11). It was the scene of the death of Ahaziah and of Josiah (2 *Kings* ix. 27, xxiii. 29).

Mejarkon, a place in the territory of the tribe of Dan, not far from Joppa (*Josh.* xix. 46).

Mekonah (*Neh.* xi. 28), a city in Judah, in the south or south-west of the territory. It is not elsewhere mentioned, and nothing of its history is known.

Melchisedec, "king of righteousness" (*Gen.* xix. 18), king of Salem, who came out to meet and bless Abraham on his return from the defeat of the confederate kings and the release of Lot. This Salem is generally understood to be Jerusalem, so called again in connection with its king Adonizedec (*Josh.* x. 1), and in *Ps.* cx. 1, as residence of the Davidic king. As priest of the most high God he received tithes from Abraham. In the old Jewish legendary and apocryphal books many remarkable details are given regarding this man. He is variously identified with Shem, Ham, Enoch, etc. In the O.T. (*Ps.* xc.) he is represented as the ideal dignitary in whom the priestly and kingly offices are combined. This same thought is taken up and wrought out elaborately in detail by the author of the Epistle to the Hebrews, who draws a parallel between Melchisedec and Christ as more exact and satisfactory than that between Aaron and Christ (v. 6, 10, vi. 20, vii. 1). By some of the Fathers he was regarded as an angel, or a temporary incarnation of the Holy Spirit or of the Divine Logos.

Melita, an island in the Mediterranean now called Malta, on which Paul was shipwrecked during his voyage to Rome (*Acts* xxviii. 1). The earliest known inhabitants were Phœnicians, who were followed by Greeks. During the second Punic War the island was taken from the Carthaginians by the Romans, who put it under the administration of the prætor of Sicily. A city of the same name had been built in Melita by the Carthaginians in the early days of the Roman Empire, which on the Roman con-

quest was made a *municipium*. It occupied the site of the present city Valetta. The place at which Paul was driven ashore in A.D. 61 was not at the chief harbour, but in a bay now called St. Paul's Bay. The barbarous people were no doubt the remnant of the old Carthaginian population. Publius, the Roman governor of the island under the Sicilian prætor, is made by church tradition the first Christian bishop of Melita.

Melons, mentioned by the Israelites who murmured at Taberah, because wearied of the manna, as one of the pleasant fruits which they had enjoyed in Egypt (*Num.* xi. 5). The water melons of Egypt are sometimes 15 lbs. weight. Ready as they are during the height of summer, it may be well supposed that they would be much relished by the slaves working under a broiling sun.

Melzar (*Dan.* i. 11, 16), a subordinate officer at the Babylonian court, here designated not by his personal name, but by his official title. The word means one who has chief care of the wine, and so is the designation of a head butler. Compare a similar use of official titles to designate particular officers: Rabsaris, Rabshakeh, Rabmag (2 *Kings* xviii. 17).

Memphis. In *Hos.* ix. 6, Moph, and generally in O. T. (*Isa.* xix. 13; *Jer.* ii. 16, xliv. 1, xlvi. 14; *Ezek.* xxx. 13, 16) Noph, the chief city of Lower Egypt, as Thebes was of Upper Egypt. The ruins of M. are to be seen on the west bank of the Nile to the south of Old Cairo. It was the capital of the oldest Egyptian dynasty, and its kings built the huge pyramids on the border of the Libyan desert. The city and its temple were destroyed by the Hyksos; but later kings rebuilt the temple and adorned and enlarged the city. Its sacred name was Ha-ka-ptah, "the house for the worship of Ptah."

Menahem, the son of Gadi (perhaps this means a Gadite), who conspired against Shallum, the murderer of king Zachariah, after he had reigned over Israel for one month. As he is described as going up from Tirzah, which was one of the royal residences and a strong fortress, to Samaria, where he found and slew Shallum, it would appear that M. was an officer, probably in command at Tirzah. He was evidently a rough, ferocious man, who carried out his ambitious designs in the most ruthless manner (2 *Kings* xv. 14–22). His movements had been opposed, and he took cruel vengeance on those who had withstood him. Tiphsah, evidently in the neighbourhood of Tirzah, had refused to open its gates to him, and was in consequence destroyed and its women barbarously treated. The condition of Israel had now reached well nigh its lowest point. He reigned in Samaria for ten years, according to the biblical chronology, B.C. 771–761, or as it would appear according to Assyrian chronology, B.C. 748–738. In order to maintain his place on the throne in opposition, as it would seem, to a party in the state which had called in the help of Egypt, M. obtained the aid of Assyria under Pul, who may be the Tiglath Pileser II. of Assyrian history, and in return for their services paid the Assyrians a large sum of money, which he levied on the people (2 *Kings* xv. 19, 20). This gift amounted to 1000 talents of silver, which he exacted at the rate of 50 shekels a head from 60,000 men reported to be wealthy.

Mene in the mysterious writing on the wall of the royal banqueting hall of Belshazzar, king of Babylon, *Mene, mene, tekel, upharsin* (*Dan.* v. 25). According to recent interpreters these give us simply three words indicating weights or weighed money. We have first a mina, numbered twice, then a shekel, and lastly a divided or a half mina. The interpretation given by Daniel would in that case take the form of a play upon these words: *Mina*=God hath *numbered* thy kingdom and finished it; Tekel or Shekel= thou hast been *weighed* in the balance and hast been found wantlng; and Half-mina=thy kingdom hath been *divided* and given to the Medes and *Persians*.

Menelaus, Jewish high priest of the time of Antiochus Epiphanes, B.C. 170,

from whom he purchased his office by promising payment of a large tribute. Throughout his whole administration he favoured the Hellenising party, and so roused to the utmost pitch the patriots of the Maccabean movement. He secured the death of Onias, an earlier high priest. The temple was robbed with his connivance by his brother Lysimachus, and by bribing the king's officers, he not only secured his own acquittal, but the death of those who complained against him. After this he assisted Antiochus himself in robbing the temple (*2 Macc.* iv., v.). Under Antiochus V. Eupator (B.C. 164–162) he was put to death at the instance of Lysias.

Meni (*Isa.* lxv. 11), wrongly rendered in A.V., "that number," rightly in R.V., "Destiny." Most recent commentators are agreed that Gad and Meni are two deities of fortune, the former being probably Jupiter, and the latter Venus. It is charged against those who had revolted from Jehovah that they poured mixed drinks before the goddess of destiny. M. will thus be equivalent to the Babylonian goddess Istar, as Gad to the god Bel. Some take M. to be the Hebraised form of Nana, the Babylonian Venus.

Menucha (*Judges* xx. 43), in margin of R.V., "at Menucha," as a place name, but in A.V. "with ease," and in R.V. "at their resting place." No trace of any place of this name has ever been found.

Meonenim (The oak of), a recognised place of meeting and a landmark in the plain near Shechem, referred to in the history of Abimelech (*Judges* ix. 6, 37). Possibly the same, or marking the same, spot as that of *Gen.* xxxv. 4.

Mephaath, a Levite city in the territory of Reuben (*Josh.* xiii. 18; 1 *Chron.* vi. 79), surrounded by a country which had continued in the hands of the Moabites (*Jer.* xlviii. 21). In Eusebius' time a Roman garrison was placed in it to protect the country against the Western Arabs.

Mephibosheth, one of the sons of Saul and his concubine Rizpah, whom David delivered over to death to satisfy the vengeance of the Gibeonites (*2 Sam.* xxi. 8).

Mephibosheth, son of Jonathan and grandson of Saul, lamed by a fall in his infancy, befriended by David for his father's sake. His name seems to have been Meribbaal (1 *Chron.* ix. 40), but when the word *baal*, "Lord," came to be appropriated as an idol name, prophets and sacred writers altered it to *bosheth*, "shame." He had been reared in the house of one Machir of Lodebar, and was grown up and father of a son, Micah, when David took him to be an inmate of his own house and to a place at his own table. His servant Ziba falsely reported during the Absalom troubles that M. had proved faithless to David, and so obtained for himself a share of his master's possessions.

Merab, the eldest daughter of Saul and Ahinoam (1 *Sam.* xiv. 49), who should have been David's wife, but was given to Adriel, son of Barzillai of Meholah According to 2 *Sam.* xxi. 8 (where Michal is wrongly given for Merab), her five sons, along with two sons of Saul, were given up to death to satisfy the Gibeonites.

Meraioth, mentioned in the list of priests in 1 *Chron.* ix. 11 and *Neh.* xi. 11, between Ahitub and Zadok, but not named in the similar lists of 1 *Chron.* vi. 12; *Ezra* vii. 2.

Meran, in *Baruch* iii. 33, a city or district, whose merchants are mentioned along with those of the children of Hagar, *i.e.* the Arabians, and of Teman, *i.e.* the Edomites (*Jer.* xlix. 7) as famous for their wisdom. The word may be a mistake for Medan or Midian; or we may seek its locality in Marane, a city of the Sabean Arabs on the Red Sea.

Merari, the ancestor of an important family of the Levites, himself the youngest of the three sons of Levi (*Gen.* xlvi. 11; *Exod.* vi. 16; *Num.* iii. 17, xxvi. 57; 1 *Chron.* vi. 29). They received twelve cities in Reuben, Gad and Zebulun (*Josh.* xxi. 7; 1 *Chron.* vi. 63). Among the Levites they occupied the lowest rank, and were required, under the charge of Ithamar, to take care of and keep in

order the boards, bars, pillars, etc., of the tabernacle, and were to encamp on the north side of the tabernacle (*Num.* iii. 33, iv. 29). They were divided into two branches, those of Mahli and Mushi. During the wilderness march they numbered together 6,200, of whom 3,200 between the ages of 30 and 50 were capable of priestly service (*Num.* iv. 42). According to 1 *Chron.* vi. 44, Ethan the singer is described as a Merarite. Among those gathered by Ezra to carry on the temple service on his return from Babylon to Jerusalem, there were twenty Merarites (*Ezra* viii. 19; *Neh.* xii. 24).

Mercury, the Greek Hermes, the god of eloquence, the special companion and interpreter of Jupiter. Hence in Lycaonia Barnabas and Paul were respectively styled Jupiter and Mercury (*Acts* xiv. 12).

Mercy Seat, the *Capporeth*, a massive golden plate which formed the lid of the ark, on the two ends of which were the golden Cherubim in embossed work, covering this lid or seat with their outstretched wings. This constituted the seat upon which Jehovah was represented as enthroned, and from which He revealed Himself to His people (*Exod.* xxv. 22). Into the Holiest of All once a year the high priest alone entered and sprinkled the mercy seat with the blood of the atoning sacrifice. The ark containing the law formed the foundation of this throne of God. Only after atonement could the righteous God reveal Himself as a personal help to men between the Cherubim. The author of the Epistle to the Hebrews makes special mention of the rarity and solitariness of access under the law as evidence of the inferiority of that dispensation to the Christian dispensation of unhindered and unrestricted approach (ix. 5, 12).

Mered (1 *Chron.* iv. 17, 18), in a somewhat confused and apparently corrupt passage, one of the chiefs of the tribe of Judah, son of a certain Ezra, and husband of two wives, one a Jewess, the other an Egyptian princess, daughter of Pharaoh. He would seem to have lived before the period of the oppression, while the Israelites were in the enjoyment of royal favour in Egypt. From the descendants of the Egyptian princess, Bithiah, were sprung the inhabitants of the city of Eshtemoa, and from those of the Jewish wife the possessors of Gedor, Socho and Zanoah.

Meribah, "strife," a joint name with Massah of the place where the striving took place between God and the murmuring people at Rephidim (*Exod.* xvii. 7) near Horeb.

Merodach (*Jer.* l. 2), in the inscriptions Marduk, the chief tutelary god of Babylon, and during the Babylonian supremacy held to be the head of the system of gods. The name is associated with the planet Jupiter. On the inscriptions of Nebuchadnezzar M. is styled "king of the gods," "king of heaven and earth." In *Jer.* he is associated with Bel, and indeed he often bears the latter name, "lord," as title of honour. The name was often used in combination with other words as a personal, and especially a royal, name.

Merodach-Baladan, son of Baladan and king of Babylon (*Isa.* xxxix. 1; 2 *Kings* xx. 12). He is represented as sending messengers to Hezekiah to congratulate him on his recovery from his severe illness, and acquainting himself through them with all the treasures of the Jewish king. The name is supposed to mean "Merodach sent a son." He is identified by most modern scholars with Mardokempad, referred to in the inscriptions of Tiglath Pileser, Sargon and Sennacherib. He reigned B.C. 721–710. Hezekiah's illness occurred about B.C. 713; and during this period Babylon was being sorely pressed by Assyria, which under Sargon, in B.C. 710, defeated M., and assumed sovereignty over Babylon. We can thus see how M., preparing for the struggle, was looking out for a sufficiently wealthy and strong ally. There seems no reason for assigning the embassy to the later period, B.C. 704, when Sennacherib finally defeated M., who then sought to regain the position which he had lost six years before.

Merom, "waters of Merom" (*Josh.* xi. 5, 7), meaning "the Upper Waters," name given to the northermost of the three lakes of the Jordan valley. It was called by the Greeks "Semachonitis," and by the Arabs "Huleh." It is 7 miles long by 5 broad, formed by an expansion of the Jordan, surrounded by marshes and thickets of papyrus. Kedesh, an important stronghold of Naphtali, lay 4 miles west of its northern end. Here the confederate kings of North Canaan, under Jabin, king of Hazor, were gathered together, when Joshua fell upon them suddenly, rushing down on them from the mountain slopes, and utterly destroying them.

Meronoth (1 *Chron.* xxvii. 30; *Neh.* iii. 7), a place somewhere in the neighbourhood of Gibeon and Mizpeh.

Meroz, a town of northern Palestine, which rendered no help to Barak against Sisera, and is therefore cursed by Deborah in her song of triumph (*Judges* v. 23). Its exact position is unknown, but probably it was somewhere near Tabor.

Mesha (2 *Kings* iii. 4), king of Moab, the author and subject of the inscription on the famous Moabite Stone. In that inscription the king boasts of his successes against Omri and the son of Omri, during a period of 40 years. But as Omri and Ahab together reigned only 28 years, the statement is either an exaggeration, or refers to a period beginning earlier, or extending beyond the limits of those reigns. The biblical passage speaks of a defeat inflicted on M. by Ahab, of which the inscription makes no mention. As tribute he was required to send the fleeces of 100,000 lambs, and 100,000 rams. On Ahab's death, M., during the short and weak reign of Ahaziah, withheld this tribute and won back the territory which he had lost. Jehoram sought the help of Jehoshaphat and the king of Edom against M. The Moabites, mistaking the reflection of the sun on the waters for blood, concluded that the confederates had turned on one another, and so rushed recklessly down to secure spoil, and meeting the enemy in full array, sustained a crushing defeat, being pursued even into their own country. In his extremity M. offered up to his own god, Chemosh, his eldest son and heir to the kingdom, on the wall of the city, to impress the enemy with the fact that heaven's help had been implored in the most urgent and impressive way. This caused such horror among the Jewish allies of Israel that they at once withdrew from the war.

Mesha (*Gen.* x. 30), a place mentioned in the demarcation of the territory of the sons of Joktan, probably on the north-west corner of the Persian Gulf.

Meshach (*Dan.* i. 7), the Babylonian name given to Mishael, one of the Hebrew youths whose faith was tried by the ordeal of the burning fiery furnace.

Meshech (*Gen.* x. 2; 1 *Chron.* i. 5), son of Japhet, and ancestor of a Japhetic people, evidently a northern nation, alongside of Tubal. The name is supposed to refer to a people inhabiting the Moschian mountains on the south-east of the Black Sea. In some MSS. and versions the name is written Moshech. In *Ps.* cxx. 5, M. is mentioned along with Kedar as representing barbarous and hostile neighbours. In *Ezek.* xxvii. 13, xxxii. 26, xxxviii. 2, xxxix. 1, M. is named with Javan and Tubal as carrying on trade with Tyre, and doomed to overthrow among other powers of the world, with Rosh and Tubal as belonging to the confederacy of Gog.

Meshelemiah (1 *Chron.* xxvi. 1, 2, 9), a Korahite of the family of Ebiasaph (comp. 1 *Chron.* ix. 19, with xxvi. 1), the members of which were doorkeepers at the chief eastern entrance of Solomon's temple. His son Zechariah was chief porter in the tabernacle of David, and afterwards in Solomon's temple (1 *Chron.* ix. 21, xxvi. 2). Another celebrated member of this same branch of the Korahites was Shallum, chief keeper of the gates (1 *Chron.* ix. 19).

Mesopotamia, "the land between the rivers," the Greek name given after the conquests of Alexander to the region between the Euphrates and the Tigris, excluding the northern part

which continued to be known as Babylonia. The name for this district in the O. T. is Aram-Naharaim, "Aram of the two rivers" (*Gen.* xxiv. 10), and Padan Aram, "the fields of Aram" (*Gen.* xxviii. 1). Under the former name it is referred to as the kingdom of Chushan-Rishathaim, who was conquered by Othniel, son of Kenaz, Caleb's brother (*Judges* iii. 7). Two great thoroughfares of trade led through M., both starting from Aleppo in Syria and passing, the one to Edessa on the Euphrates, and the other to Carchemish on the same river. This latter road is continued on the east of the Euphrates through Harran to the Tigris. It would therefore be along it, or in that line, that Abraham journeyed on his migration from Ur of the Chaldees to Canaan. From about B.C. 800 M. was subject to Assyria and the cities Gozan, Haran, and Rezeph, and Thelasar, are spoken of as among the conquests of Sennacherib (2 *Kings* xix. 12). Jews from M. were at Jerusalem at the great Pentecost (*Acts* ii. 9), and Stephen uses the name in his speech (*Acts* vii. 2).

Messiah, Heb. Maschiach, Grk. Messias, "the Anointed," equivalent to the Grk. Christos. In the O.T. it is applied to kings as the anointed of Jehovah (1 *Sam.* ii. 10, 35, xxiv. 7, 11, xxvi. 9, 11, etc.). It is the title specially applied to David as the theocratic king, and pre-eminently the type of Christ (2 *Sam.* xxiii. 1), and to Cyrus (*Isa.* xlv. 1), who is called Messiah the prince (*Dan.* ix. 25). The name is also given to a Seleucid prince, probably Seleucus IV. in *Dan.* ix. 26. In post-exilian Psalms and in the old Targums it is used of the expected king of God's kingdom, in whom the prophecies should find their fulfilment. The Hebrew form of the word is used in the N.T. only in *John* i. 41, and iv. 25. Its place is taken in the gospels by the Grk. Christos, generally with the article, "the Christ"; and only commonly in the epistles as a personal proper name.

Messianic Prophecies found expression in Israel according as the world-wide mission of Israel was realised through a true understanding of the promise that the seed of Abraham was to be a blessing to all nations. These prophecies appear, indeed, in the earliest ages; but it was only as the possibility of realising a narrow national exclusiveness became hopeless, so that it had to be abandoned by all but a few miserable enthusiasts, that the Messianic hope assumed its true form and gained its proper place. Messianic prophecy is thus in the deepest sense the preparation for Christianity that went on for ages within the range of Judaism. The expectation took a higher or lower form, a view more spiritual or more carnal, according to the inward state of those entertaining it. If Israel were not to maintain her national exclusiveness, then her Messianic king must rule over all, either by force as other monarchs in sovereign empires had done, or by gracious influence won over the hearts of men. The figures used generally in O.T. Messianic prophecies would indeed seem to imply that neither their authors nor their readers had surmounted the idea of a universal empire on earth. And this indeed was the Messianic thought of the Apostles, of which they did not get rid till the Spirit had descended upon them. At the same time we must not conclude absolutely against O.T. saints ever transcending this view, any more than we can overlook the fact that the Apostles had temporary glimpses of the spiritual truth ordinarily not apparent to them. Even in the Apocalypse figures are used which, if rigidly forced, would imply the exercise of temporal rather than spiritual authority. The two prominent ideas in O.T. Messianic prophecy are the diffusion of righteousness among members of the kingdom, and the exercise of righteous vengeance on those who oppose the principle of righteousness and truth. The fortunes of the Jewish nation, her sin and its punishment, her enemies, their temporary triumph and ultimate overthrow, form the framework in which all these prophecies are exhibited.

Metal (workers in) are referred to

in the early history where the descendants of Tubal Cain, son of Lamech and Zillah, are described as artificers in brass and iron (*Gen.* iv. 22). Among the Israelites there were gold and silver smiths (*Judges* xvii. 4; *Isa.* xli. 7; *Mal.* iii. 2), smiths who wrought in brass (1 *Kings* vii. 14; or copper, comp. 2 *Tim.* iv. 4), and blacksmiths working in iron (*Isa.* xliv. 12; 2 *Chron.* xxiv. 12). We also read in O.T. of certain operations, *e.g.* purging away the dross from the silver (*Isa.* i. 22, 25), smelting in the furnace (*Prov.* xvii. 3; *Ezek.* xxii. 18, 20). Also among tools: the bellows (*Jer.* vi. 29), tongs (*Isa.* vi. 6), hammer and anvil (*Isa.* xli. 7). Pillars, images, and vessels of gold, silver, and brass were cast in moulds (*Isa.* xl. 19; *Exod.* xxv. 12). They could also beat out gold and silver, and overlay wood with the thin plates (*Exod.* xxv. 13). But though they acquired considerable skill in some departments, metal working was no special art in which the Jews excelled.

Metals were not found in abundance or of superior quality in the Syrian and Palestinian hills. We have brown hematite and strata of granular ore, but only in the Sinaitic peninsula was there a geological formation admitting of the presence of the nobler metals. Gold, the most highly prized of metals, was in use in the patriarchal times (*Gen.* xiii. 2, xxiv. 22, 35), and the Israelites on leaving Egypt carried quantities of it away with them (*Exod.* xi. 2, xii. 35, xxv. 22). The trade in gold was chiefly in the hands of Tyre which got supplies from Sheba and Raamah (*Ezek.* xxvii. 22). Large quantities were brought to Jerusalem by Solomon from Ophir, on the west cost of Yemen in Southern Arabia (1 *Kings* ix. 26: 2 *Chron.* viii. 17), not for coining, but for vessels, shields, doors, etc. of the temple. In the same mountain system of Yemen silver was found, and though regarded as of very inferior value was taken by Solomon to his capital along with gold (1 *Kings* x. 21). The chief supply of silver was from the Spanish mountains round Tarshish, from whence it was carried by the Phœnicians (*Jer.* x. 9; *Ezek.* xxvii. 12). Even in patriarchal times silver, by shekel weight, was used as money (*Gen.* xxiii. 16). The Jews after using Persian and then Greek coins, struck silver coins of their own (1 *Macc.* xv. 6). Copper, especially when hardened by an alloy of tin so as to form brass or bronze, was highly valued and much used in ancient times. It was made into pots, shovels, basins, fire-pans, and all sorts of vessels (*Exod.* xxxviii. 3; *Num.* xvi. 39; *Jer.* lii. 18), and was also used in making various pieces of armour (1 *Sam.* xvii. 5, 6, 38; 2 *Sam.* xxi. 16), and mirrors (*Exod.* xxxviii. 8; *Job* xxxvii. 18). It was largely used for the furniture and ornaments of the tabernacle and temple (*Exod.* xxvii. 10; 2 *Chron.* iv. 1; 1 *Kings* vii. 23, 46). The trade was chiefly in the hands of Cyprus, the metal being brought from the Colchian mountains by the Tibarenians and Moschians (*Ezek.* xxvii. 13). Iron was regarded by the ancients as of less importance than copper or brass. In Scripture we meet only with wrought iron and not with cast iron. It was brought along with other metals from Tarshish to Tyre (*Ezek.* xxvii. 12). Tin is often mentioned in lists of metals (*Num.* xxxi. 22; *Ezek.* xxii. 18, 20, xxvii. 12, etc.), but was chiefly used as alloy in making brass out of copper. In *Isa.* i. 25 it means the refuse that is purged out of silver. Lead was brought by the Phœnicians from Tarshish (*Ezek.* xxvii. 12), and was used, according to *Job* xix. 24, for running into the letters inscribed by iron tools on the rock; and as weights for sinking lines (*Amos* vii. 7).

Methuselah (*Gen.* v. 25) of the line of Seth, to be distinguished from Methusael, father of Lamech, of the line of Cain (*Gen.* iv. 18), is also father of a son called Lamech, who was the father of Noah. His life, extending to 969 years, was the longest in the list of that long-lived race.

Mibsam (*Gen.* xxv. 13; 1 *Chron.* i. 29), son of Ishmael and ancestor of an Arabian tribe. Also a grandson and great-grandson of Shaul the son of Simeon and a Canaanitish woman (1 *Chron.* iv. 25; *Gen.* xlvi. 10).

Mibzar (*Gen.* xxxvi. 42; 1 *Chron.* i. 53), an Edomite prince, probably connected with Mabsara in the province of Petra.

Micah (*Judges* xvii.) a man of Mount Ephraim in the days of the Judges, who made an image of silver and obtained the services of a Levite as his priest. The Danites who were migrating to their new home in the extreme north, took the image and also the priest, who was a grandson of Moses (not of Manasseh as our text reads), and established them in their new capital.

Micah, one of the twelve minor prophets, contemporary of Isaiah, who addresses his prophecy to Samaria and Jerusalem, though mainly with reference to Jerusalem and the kingdom of Judah. He lived during the reigns of Jotham, Ahaz and Hezekiah. He is called "the Morasthite (*ch.* i. 1; *Jer.* xxvi. 18), as a native of Moresheth-gath (*ch.* i. 14). Nothing further is known of the personal history of Micah. His writing is notable in respect of style, which is bright and lively, full of appropriate imagery and of pointed references to the condition and circumstances of his own times. The Hebrew text has suffered greatly and in some passages has become hopelessly corrupt. M. is a powerful ethical preacher, and deals fearlessly with the oppressions and violence which prevailed in the land, as well as with the general moral corruption which showed itself everywhere in the lives of the common people. He writes when already many of the members of the northern kingdom of Israel had been taken captive by Assyria (vii. 8–12). While Micah's life and prophetic authority apparently extended over the reigns of the three kings named, the book we may suppose to have been written early in Hezekiah's reign. In the first part, ch. i.–v., it is the oppression and injustice perpetrated by the nobles that are denounced by the prophet as the cause of impending destruction, which shall overtake Jerusalem as well as Samaria, for which there can be deliverance only after deep and genuine repentance learnt under the hand of the oppressor in the land of bondage. In the second part, *ch.* vi.–vii., the coruption of the people, as well as that of their leaders, is regarded as the occasion of Jehovah's wrath, and only their repentance, expressed not in mere ceremonial offerings but in change of heart and conduct, can win back God's favour. Some think that the last two chapters are by a prophet living in Manasseh's time when corruption had spread more widely. And some would still further separate *ch.* vii. 7–20 from the rest as the work of one living somewhere about a century later. The style of the later chapters is different from the earlier, but the difference may be only such as the change in subject naturally accounts for; while the references to a state of matters belonging to the exilic period may be understood as a prophetic representation of scenes still in the distant future.

Micaiah (same name as Micah), son of Imlah, a prophet of the northern kingdom in the days of Ahab (1 *Kings* xxii. 8; 2 *Chron.* xviii. 7). When Jehoshaphat had gone up to Samaria in order to go forth with Ahab against the Syrians, the Jewish king asked, after 400 prophets had given promise of success, whether there was not any other prophet of the Lord. Ahab reluctantly called M., who was disliked because he only spoke evil to the king. After ironically repeating the soft words of the prophets, he showed how disastrous the campaign would prove. This prophecy was fulfilled by Ahab's death at Ramoth-Gilead. The accidental coincidence of the words of M., "Hear all ye people" (1 *Kings* xxii. 28), with the opening words of Micah's prophecy is no proof that there was any intention on the part of the historian to identify the two prophets, or of the insertion of these words by a later hand. M. was evidently a much earlier prophet than Micah, and there could be no temptation to make such an identification, seeing that Micah's date is fixed by the inscription of his book.

Michael, the special guardian angel

of the Jews (*Dan.* x. 21). As such he is referred to in *Jude* 9 as disputing with Satan about the body of Moses, which it is supposed the devil claimed because Moses had murdered an Egyptian. In *Rev.* xii. 7 M. appears as the guardian of the Church. Everywhere he is described as of a warlike character. In the angelology of the post-exilian Jews, Michael is one of the four angels of the presence, supporters of Jehovah's throne, of which the other three are Gabriel, Raphael, and Uriel. Of these M. is most honourable as placed over the noblest nation, yet even here only under God Himself whose portion Israel is (*Ecclus.* xvii. 17).

Michal, younger daughter of Saul and wife of David (1 *Sam.* xiv. 49). She is represented as a woman possessed of no depth of character for good or evil. She had no appreciation of David's spiritual enthusiasm, and her own departure from the pure faith of Israel is seen in her possession of idolatrous images (1 *Sam.* xix. 13). The only redeeming point in her character is her faithfulness to David, while under the displeasure of her father, and her saving his life at serious risk to herself. She apparently made no attempt to join her husband in his exile, and was soon after married to Phaltiel, a Benjamite, from whom David took her again, but not until he had been already some seven years king in Hebron. This act had evidently a political meaning merely, and there is no indication of any affection on the part of David (2 *Sam.* ii. 13, 15).

Michmash, a place in the territory of Benjamin, somewhat over a mile north-east of Gibeah. When Saul was made king, the Philistines began to gather in force against Gibeah, the residence of the new monarch; and in order to meet them Saul garrisoned M. and Mount Bethel (1 *Sam.* xiii. 2). On the Philistines massing together in great numbers, Saul was obliged to evacuate M. which was taken possession of by the enemy. From the Israelitish camp at Gibeah Jonathan made a secret and sudden attack upon an outpost of Philistines at the pass of M. (1 *Sam.* xiv.). This victory is referred to by *Isaiah* x. 28. Of the inhabitants of M. 122 returned from exile with Zerubbabel and settled in their old home (*Ezra* ii. 27; *Neh.* vii. 31, xi. 31).

Michmethah, a town on the borders of Ephraim and Manasseh (*Josh.* xvi. 6, xvii. 7) on the road from Shechem to Jenin. Identified with *Sahel el Mukhnah*, north-east of Shechem.

Midian, according to *Gen.* xxv. 1, a son of Abraham and Keturah, ancestor of an Arabian tribe of the desert. The Midianites are represented as by far the most important of the peoples descended from Keturah, and in the O.T. are brought on two occasions into close relations with the Hebrews. In *Exodus* they are described as residents in a region near Mount Sinai, Moses finding refuge in their land and in the house of their priest, whose daughter he married. The Midian settlement referred to in 1 *Kings* xi. 18, lay in the same district but somewhat further north. It has been suggested that M. here is simply a place name, and may be a mistake for Maon. But another distinct branch of this people occupied a place to the east of the Jordan, where they appear in league with the Moabites (*Num.* xxii. 4, xxv. 6, 17). In fulfilment of the judgment against M. five princes of the Midianites were put to death in the campaign against Sihon (*Josh.* xiii. 21). These again are found during the age of the Judges in league with the Amalekites, and two of their princes, Oreb and Zeeb, and afterwards the two kings, Zebah and Zalmunna, were slain by Gideon, and great booty taken (*Judges* vii., viii.). The latest researches seem to confirm the theory of a northern and southern division of the M. people, who from the difference of their surroundings may have been led to engage in very diverse pursuits. While those of the north were constantly engaged in predatory wars against, or in league with, their neighbours, their brethren in the south from being industrious shepherds developed into thrifty merchants trafficking in Egypt

and other great trade centres of the old world.

Migdal-El, "tower of God," a stronghold in Naphtali (*Josh.* xix. 38). Probably Mujeidel, 10 miles east of Tyre. There seems nothing in favour of its identification with the N.T. Magdala.

Migdal-Gad, "tower of Gad," the god of fortune, a place in the plains of Judah (*Josh.* xv. 37), now Mijdel, 2½ miles east of Ashkelon.

Migdol, name of several fortresses on the border of Egypt. Between Egypt and the Red Sea the Israelites encamped near M. (*Exod.* xiv. 2; *Num.* xxxiii. 7; *Jer.* xliv. 1, xlvi. 14; *Ezek.* xxix. 10, xxx. 6). It lay about 12 miles south of Pelusium, on the north border of Lower Egypt; while Syene, with which it is associated in the *Ezek.* passages, occupied a similar position on the south border of Upper Egypt.

Migron, between Aiath and Michmash (*Isa.* x. 28). This cannot be the place intended in 1 *Sam.* xiv. 2; but in accordance with its meaning, "a precipice," it may have been a common designation in those rocky regions.

Milcah, sister of Lot, daughter of Haran, and wife of Abraham's brother Nahor, whose son Bethuel was father of Laban and Rebecca (*Gen.* xi. 29, xxii. 20).—Also one of five daughters of Zelophehad (*Num.* xxvi. 33, xxvii. 1, xxxvi. 11; *Josh.* xvii. 3).

Milcom (1 *Kings* xi. 5), also written Molech (1 *Kings* xi. 7), and Malcham (*Zeph.* i. 5), the abomination of the Ammonites, the fire god, to whom human sacrifices were offered, corresponding to the Saturn of pagan mythology. The root of the word is the same as the Hebrew word for king. "Their king" in *Jer.* xlix. 1, 3, may thus mean Molech. So, too, Baal of Tyre is called Melkart, "the king of the city." In the O.T. reference to M. is generally made in connection with the custom of making children pass through the fire in his worship, whether between two fires or by being actually cast into the fire, is not quite clear. The latter alternative seems naturally implied in the story of the Valley of Hinnom or Tophet (2 *Chron.* xxviii. 3; *Jer.* vii. 31, on the other hand comp. 2 *Kings* xxiii. 10, 13). The close connection that subsisted between the sun god Baal and the fire god M. is shown, *e.g.* in *Jer.* xxxii. 35, while such a passage as *Jer.* xix. 5 seems to identify them by assigning the Molech sacrifices to Baal. That the Israelites were strongly tempted to imitate their neighbours in these horrid sacrifices of children is seen from the special threatenings of the law (*Lev.* xviii. 21, xx. 2), as well as the historical records of actual proceedings under kings Ahaz, Manasseh and Amon, and the prophetic discourses in *Ezek.* xvi. 21, xxiii. 39; *Isa.* lvii. 5.

Mile, properly a thousand paces (*mille passuum*), or 5,000 Roman feet. The Roman mile, which is that referred to in *Matt.* v. 41, was 1,614 yds. as compared with 1,760 yds. in the English statute mile.

Miletus, a well known and important city of the Ionians in Asia Minor, and for a long period practically the metropolis of the district. Its origin as a Greek city dates far back in the most remote antiquity to the days of the Dorian immigration into Greece, which drove large numbers of Ionians from their old home. It lay on the Carian coast, south of the mouth of the river Mæander. It carried on flourishing manufactures, became a famous seat of Ionic culture, and sent out numerous colonies. It was almost completely overthrown about B.C. 500, when it opposed the Persian supremacy. During the Roman period it was part of the province of Asia and metropolis of the group of thirteen Ionian cities. Christianity early secured a footing here. On his last journey to Jerusalem Paul found it more convenient to call at M. than at Ephesus, and there met with the Ephesian elders (*Acts* xx. 15, 17).

Milk is referred to in O.T. as the natural support and nourishment of children, and as such it is used in the N.T. to represent the spiritual nourishment supplied to God's children (1 *Cor.* iii. 2; *Heb.* v. 6; 1 *Pet.* ii. 2). It formed a very important part in the

food of the Hebrews as it does in that of the Arabs of the present day. The same word is used for fresh sweet milk and for the curdled milk which was carried from place to place as cheese (1 *Sam.* xvii. 18, etc.).

Millet (*Ezek.* iv. 9), "a little corn," one of the components of meal for bread, a kind of grass with small seeds, used only by the poorest of the people.

Millo, part of the fortifications of Jerusalem existing apparently before David's time (2 *Sam.* v. 9; 1 *Chron.* xi. 8), a tower intended to cover the old Jebusite fort, afterwards the City of David, on the west side of the Tyropœan (1 *Kings* xi. 27) and north of Solomon's palace. It was strengthened by Solomon (1 *Kings* ix. 15), and afterwards by Hezekiah (2 *Chron.* xxxii. 5). There Joash was slain (2 *Kings* xii. 20). This name was also given to the Tower of Shechem (*Judges* ix. 6, 20).

Minni, a people named between Ararat and Ashkenaz by *Jer.* li. 27, probably to be located somewhere east of Lake Van, one of the confederacy called together against Babylon.

Minnith, a place near which Jephthah defeated the Ammonites (*Judges* xi. 33), from which wheat was exported by the Israelites to Tyre (*Ezek.* xxvii. 17).

Mint (*Matt.* xxiii. 23; *Luke* xi. 42), one of the plants which the scribes decided must be tithed. There were various kinds, both wild and grown in gardens. It was one of the bitter herbs eaten by the Jews at the Passover. It was used to flavour foods and also as a medicine.

Miriam, daughter of Amram and Jochebed, of the tribe of Levi, elder sister of Aaron and Moses, occupying a prominent place among the Israelites after the Exodus. She appears at the head of the women who celebrated with songs and dances the deliverance through the crossing of the Red Sea. Along with Aaron she was an active promoter of rebellion against Moses, ostensibly because of his marriage with a Cushite wife, probably the Midianite Zipporah. In consequence of her conduct on that ocaasion she was smitten with leprosy and restored only on Moses' intercession. She died at Kadesh (*Num.* xx. 1). She was held in lasting remembrance as one of the three great leaders of the people (*Mic.* vi. 4).

Misheal, a place in the territory of Asher, assigned to the Levites (*Josh.* xix. 26, xxi. 30), in the neighbourhood of Carmel. It is called Mashal in 1 *Chron.* vi. 74.

Mite (*Mark* xii. 42; *Luke* xxi. 3), Grk. lepton, the smallest coin, $\frac{1}{8}$ of an As, and therefore worth about a French centime, or the $\frac{1}{10}$ of an English penny. The widow's two mites are described by Mark as equal to a farthing.

Mitre (*Exod.* xxviii. 4, xxix. 6, xxxix. 28), part of the high priest's dress, made of fine linen twisted round like a turban, and distinguished from the head-dress of the ordinary priests by a cloth wound round it and by the diadem called a crown, bearing an inscription: Holiness to Jehovah. He was thus designated the crowned one among his brethren. The purification of Joshua is indicated by the placing of a fair mitre on his head (*Zech.* iii. 5).

Mitylene, the most important town in Lesbos, founded by the Æolians who had been driven out of their home by the Dorian invasion. It lay on the east side of the island opposite the Mysian coast on the mainland. It was famous as the birth-place of the poet Alcæus. In the Roman period it formed part of the province of Asia, and from B.C. 63 ranked as a free city. On his third missionary journey Paul touched at M. after leaving Assos, and went from it to Chios (*Acts* xx. 14).

Mizpah "watch," the name of several places in Palestine and east of the Jordan. One of the best known was a city in Gilead, called also Ramoth Gilead and Ramath-mizpeh (*Judges* xi. 29; *Josh.* xiii. 26, xx. 8; 2 *Kings* viii. 28). It belonged to Gad, on the borders of whose territory it lay, was assigned to the Levites, and was one of the Cities of Refuge (*Josh.* xiii. 26, xx. 8, xxi. 38). It was a place of high importance in Jephthah's time

(*Judges* xi. 11, 34). It is called Maspha in 1 *Macc.* v. 35, where we are told how it was destroyed by Judas.—Another distinguished city of this name lay five miles north by west of Jerusalem, now Nebi Samwil, in the territory of Benjamin (*Josh.* xviii. 26), the great centre of religious worship during the time of the Judges and especially under Samuel (*Judges* xx., xxi. ; 1 *Sam.* vii. 11, 12, 16). It was fortified against Baasha of Israel by Asa of Judah (1 *Kings* xv. 22). After the destruction of Jerusalem, it was the scene of Gedaliah's short government (2 *Kings* xxv. 23 ; *Jer.* xl. 6, xli.). Men of this town are named among those who returned from exile with Nehemiah, and helped to rebuild Jerusalem (*Neh.* iii. 7, 15, 19). It is called Maspha in 1 *Macc.* iii. 46, and Sapha in Josephus, *Antiq.*, xi. 8, 5.—Another M. lay in the lowlands of Judah (*Josh.* xv. 38).—In several other cases (2 *Chron.* xx. 24 ; *Josh.* xi. 3, 8 ; 1 *Sam.* xxii. 3) it may be regarded rather as an appellative than a regular proper name, as indicating watch towers in various regions, distinguished locally by other names.

Mnason, an old man, one of the early Christians, a Cyprian by birth, and probably a convert of Paul's on the occasion of his visit to Cyprus on his first missionary journey, but afterwards resident in Jerusalem and the entertainer of the Apostle during his last residence in that city (*Acts* xxi. 16).

Moab, according to *Gen.* xix. 37, the son of Lot and his elder daughter, to whose descendants God gave Ar for a possession, which the Israelites were forbidden to encroach upon (*Deut.* ii. 9). This country stretched along the eastern side of the Dead Sea, and of this territory the Moabites kept possession, enjoying more or less independence down to the time of Christ. On he west their land was bounded by the Jordan and the Dead Sea ; on the south by the land of Edom ; on the north in Moses' time, by the river Arnon ; but in earlier and also in later times, extending further north ; and on the east by the North Arabian desert. Though consisting largely of mountain lands, it contained rich slopes and valleys, and was famous for its flocks of sheep. It was also rich in corn and wine (*Isa.* xvi. 7–11), and was resorted to by Israelites in times of famine (*Ruth* i. 1). Its chief city, Ar of Moab or Rabbath-Moab, lay 2 miles south of Arnon. Another important city and stronghold was Kir of Moab, on a rocky height visible from a great distance. During the time of the Judges the Moabites, under their king Eglon, oppressed Israel, and Ehud was raised up as a deliverer (*Judges* iii.). Saul fought against the Moabites successfully (1 *Sam.* xiv. 47), but David secured a place of refuge for his parents in Moab during the persecution of Saul (1 *Sam.* xxii. 3). Afterwards David fought against them and inflicted on his prisoners most barbarous cruelties. One of the greatest kings of Moab was Mesha in the time of Ahab and Joram of Israel, whose tablet was found in 1868 in the ruins in the city of Dibon. The national god was Chemosh, evidently a nature god, of the same character as Baal Peor of the Midianites. The inscription on the tablet of the 9th century B.C. is in a character practically the same as the Old Hebrew.

Modein, a small town near Lydda, on the road between Jerusalem and Joppa, celebrated as the birth-place of Mattathias, the founder of the Asmonean family. To M. Mattathias retired from Jerusalem, and there he and his five sons were buried. Simon erected a conspicuous monument with seven pyramids in memory of his parents and his five brethren.

Molada, in the extreme south of Judah, bordering on Edom (*Josh.* xv. 26). It afterwards belonged to the Simeonites (*Josh.* xix. 2), and after the exile was occupied by men of Judah (*Neh.* xi. 26).

Mole (*Lev.* xi. 30), the Hebrew word thus translated is supposed to mean a chameleon or kind of lizard, living in trees, feeding on insects, and common in Palestine. Another word used in *Isa.* ii. 20, meaning an animal that digs rapidly and repeatedly, is thought to represent the true mole.

Molech (*Lev.* xviii. 21, xx. 2 ; 1 *Kings* xi. 7 ; 2 *Kings* xxiii. 10 ; *Jer.*

xxxii. 35 ; *Am.* v. 27 ; *Acts* vii. 43), called also Milcom, the fire god of various oriental nations, closely related to Baal, and specially distinguished as receiving human victims as sacrifices. It is brought as a most grievous charge against Israel and Judah that they descended to this depth of infamy in imitation of their heathen neighbours, sacrificing their own children to this cruel deity.

Money in the earliest times was not coined, but consisted simply of weighed pieces of metal in bars or rings. In patriarchal times, *e.g.* in the transactions between Abraham and the sons of Heth, the money was weighed and counted by shekels. Shekel means simply "weight," but as used for money, it soon came to mean a particular standard weight, and so equivalent to a coin or piece of money. The smallest in Jewish money was the Gerah (*Exod.* xxx. 13)=a grain, the original standard weight, which was the twentieth part of a shekel, and equal to very nearly 1½*d.* of our money. Ten Gerahs made one Bekah (*Exod.* xxxviii. 26), equal to about 1*s.* 3*d.* Two Bekahs or twenty Gerahs made one Shekel (*Exod.* xxx. 13 ; *Isa.* vii. 23 ; *Matt.* xvii. 27), equal to about 2*s.* 6*d.* Fifty Shekels made a Maneh or Mina (*Ezek.* xlv. 12 ; *Luke* xix. 13). If 1 *Kings* x. 17 and 2 *Chron* ix. 16 are to be made to agree, instead of supplying *shekel* we should supply *half-shekels*, which as the money for the redemption of each man numbered in Israel (*Exod.* xxx. 13) would be in very common use. The *Maneh* would be equal to £6 5*s.* Sixty Manehs made a Talent, which would be equal to £375. A *gold* Shekel was eighteen common Shekels, *i.e.* £2 5*s.* ; and a Talent of *gold*, eighteen common talents, *i.e.* £6,750.—In the N.T. we have mention made of Roman money. The Mite (*Mark* xii. 42) was ⅛ of an *as*, which then weighed ½ an oz. of brass. It was worth about a French centime. Two Mites made one Farthing (*quadrans*, *Mark* xii. 42). One Penny (a *denarius*, *Matt.* xxii. 19) was equal to 7½*d.*, and the 100 pence of *Matt.* xviii. 28 would be equal to £3 2*s.* 6*d.*

Months, in the earlier times, were distinguished among the Hebrews not by particular names, but only as first, second, third, etc. This continued the usual mode of referring to the months, even after special names had been introduced. In pre-exilic times we have the names of only four months. The sacred year began with the moon after the vernal equinox, and the month then beginning was called Abib (*Exod.* xiii. 4, xxiii. 15, xxxiv. 18 ; *Deut.* xvi. 1). This month, which corresponded to part of March and part of April, was in post-exilic times named Nisan (*Neh.* ii. 1 ; *Esth.* iii. 7). On the 14th of this month the Passover was eaten. The Jewish civil year began in our September, and the first month was called Ethanim (1 *Kings* viii. 2), but in later times Tizri. It is the month from the new moon of September to that of October. It was the seventh month of the sacred year. In 1 *Kings* vi. 2, 37, the month in which the foundation of the temple was laid is called Zif, and is there styled the second month, and would be counted from the new moon of April to that of May. It was in later times called Jar or Ijar. In 1 *Kings* vi. 38, the eighth month (October–November) is called Bul. In later times it was called Marcheshvan. Besides these four months named in the earlier history we have several others in the later books. The third month (May–June) is called Sivan (*Esth.* viii. 9). The fourth and fifth months, in later times called Thammuz and Ab, are not named in O.T. (comp. *Ezra* vii. 9). The sixth month was Elul (*Neh.* vi. 15) corresponding to August–September. The ninth month was Chisleu (*Zech.* vii. 1), our November–December. The tenth, December–January, was Tebeth (*Esth.* ii. 16), and the eleventh, January–February, Sebat (*Zech.* i. 7). The twelfth, February–March, was Adar (*Ezra* vi. 15). It is referred to frequently in the Book of Esther; also in 1 *Macc.* vii. 43, 49; 2 *Macc.* xv. 36. In order to make the year of twelve lunar months correspond approximately with the solar year, it was necessary to intercalate an extra month three times

during eight years. The added month was called Veadar, "the second Adar." The regulation of the calendar among the Jews of the time of Christ was quite empirical, and it would seem that sometimes not until the twelfth month was it decided whether there should be an additional one that year.

Moon, the light that rules the night (*Gen.* i. 16), recognised as aiding in the ripening of the grain (*Deut.* xxxiii. 14), and referred to as an object of idolatrous worship (*Deut.* xvii. 3 ; *Job* xxxi. 26 ; *Jer.* xliv. 17). In *Gen.* i. 14 it is stated that the moon and the other heavenly bodies should determine the seasons. The moon was the great time measurer, and months were reckoned from the appearance of one new moon to that of another. There was a widespread notion that the moon had a baleful influence, and that lying out unprotected under its rays induced paralysis, blindness and especially epilepsy, so that epileptics were spoken of as moonstruck or lunatic. A trace of such a notion may be found in *Ps.* cxxi. 6, xci. 5. The very prevalent worship of the moon as a nature goddess among the Canaanites and Babylonian - Assyrians, as Astarte, is evidence of the belief entertained as to the influence of the moon on animal life and productivity. During times of spiritual declension and apostasy she was worshipped in Israel as "the queen of heaven," and had drink offerings presented to her (*Jer.* vii. 18, xliv. 17). In Heb. poetry the moon is the figure of calm majesty (*Job* xxxi. 26), and of female beauty (*Song* vi. 10).

Mordecai (*Esther ; Ezra* ii. 2 ; *Neh.* vii. 7), in the Book of Esther the champion of the Jews at the Persian Court, in opposition to Haman the Agagite. He was of the tribe of Benjamin, in the line of Saul, and nephew of Abihail, Esther's father, and therefore the cousin and not the uncle of Esther. When that maiden became an orphan, M. was her guardian and adviser. He belonged to a family that had been carried into captivity with Jeconiah or Jehoiachin (ii. 6). In consequence partly of valuable service which he himself had rendered to king Ahasuerus, and partly through the influence of Esther, now queen (ii. 22, v. 2, 12, viii. 1), he was raised to high honour, and was able to save his people from the cruel decree which Haman had obtained against them. In memory of this deliverance the Jews instituted and still observe the Feast of Purim, which is also called the Feast of Mordecai (2 *Macc.* xv. 37). The M. named in *Ezra* and *Neh.* as a leader of the exiles returning under Zerubbabel can scarcely be the same man.

Moreh, near Shechem, where stood a terebinth tree or an oak, often referred to in the history of Abraham, who, in consequence of God appearing to him there, built an altar (*Gen.* xii. 6). In *Deut.* xi. 30 we read of the terebinths (not "*plains*" A.V.) of M. The name probably means "teacher," so that it was "the terebinth or grove of the teacher," and the same as "the grove of Meonenim, the grove of the soothsayers," *Judges* ix. 37. This terebinth was probably that one of Shechem where Jacob buried the idols (*Gen.* xxxv. 4). The "hill Moreh" mentioned in *Judges* vii. 1 on the plain of Jezreel near the well of Harod, is the little Hermon, or perhaps a hill lying somewhat further to the southwest.

Moresheth-Gath, the birth-place of the prophet Micah (*Mic.* i. 1, 14 ; *Jer.* xxvi. 18), to be distinguished from Mareshah, belonging apparently to the district round about the Philistine city of Gath.

Moriah, "manifestation of Jehovah," the Temple Mount or Zion, on which God appeared to David (2 *Chron.* iii. 1 ; 2 *Sam.* xxiv. 16 ; 1 *Chron.* xxi. 18). On this mount Abraham was tempted to offer up Isaac (*Gen.* xxii. 2). It would seem that the name M. was not usually given to the mount, which was only so called by Abraham in connection with the remarkable manifestation of God which he had upon it. It is not to be identified with Moreh at Shechem, which was distant from Beersheba not three days' journey, but rather more than six days'.

Mosera (*Deut.* x. 6), the scene of Aaron's death, which is elsewhere called Mount Hor. M. not otherwise known, probably lay beside that mount.

Moseroth, one of the encampments of the Israelites, not the same as Mosera, but lying far off from Mount Hor (*Num.* xxxiii. 30, 31) between Hashmonah and Bene Jaakan.

Moses, son of Amram and Jochebed, of the tribe of Levi, and younger brother of Miriam and Aaron. Born during the days of oppression in Egypt, he was placed as an infant in an ark of bulrushes among the reeds in the Nile, from which he was rescued by Pharaoh's daughter, and on the suggestion of Miriam given to his own mother to nurse. In the house of Pharaoh he was trained in all the learning of the Egyptians, and according to Jewish tradition and legend, occupied a high place among the statesmen and generals of Egypt. Having strong sympathy with his own suffering fellow-countrymen, he took the part of a Hebrew, whom he found one day ill-treated by an Egyptian, and slew the offender. Fearing that this act of his should be reported to Pharaoh, Moses, now in his fortieth year, fled into Midian, where he gained the favour of an influential chief and high priest of the tribe, whose daughter Zipporah he married. After a residence in Midian of about forty years, he had a vision of God in a burning bush on the slopes of Sinai, in which God revealed Himself as Jehovah, and in spite of Moses' reluctance, commanded him to go to Egypt and lead out His people. He was there endowed with the power of working miracles, and received the promise of God's presence and help in his work, and of his brother Aaron's assistance as a speaker before the people. He accordingly returned to Egypt, meeting his brother as God had promised, and securing the ears of the elders of the people, so that they consented to appeal to Pharaoh for permission to go out of the land to worship their God. On Pharaoh's refusal to let the people go, M. wrought those miracles of judgment against Egypt known as the ten plagues, which culminated in the death of the firstborn, and the institution and celebration of the Passover among the Hebrews. At Pharaoh's command M. now led the people forth, crossed the Red Sea, and entered on the journey through the wilderness. During the march we hear of two revolts against his authority, first by his brother and sister, who were aggrieved by his marriage with Zipporah (called by them in contempt an Ethiopian woman), who had now joined him, and again by Korah, Dathan, and Abiram, Levites and Reubenites; but in both cases M. was able to reassert his supremacy, by the utter humiliation of his opponents. When the Israelites murmured for water at Meribah, M. and Aaron did not honour God as they should have done before the people, and were therefore doomed to die before entrance into the land of promise had been secured. M. accordingly died in the land of Moab, on the east of the Jordan, after having had a view of the good land from the top of Mount Pisgah. He was now 120 years old, and yet bore no signs of age (*Deut.* xxxiv. 7). It is said that the Lord buried him, but the place of his burial no man knows. No prophet like him ever appeared in Israel. He is regarded as the great Hebrew lawgiver, and the books of the Pentateuch, as containing his history and that of institutions with which he is more or less directly associated, are commonly called the Five Books of Moses.

Moth, referred to in Scripture as consuming clothes, to read the lesson of the folly of hoarding up costly garments, and generally the destructibility of all earthly possessions (*Isa.* l. 9; *Job* xiii. 28; *Ps.* xxxix. 11; *Hos.* v. 12; *Matt.* vi. 19). The leafy abode of the moth is a symbol of the weak and perishable (*Job* xxvii. 18).

Mouse (*Lev.* xi. 29; 1 *Sam.* vi. 4, 5), a small rodent, reckoned an unclean animal. The field mice made havoc among the Philistines while they kept the ark. The M. is probably the "abominable thing" eaten, spoken of in *Isa.* lxv. 4; *Jer.* xvi. 18.

Mulberry (2 *Sam.* v. 23), supposed

to be the aspen poplar, well known for its trembling leaf. In the N.T. (*Luke* xvii. 6) it is probably the M. that is intended by the sycamine.

Mule (2 *Sam.* xiii. 29), Heb. *pered*, not used by the Hebrews before David's time, and then introduced along with the horse, to take the place of the ass as the royal beast of burden. In a mountainous country they are especially valuable, being surer footed, more enduring, and capable of bearing heavier weights than the horse, ass or camel. The Heb. word *rekesh*, properly a camel, is wrongly rendered mule in A.V. of *Esther* viii. 10, 14. The Heb. *Yemun* in *Gen.* xxxvi. 24 is now generally rendered "hot springs."

Murder, among the Jews, called forth the sentence of death, according to the rule "he that sheddeth man's blood, by man shall his blood be shed." Only the manslayer who killed another by accident, was shielded from the avenger of blood by the institution of Cities of Refuge. If a refugee in such a city was found to have been guilty of premeditated murder, he had to be delivered up (*Deut.* xix. 12). The explicit command that no witch be allowed to live (*Exod.* xxii. 18) is probably an enactment against murder by poisoning. The blood of the innocent murdered was supposed to cry for vengeance and to bring trouble on the land until such vengeance was taken, and so a special expiation was provided for cases in which the guilty one, after diligent search, could not be discovered (*Deut.* xxi. 1–9).

Murrain, from the Latin word *mori*, to die, a deadly plague which fell upon the cattle in Egypt (*Exod.* ix. 3). It is quite a general word for plague or pestilence.

Music, among the Hebrews, as in other ancient nations, was cultivated as a means of celebrating joyful events in the national history, such as great deliverances, *e.g.* Miriam's song over the crossing of the Red Sea, Deborah's over Barak's victory, that of the women of Israel over the victories of Saul and David, etc.; of celebrating the praises of God in His worship in the tabernacle and the temple; and in the festivities of social and domestic life. The most perfect development of Hebrew music was found undoubtedly in the singing of psalms in the temple (1 *Chron.* xxv. 1–7; 2 *Chron.* v. 12–14). Singing was also part of the Passover service, and so Christ and His disciples sang a hymn (*Matt.* xxvi. 30; *Mark* xiv. 26). Singing of psalms and hymns was also prominent in early Christian worship (*Eph.* v. 19; *Col.* iii. 16).

Musical Instruments were used largely as accompaniments to singing in the services of the temple, and also in social gatherings and on all occasions of festivity and gladness. In *Gen.* iv. 21 the invention of them is ascribed to the Cainite Jubal, while *Amos* vi. 5 attributes the invention of some such instruments to David. In the sacred services string, wind and percussion instruments were used (2 *Chron.* v. 12, 13). Altogether some sixteen different instruments are named in the Bible. These may be arranged under three groups: string, wind, and percussion instruments. I. String instruments: (1) The harp, Heb. *kinnor* (*Gen.* iv. 21, xxxi. 27; 1 *Sam.* xvi. 16; *Isa.* xvi 11), Gk. *kithara* (1 *Cor.* xiv. 7; *Rev.* v. 8, xiv. 2, xviii. 22), which probably was a lyre, rather than what is now known as a harp. (2) The psaltery, Heb. *nebel* (1 *Sam.* x. 5; 1 *Kings* x. 12; 1 *Chron.* xv. 16, 20; *Ps.* lvii. 8), Gk. *psalterion*, which is almost certainly to be identified with the harp proper, the kinnor being regarded as the lyre. (3) The instrument of ten strings, Heb. *nebel azor* (*Ps.* xxxiii. 2, xcii. 3, cxliv. 9), closely related to the former, and evidently a harp of a peculiar compass or quality. (4) Dulcimer, Heb. *psanterin* (*Dan.* iii. 5, 7, 10, 15, where this word, and not *symphonia* should be rendered dulcimer), in which the strings were fastened on pins, and stretched right across a flat sounding-board. (5) Sackbut (not a proper sackbut, which is a trombone, but a kind of harp), Heb. *sabeca*, Gk. *sambuké*, by some regarded as a small harp, by others as a large harp with many strings

(*Dan.* iii. 5, etc.). II. Wind instruments: (1) the pipe, Heb. *khalil* (1 *Sam.* x. 5; 1 *Kings* i. 40; *Isa.* xxx. 29; *Jer.* xlviii. 36), Gk. *aulos* (*Matt.* ix. 23; 1 *Cor.* xiv. 7; *Rev.* xviii. 22), embracing reed instruments like the clarinet, and simple pipes like the flute, that of Scripture was probably an oboe. (2) The trumpet, Heb. *shophar* (*Exod.* xxx. 16; *Lev.* xxv. 9; *Josh.* vi. 4; 1 *Sam.* xii. 3, etc.), Gk. *salpinx* (*Rev.* i. 10, iv. 1, ix. 14, xviii. 22), used on solemn occasions still in the synagogues. (3) The horn, Heb. *keren* (*Josh.* vi. 4; 1 *Chron.* xxv. 5; *Dan.* iii. 5), Gk. *keras*, used like the trumpet, but less frequently mentioned. (4) Trumpet, Heb. *khatsorah* (*Num.* x. 1; 2 *Kings* xi. 14; 1 *Chron.* xvi. 6; *Neh.* xii. 35; *Hos.* v. 8, etc.), a tube with a twist in it or with a bell-shaped end. (5) Organ, Heb. *ugab* (*Gen.* iv. 21; *Job* xxi. 12, xxx. 31; *Ps.* cl. 4), which may in the most primitive times have been a syrinx or Pan's pipe, gradually developed into an organ in the proper sense. (6) Pipe, properly Pan-pipes, Heb. *mashrokitha* (*Dan.* iii. 5, etc.), Gk. *syrinx*. (7) Symphonia, one of the Gk. names of instruments in *Dan.* iii. 5, etc., is properly the bag-pipes. III. Instruments of Percussion: (1) Cymbals, Hebr. *tseltslim* (2 *Sam.* vi. 5; Ps. cl. 5), castanets, clanging instruments; also a pair of cymbals, Heb. *m'tseltayim* (1 *Chron.* xiii. 8, xv. 16; *Ezra* iii. 10; *Neh.* xii. 27). (2) Tabret or timbrel, Heb. *toph* (*Gen.* xxxi. 27; *Exod.* xv. 20; *Judges* xi. 34; 1 *Sam.* xviii. 6; *Job* xxi. 12, etc.), a small hand drum. (3) Sistrum, Heb. *manghanghim* (2 *Sam.* vi. 5 only, and there translated "cymbals"), an instrument which vibrated when shaken, usually by means of rings on rods, or rods passed through holes. (4) "Three-stringed instruments," or instruments of music, Heb. *shalishim* (1 *Sam.* xviii. 6), probably a triangle, which any one could play.

Mustard (*Matt.* xiii. 41; *Mark* iv. 30; *Luke* xiii. 18), only mentioned as having seed of singularly small size in comparison with the dimensions of the plant. In Palestine it grows to the height of several feet, till it becomes a shrub-like tree.

Myndus, a Greek city on the north-west of the Carian peninsula, at which in the time of Antiochus VI., about B.C. 141, a letter is addressed by the Roman consul Lucius to the Jews in Myndus (1 *Macc.* xv. 23).

Myra, a city of Lycia, on the southern coast (*Acts* xxvii. 3), where Paul on his voyage to Rome was transhipped to a vessel of Alexandria, bound for Italy.

Myrrh, Gk. *smyrna*, a plant greatly prized for the sharp and bitter resin which it yields. It was grown chiefly in Southern Arabia. The resin partly oozed naturally from its stem and branches, partly ran from incisions made for the purpose. Pure myrrh ointment was called *stacté*, and in Heb. *môr* (*Prov.* vii. 17; *Song* i. 13; *Ecclus.* xxiv. 21). The resin that flowed naturally of itself was most highly valued, and was called "pure myrrh, and "sweet smelling or running over myrrh" (*Exod.* xxx. 23; *Song* v. 5, 13). As one of the most precious products of the East, it was one of the presents brought by the wise men to the King of the Jews (*Matt.* ii. 11). It was also one of the articles brought for the anointing of Christ's body (*John* xix. 39). It was burnt as incense in sacred services, and also to produce a grateful perfume (*Song* iii. 6), and formed part of the incense compounded according to the ordinance of Moses (*Exod.* xxx. 34). Mingled with wine, or any such drink, it produced stupefaction (*Mark* xv. 23).

Myrtle, a well known fragrant plant, native of Southern Europe, growing wild in Palestine, branches of it being used in constructing booths at the Feast of Tabernacles in Nehemiah's time (*Neh.* viii. 15). It grew most abundantly in sheltered valleys about Hebron, Tabor, and Carmel. Its ornamental grace led to its being introduced into prophetic descriptions of rich and happy scenes (*Isa.* xli. 19, lv. 13; *Zech.* i. 8, 10). Esther's Jewish name, Hadassah (*Esth.* ii. 7), means myrtle.

Mysia, the north-western part of

the highland district of Phrygia, lying along the shore of the Sea of Marmora and the Gulf of Adramyttium. It was divided from Lydia on the south by Mount Temnos, from Bithynia on the north-east by the Olympus range; from Troas on the north-west by Mount Ida. The inhabitants belonged to the Thracian or Phrygian group, a brave, hardy people, engaged mostly in pastoral pursuits. Within the Mysian territory lay Pergamum, the brilliant capital of the Attalidæ. In the Roman period M. formed part of the province of Asia, and the district so named included the peninsula of Troas and part of Phrygia on the Hellespont. Under the later Empire it was made a separate province under the name of Hellespontus. Paul, on his second missionary journey, after passing through Phrygia and Galatia, entered Mysia (*Acts* xvi. 7), but being prevented from going into Bithynia, directed his course to Troas.

N.

Naamah, daughter of Lamech the Cainite and Zillah, and sister of Tubal-Cain (*Gen.* iv. 22). Also the Ammonite mother of Rehoboam (1 *Kings* xiv. 21, xxxi. 2), probably daughter of king Hanun.

Naamah (*Josh.* xv. 41), city in the lowlands of Judah. Now Na'anah, 3 miles east by north of Ekron.

Naaman, an officer in the army, and at the court of Benhadad II. of Syria, high in the favour of his master and placed by him in the highest rank at the head of all his generals. According to a Jewish tradition preserved by Josephus (*Antiq.*, viii. 15, 5), this promotion was given him because he was the man whose arrow had slain Ahab king of Israel (1 *Kings* xxii. 34). In any case he had no doubt proved a brave and skilful general in the Syrian wars with Israel during the reign of Joram. A Hebrew captive maid in his household led him to God's prophet in Israel, Elisha, that he might be cured of his leprosy (2 *Kings* v.). Benhadad made the imperious demand of Joram, that he should cure his servant N., and the king thought that the Syrian wanted an occasion of quarrel to renew his wars. Elisha undertook to obtain the cure desired, but showed the haughty general no personal attention, and refused to accept any gift. N. had carried with him presents of great value; besides rich garments, 10 talents of silver (=about £3,750), and 6,000 shekels of gold (=about £13,500). Gehazi, the prophet's servant, followed N. and obtained 2 talents of silver (=about £750) and two changes of garments. N. declared that he would thereafter worship only the God of Israel, and took with him two mules' burden of earth with which to build an altar to Jehovah; but he entreated permission to accompany the king into the temple of Rimmon. His bowing there would for him only express reverence for his king, and his heart would yield homage only to the true God. The prophet regarded this concession as in the circumstances not unreasonable.—This name also occurs in the list of the sons of Benjamin (*Gen.* xlvi. 21), or, according to *Num.* xxvi. 40, and 1 *Chron.* viii. 4, a son of Bela, Benjamin's first-born. Another Benjamite, son of Ehud, also bears this name (1 *Chron.* viii. 7).

Naarath (*Josh.* xvi. 7), a city in the eastern part of the boundary between Benjamin and Ephraim, about 5 miles north of Jericho, near the Jordan The same town is called Naaran in 1 *Chron.* vii. 28.

Naashon, or **Nahshon,** brother of Aaron's wife, of the tribe of Judah (*Exod.* vi. 23; *Num.* i. 7, ii. 3, vii. 12, x. 14), ancestor of David (*Ruth* iv. 20; 1 *Chron.* ii. 10; *Matt.* i. 4; *Luke* iii. 32).

Nabal, a man of Maon in the south of Judah, descended from Caleb, possessor of a property near Carmel (1 *Sam.* xxv.). He is represented as of a peculiarly churlish disposition, and

in accordance with his name, which means "a fool," he acted the fool—in refusing scornfully to help David and his men who were hard pressed in the immediately neighbouring wilderness. Whether his refusal were dictated by his attachment to the party of Saul does not appear. His wife prevented David executing the judgment which he threatened against N., by meeting him and bestowing upon him rich presents. After the excitement and drunkenness of his sheep-shearing feast were over, his wife told him what she had done to save him. An outburst of ungovernable rage brought on some form of apoplexy, from which, after ten days' illness, he died. Thereafter Abigail became the wife of David.

Nabateans, an Arab race established during the centuries immediately before our era in the south of Palestine. In *Gen.* xxv. 13 Nebaioth is mentioned as eldest son of Ishmael. In *Isa.* lx. 7 Nebaioth appears as a tribe engaged in pastoral pursuits. In the inscriptions of Tiglath Pileser and Sennacherib the Nabatu of South Babylonia are mentioned as an Aramaic people, which have nothing to do with the Arabic representatives of the Ishmaelite Nebaioth, the Nabaiti. These Nabaiti were in all probability the ancestors of the N., who from the 4th cent. B.C. appear as inhabitants of Mount Seir. They lived there as nomads, rearing camels and sheep, and carrying on trade along the old caravan routes, selling the products of South Arabia in the northern markets. They gradually extended their territories northward in the lands formerly belonging to Moab, stretching eastward as far as the districts around the Euphrates. The early Maccabees were on friendly terms with the Nabateans east of the Jordan. Though Aretas III. was conquered by Pompey in B.C. 62, the Nabatean territory was reduced to a Roman province only by Trajan in A.D. 105. The Nabatean dialect was Aramaic highly flavoured by Arabic idioms and phrases, but the proper names prove that the race was Arabian and not Aramæan. The first Nabatean prince of whom we hear is Aretas I., with whom the Jewish priest Jason sought shelter in B.C. 169 (2 *Macc.* v. 8). In the time of Alexander Jannæus we hear of Aretas II. and Obedas I. (Joseph., *Antiq.*, xiii. 3, 3, 5). It was the daughter of Aretas IV. who was married to Herod Antipas, and divorced by him that he might marry Herodias ; and a governor under this king ruled Damascus when Paul was there (2 *Cor.* xi. 32).

Naboth, a native of Jezreel and possessor of the vineyard there, adjoining the palace of Ahab, who wished to acquire it for a garden of herbs (1 *Kings* xxi.). N., even in those godless days, was a worshipper of Jehovah and proclaimed before Ahab his conscientious scruples, which made it impossible for him to part with his family inheritance. Jezebel issued her commands to the elders of the city, who by stratagem and the hiring of false witnesses secured the death of N. by stoning, as one guilty of cursing God and the king. Elijah appeared before Ahab as he took possession of the vineyard, and foretold the doom of the murderer's house, which was fulfilled upon Jezebel and her son Jehoram by the hand of Jehu.

Nadab, eldest son of Aaron, who perished along with his brother Abihu for burning fire upon the altar contrary to the prescription of the law (*Exod.* vi. 23, xxiv. 1, xxviii. 1 ; *Lev.* x. 1 ; *Num.* iii. 2, xxvi. 60).

Nadab, B.C. 954–953, son and successor of Jeroboam (1 *Kings* xiv. 20, xv. 25). He followed the practices of his father. While engaged in the siege of Gibbethon, a Levitical city in Dan, then held by the Philistines, Baasha, a man of Issachar, animated perhaps by some tribal jealousy against the reigning family, which was of the tribe of Ephraim, conspired against him and slew him in the second year of his reign.

Nadabath, a place the locality of which cannot be determined, was the scene of a terrible revenge taken by Judas Maccabæus upon an East-Jordanic tribe which had plundered a company of old men, women and children, whom Judas was sending for

security to the land of the Nabateans (1 *Macc.* ix. 37).

Nahaliel (*Num.* xxi. 19), one of the encampments of the Israelites between Mattanah and Bamoth, as they approached the country of Sihon king of the Amorites.

Nahallal (*Josh.* xix. 15), or **Nahalol** (*Judges* i. 30), a city of the Levites in the land of Zebulun (*Josh.* xxi. 35), possibly Ain Mahil, 3½ miles southwest of Nazareth.

Nahash, "serpent," a king of the Ammonites, contemporary of Saul, whose siege of Jabesh Gilead and threatening attitude toward Israel led to their demand for a king (1 *Sam.* xi. 1, xii. 12). He was beaten and driven back by Saul, and during the time of persecution showed himself friendly to David. The conduct of his son Hanun to David's ambassadors destroyed the good feeling, and roused great wrath in Israel against Ammon (2 *Sam.* x. 1; 1 *Chron.* xix. 1). The N. mentioned in 2 *Sam.* xvii. 27 is probably the same, and his son Shobi, a brother of Hanun, whom David put in the place of the disgraced monarch as vassal king.

Nahor, the name of two of the patriarchal family, one the grandfather of Abraham (*Gen.* xi. 22; *Luke* iii. 34), the other the brother of Abraham, husband of Milcah, Lot's sister (*Gen.* xi. 26, 29), after whom the place of their residence in Harran was called the city of Nahor (*Gen.* xxiv. 10). He was head of that section of the family of Terah which stayed in Mesopotamia or Padan Aram. Of his twelve sons Bethuel was father of Rebecca and Laban (*Gen.* xxiv. 15, etc.).

Nahum, one of the twelve minor prophets, of whose personal history we know little or nothing. The name of the well-known town of N.T. times, Capernaum, means "village of Nahum," but whether connected with the history of our prophet, and if so, in what way, cannot now be determined. He is called the Elkoshite, but where Elkosh lay is unknown. Near Mosul, the ancient Nineveh, is a place called Alkush, with a grave called the tomb of Nahum, but the tradition is not older than the 16th century. It is much more likely that he was a native of Galilee. His prophecy is directed against Nineveh, and describes the cruelties inflicted by Assyria on Judah, and the desolation that shall come upon her from Jehovah. The date must be placed between B.C. 664, the date of the capture of Thebes in Egypt by Assurbanipal, and B.C. 607, the date of the overthrow of Nineveh by the Babylonians and Medes. Nahum's style is richly poetical, and in vividness and effective imagery may be compared to Isaiah.

Nain, a town of Galilee, in the plain of Esdraelon, in the territory of Issachar, at the foot of the Little Hermon, south of Mount Tabor, about 6 miles south of Nazareth and 24 miles from Capernaum. At the gate of this town Jesus raised the widow's son to life (*Luke* vii. 11–17). To the west of the town are tombs cut out in the chalk cliffs, toward which evidently the body of the young man was being carried. It is now quite an insignificant hamlet, called Nein, but the ruins show that it was once of large dimensions.—Another Nain in the south of the land east of the Jordan was fortified by Simon Bar Giora (Joseph., *Wars of the Jews*, iv. 9, 4).

Naioth, "dwellings," the residences of the prophets belonging to the schools near Ramah (1 *Sam.* xix. 18, xx. 1). That they occupied a common building appears from 2 *Kings* vi. 1. The Targum renders it "House of teaching."

Naomi, wife of Elimelech of Bethlehem, who, during the period of the Judges, in consequence of a threatened famine, migrated with her husband and her sons Mahlon and Chilion from Judah to the land of Moab. After the death of her husband and sons, she returned to her native district with Ruth the Moabitess, widow of one of her sons, who refused to leave her. Using skilful stratagem she succeeded in getting Ruth married to Boaz, a wealthy relative of Elimelech.

Naphish, an Ishmaelite Arabian tribe (*Gen.* xxv. 15), associated with the Hagarites, and conquered, appar-

ently in the days of Saul, by the transjordanic tribes (1 *Chron.* v. 19). Probably the same as the Nephusim (*Ezra* ii. 50), and the Nephishesim (*Neh.* vii. 52), who are reckoned among the Nethinims.

Naphtali, sixth son of Jacob and second of Bilhah, Rachael's maid (*Gen.* xxx. 8, xxxv. 25). The tribe descending from him was composed of four leading families named after his four sons. The territory assigned to the tribe was bounded on the east by the Jordan, the waters of Merom, and the Sea of Galilee ; on the west by Asher, and on the south by Zebulun and Issachar. On the north it had an open and probably variable border. In the description of its boundaries by Joshua it extended from Heleph in the north-west to Adami in the south-west, 5 miles south of the Sea of Galilee (*Josh.* xix. 33). It possessed a number of fenced cities : Rakkath, the ancient name of Tiberias ; Ramah, 15 miles west of the north end of the Sea of Galilee ; Hazor, 12 miles north-east of Ramah ; Kedesh, northermost of the Cities of Refuge, west of Lake Huleh. All the towns about the Lake of Galilee named in the N.T. were in Naphtali. Its territory was one of the largest, comprising somewhere about 800 square miles. Barak, the conqueror of Sisera belonged to Kedesh in Naphtali, and from Zebulun and Naphtali he obtained his 10,000 fighting men. Owing to their position in the extreme north, the members of this tribe were among the first to suffer from the attacks of the Syrians and Assyrians under Benhadad and Tiglath Pileser (1 *Kings* xv. 20 ; 2 *Kings* xv. 29). In the apocryphal Book of Tobit the parents of Tobias are described as exiles belonging to this tribe (*Tob.* i. 1, iv. 9, vii. 4). The prophetic statement of *Isa.* ix. 1, was fulfilled when, after this night of sorrow in exile, the Messiah lived and wrought and exercised His main activity in Galilee, in the parts originally belonging to Naphtali.

Naphtuhim (*Gen.* x. 13), a Hamitic race, named third among the seven peoples descended from Mizraim or Egypt. They were probably located in Middle Egypt. Their name seems to mean "the people of Ptah," whose temple and chief seat of worship was at Memphis.

Narcissus, a Roman, to the Christian members of whose household Paul sends greeting (*Rom.* xvi. 11). Many have identified him with a well-known freedman of Claudius ; but he had been executed in A.D. 55, whereas the Epistle was not written till A.D. 58.

Nard, or **Spikenard** (*Song* i. 12, iv. 13), a sweet-smelling oil, highly valued by the ancients, made from the roots and lower parts of the stem of a plant (*Valeriana gatamansi*) growing in Northern and Eastern India. The root is about the length and thickness of a finger. The extracting of the oil was carried on upon a large scale in Tarsus. It was put into narrow alabaster bottles. Along with myrrh, balsam, etc., it was often made into ointment (*Mark* xiv. 3 ; *John* xii. 3). The value of one pound of the ointment was 300 denarii, or about 10 guineas.

Nathan, contracted form of either Jonathan or Nathanael, one of the greatest and best of the prophets of David's time, and the earlier years of Solomon. Whether of the tribe of Levi (1 *Kings* iv. 5), or of the tribe of Judah (1 *Chron.* ii. 36), is uncertain. The prophet's first appearance in the history is in connection with David's expression of desire to build a house for God (2 *Sam.* vii.). At first disposed to look favourably on the proposal, N. is instructed to show David that it is for God to build him a house rather than for him to build a house for God, and to make the king that promise of a long descent of kings, which afforded a main ground for the persistent faith of the Jews in their Messianic hope. Another great occasion in the life of N. was the mission entrusted to him of dealing with David in order to bring home to his conscience his great sin in the matter of Uriah the Hittite (2 *Sam.* xii.). This he managed with great tact and courage. The prophet was permitted soon afterwards to announce the complete reconciliation of God toward David

and his house, when he was sent to give to Solomon, the legitimate son of David and Bathsheba, the name of Jedidiah, "the Beloved of Jehovah" (2 *Sam.* xii. 23). He evidently exercised a powerful influence upon the training of Solomon, and took prompt and active measures to have Solomon proclaimed king before his father's death, in order to checkmate the intrigues of Adonijah's supporters (1 *Kings* i. 8, etc.). Solomon gave high offices of state to two of Nathan's sons (1 *Kings* iv. 5). He was apparently the author of some chronicle or historical reminiscences which had been incorporated in a book used as an authority of the Chronicler (1 *Chron.* xxix. 29; 2 *Chron.* ix. 29).

Nathan, son of David, born in Jerusalem (2 *Sam.* v. 14). According to 1 *Chron.* iii. 5, he was son of Bathsheba, and elder brother of Solomon, but this does not agree with 2 *Sam.* xii. 24. His descendants are referred to in *Zech.* xii. 12 as forming one of the most distinguished houses of the Davidic line; and his name also appears in the genealogical list of the forefathers of Jesus the son of David (*Luke* iii. 31).

Nathanael, "gift of God," = Theodore, named fifth in record of disciples called by Jesus (*John* i. 46), and third among the seven fishermen disciples to whom Jesus appeared after his resurrection (*John* xxi. 2). According to the latter passage, he was of Cana in Galilee. Because no reference is made to him by the synoptists, some have supposed that he was not one of the twelve, but only a disciple in the wider sense of the word. Others have suggested Matthew the publican, whose name has the same meaning. The more general opinion is that which identifies him with Bartholomew of the synoptists. He is represented in the fourth Gospel as "an Israelite indeed, in whom there is no guile." His confession of the Messiahship of Jesus seems to have been earlier than that of any of the other apostles (*ch.* i. 50).

Nazarene, a native of Nazareth, name given to Jesus because He was brought up in that little Galilean town (*Matt.* ii. 23). This name is nowhere given to Jesus in the prophets, and it is certain that the word has reference to the town, and not to the ascetic order of Nazarites. Jesus' habits of life were not those of a Nazarite, and the word here used is quite different. The prophecies fulfilled are probably those that foretell the lowliness and obscurity of his earthly position.

Nazareth, nowhere named in the O.T., but occupying the site and representing probably a modified form of the name of Sared, a border city of Zebulun (*Josh.* xix. 10, 12). It is mentioned often in the N.T. as the residence of Joseph and Mary, and the scene of the thirty years' retirement preceding the public ministry of our Lord. It was always associated with the name of Jesus, for, even after He had, in consequence of His rejection by His townspeople (*Luke* iv. 29), made Capernaum His home, He continued to be called Jesus of N., the Prophet of N. (*Matt.* xxvi. 71, xxi. 11). It was a town of small size and of little importance in the southernmost part of Lower Galilee, among the hills. Five miles to the west rose the well-wooded conical Mount Tabor, to the south stretched out the broad plain of Jezreel or Esdraelon, and on the west might be seen the massive mountain of Carmel. "In a spot like N.," says Keim, "it is impossible to imagine a people spiritually destitute, if Nature has a word to say in the development of man." The modern town En-Nasira, has a population of 3,000 of whom none are Jews, two-thirds Christians, and one-third Mohammedans.

Nazarites were persons bound under a vow, which implied that they were in a peculiar sense devoted to Jehovah, but was different from ordinary vows by which men pledged themselves to the performance of particular acts. The Nazarite vow was regarded as bringing the party who took it into peculiarly intimate relations with God, so that among the people the N. were looked upon with awe and reverence as holy men with a sort of priestly dignity. The law (*Num.* vi. 1–21)

which regulated the obligation and continuance of the vow evidently dealt with a custom that was at the time of its enactment familiar in Israel. The name signifies those who are separated; but this separation did not go the length of monastic seclusion. It rather consisted in abstinence from certain food and drink and the observance of other ascetic practices in the presence of their fellows. The N. might serve in the most various capacities in public life, *e.g.* Samson as a hero in physical exploits, Samuel as a priest of the sanctuary and judge in Israel. The vow might be taken by women as well as men, and while it might be for life was ordinarily for a limited period, which, according to the Talmud, must be not less than 30 days. It required first of all abstinence from the use of wine and strong drink, and this was interpreted with great strictness as including the prohibition of vinegar or any liquor of grapes or even fresh or dried grapes. The idea here present evidently is that as the Nazarite by his vow placed himself under the absolute control of God's Spirit, he must not take anything that might produce excitement and so influence his conduct. A similar injunction was laid upon the priests during the period of their service in the sanctuary (*Lev.* x. 8). The idea underlying this restriction was most perfectly carried out by the sons of Rechab, who not only drank no wine, but neither planted vineyards nor built houses (*Jer.* xxxv. 6). The vow also required that the hair should remain uncut, and that no razor should come upon the head, and this was the visible token that one was under such a vow (*Judges* xiii. 5; 1 *Sam.* i. 11). There is here the idea of a holiness or sacredness in the person of one consecrated which no instrument in hand of man should touch, just as in the case of stones for God's altar (*Exod.* xx. 25), and victims for sacrifice (*Num.* xix. 3). There was also perhaps the idea of strength undiminished, wholly consecrated to God. The vow further required careful avoidance of all ceremonial impurity. In *Am.* ii. 11 complaint is made that the institution had fallen into contempt. It was revived in the time of the Maccabees, and we are told of Herod Agrippa I. that on one occasion he bore the expenses of a large number of Nazarites. Those men who were under a vow, with whom Paul, by advice of James, joined himself in so far as expense was concerned, were Nazarites concluding the period of their vow by the performance of the prescribed rites (*Acts* xxi. 23). From *Acts* xviii. 18 it appears that Paul had taken a vow in Cenchreæ, which required, apparently as indicating its close, the shaving of his head, in all probability a Nazarite vow.

Neah (*Josh.* xix. 13), a town in Zebulun, perhaps the same as Neiel (*Josh.* xix. 27) on the border of Asher.

Neapolis, a harbour and city on the most easterly coast of Macedonia, south-east of Philippi, near the frontier formed by the river Nestos. Paul went to N. from Samothracia during his missionary journey from Antioch to Macedonia in A.D. 53 (*Acts* xvi. 11).

Nebajoth, eldest son of Ishmael (*Gen.* xxv. 13), ancestor of an Arabian tribe, and claimed as the progenitor of the Nabateans, who long maintained a prominent place among the nations.

Neballat (*Neh.* xi. 34), a town in the territory of Dan, 4 miles north-east of Lydda, in which some of the Benjamites dwelt on their return from exile.

Nebo, a mountain in the land of Reuben, to the east of the northern end of the Dead Sea (1 *Chron.* v. 8). It was a prominent peak in the mountain range of Abarim (*Num.* xxxiii. 47; *Deut.* xxxii. 49), or one of the heights of the mountain Pisgah (*Deut.* xxxiv. 1), on which the Moabite god N. was worshipped in the earliest times. It lay in the territory of Sihon the Amorite conquered by the Israelites. From its summit Moses looked across the plain of Moab and saw the Promised Land, which he was not permitted to enter. The view westward is extensive, and in clear weather the scene described as witnessed by Moses

may still be gazed upon. This name was also given to a city built by the Reubenites (*Num.* xxxii. 38), evidently on the slopes of Mount Nebo on its eastern side. Lying in the region which the Amorites had taken from the Moabites, the latter always regarded it as rightfully theirs and sought, at times successfully, to get and hold possession of it. Mesha in his inscription describes his conquest of it and his destruction of all the inhabitants, as a sore blow inflicted on the Israelites. The prophets Isaiah and Jeremiah threaten Moab with the loss of Nebo (*Isa.* xv. 2; *Jer.* xlviii. 1, 22). There was also a city of this name in Judah (*Ezra* ii. 29, x. 43), distinguished in *Neh.* vii. 33 as "the other Nebo," from the one before described. It may perhaps be the same as Nob (*Neh.* xi. 32).

Nebo, a god of the Chaldeans mentioned along with Bel (*Isa.* xlvi. 1). He was worshipped by the Mandeans and Sabeans, and corresponds to Hermes or Mercury, his name meaning "the Speaker," closely connected with the Hebrew word for "prophet." In the Assyrian list of planet-deities he has the place assigned to Mercury. He is described as the god of knowledge, the inventor of writing on clay tablets. He is the son of Merodach. Originally a Babylonian deity, he was early known and worshipped by the Assyrians. His name is most commonly found in the names of kings and high officers of Babylon. His great temple was at Borsippa. A statue of the god found at Nineveh belongs to the period B.C. 810–781.

Nebuchadnezzar, "Nebo protects the crown," also more in accordance with the form of the name on the tablets (Nabu-kudurri-usur), Nebuchadrezzar (*Jer.* xxxix. 1), king of Babylon, B.C. 605–562, and successor of Nebopolassar, the founder of the late Babylonian empire. He did much to spread and consolidate the Babylonian power, especially in checking the movements of Necho of Egypt. The chief source of our information regarding N. is to be found in the historical Books of Kings and Chronicles, and especially in the Book of Jeremiah. The mention of Daniel is concerned with certain occasional incidents, which, with the materials at our command, cannot easily be assigned to their proper chronological position. Numerous extant tablets afford considerable information regarding the life and doings of this monarch. His first great warlike exploit was performed during his father's life-time. Necho, king of Egypt, had devised a campaign against Assyria (2 *Kings* xxiii. 29); but meanwhile Assyria had been overthrown by the Medes and Babylonians, and so in B.C. 606, or 605, instead of the Assyrians, Necho found at Carchemish, on the Euphrates, the army of the Babylonians under Nebuchadnezzar (*Jer.* xlvi. 2). As Jehoiakim was vassal king under Necho, this sovereignty was now claimed by Nebuchadnezzar (2 *Kings* xxiv. 1). After three years' servitude the king of Judah rebelled, and was eventually carried off to Babylon (2 *Chron.* xxxvi. 6). The Book of Kings speaks only of harassment to Jehoiakim and his people, but not of deportation to Babylon. In any case Jehoiakim seems to have ended his days in Jerusalem. His son Jehoiachin, after reigning three months (at the end of the year, says 2 *Chron.* xxxvi. 10, without saying from what point the reckoning began), was carried off to Babylon by N. with all the precious things of the temple, in B.C. 597. The young king's uncle, Mattaniah, was set up by N. as vassal king under the name of Zedekiah. When he rebelled after reigning eleven years, he was, in A.D. 586, utterly overthrown and carried down to Babylon. This was after a long continued siege, lasting something like eighteen months (2 *Kings* xxv. 1–3). It was concluded in the 19th year of Nebuchadnezzar's reign. All this while N. had been eagerly seeking opportunity to inflict such a blow upon Egypt as would prevent her making any attempt at territorial extension or political rivalry in any form. The humiliation of Egypt by Nebuchadnezzar is the theme of

many prophecies in Ezekiel (*e.g. ch.* xxix. 18). According to a recently deciphered Babylonian inscription N. made an inroad upon Egypt in B.C. 568, in the 37th year of his reign. Before this he had conducted a most serious undertaking against the strong city of Tyre, which must have been begun immediately after the overthrow of Jerusalem, the siege lasting thirteen years, B.C. 586–574. Berosus places his death in the 43rd year of his reign, B.C. 562. He restored the temple of Nebo in Borsippa and that of Merodach in Babylon, and is represented as a most earnest and devout supporter of the worship of the old Chaldean deities. In *Dan.* iii. 31–iv. 34 there is a remarkable story told of Nebuchadnezzar's conversion to the religion of Israel; but of this we find no trace in the inscriptions nor even in the historical books of the O. T. canon.

Nebuzaradan, "Nebo sent offspring," captain of the guard under Nebuchadnezzar, to whom, a month after the overthrow of Jerusalem in A.D. 586, orders were given to destroy with fire the temple and the king's palace and all houses of any importance in the city, and to break down the walls and to remove all the inhabitants excepting the poorest of the people (2 *Kings* xxv. 8–21; *Jer.* xxxix. 8, xl. 1, xli. 10, xliii. 6, lii. 12). Five years later, while Nebuchadnezzar was occupied with the siege of Tyre, Nebuzaradan went again into Judah and carried away a further contingent of the Jews, numbering 745, into exile (*Jer.* lii. 30).

Nebushasban (*Jer.* xxxix. 13), "Nebo saved me," one of Nebuchadnezzar's courtiers who was told off to assist Nebuzaradan in looking after Jeremiah the prophet. He occupied the position of a Rabsaris or superintendent of the eunuchs.

Necho, king of Egypt, B.C. 612–596, son of Psammeticus I., the founder and himself one of the ablest princes of the 26th Saitic dynasty. In the early years of his reign the Assyrians were in a weakened condition, and N. engaged in war with them. While so engaged Josiah, king of Judah, went out against him at Megiddo in B.C. 609, and there the Jewish monarch was defeated and slain. Soon after this he had Josiah's son and successor, Jehoahaz, put in chains at Riblah and carried down into Egypt (2 *Kings* xxiii. 33; 2 *Chron.* xxxvi. 4). In B.C. 604, however, he came into collision with the Babylonian army under Nebuchadnezzar at Carchemish on the Euphrates, where he sustained a severe defeat, by which he was deprived of all the possessions in Phœnicia, Syria and Palestine, won by his previous victory; but as home affairs demanded the attention of the Babylonian monarch, N. was left undisturbed to attend to the peaceful development of his own country.

Negeb, the dry country to the south of Palestine, often rendered by "the south," between Kadesh and Shur (*Gen.* xx. 1).

Nehemiah, "the comfort of Jehovah," a famous personage in the post-exilic history, son of Hachaliah, who rebuilt the walls of Jerusalem. The first of the exiles who returned from Babylon under Zerubabbel, in their exuberant confidence seemed to think that there would be no need for rebuilding the ruined walls. In the times of Ezra, some 79 years later, many misfortunes and the appearance of many enemies had shown the need of strengthening their fortifications. They accordingly proceeded to build, until false representations made to the Persian monarch by neighbouring colonists led to the stopping of the work. Reports of the misery endured by the Jewish colonists were brought to their brethren still in exile by an embassy, of which Hanani, Nehemiah's brother, was a member. The report was brought to Nehemiah in the month Chisleu, of the 20th year of the reign of Artaxerxes I., somewhere in Nov., B.C. 445. N. was the cup-bearer to the king in his royal palace at Shushan. Four months after this, in Nisan of that same year, the king perceiving his attendant's sadness, inquired as to its cause, and when informed truthfully by N., gave

orders that he should be sent to Jerusalem with authority to carry on the work of rebuilding the walls. The Persian officials were now under obligation to give N. all possible assistance; but he found himself bitterly opposed by the Samaritans, Ammonites, Arabs, Philistines, etc., led especially by Sanballat, Tobiah and Geshem. N., however, pursued his work steadily, setting his workmen to their tasks in regular order, and appointing a sufficient watch. In 52 days he had the walls finished (*Neh.* vi. 15). The whole story sets before us the picture of a man of high principle and great enthusiasm, gifted with singular shrewdness and possessed of unwearied diligence and perseverance.

Nehemiah (Book of) forms one with that of *Ezra* in the Jewish canon. Together the Books of *Ezra* and *Nehemiah* take up the history at the point reached at the close of *Kings* and *Chronicles*, and detail the story of the return of the exiles under Zerubabbel in B.C. 536, down to Nehemiah's second visit to Jerusalem in B.C. 432. The Book of *Nehemiah* falls into three parts: 1. The personal narrative of *ch.*–i. vii., in which he tells how he was first led to interest himself in the work, how he was commissioned to carry it out, what opposition he met with and what success attended him, till the work was done. 2. In *ch.* viii.–x. we have the story of Ezra's activity as spiritual instructor of the people, the reading of the law, the observance of the Feast of Tabernacles, the solemn national confession of sins and taking of the covenant. 3. In the last three chapters, *ch.* xi.–xiii., are lists of residents assigned to Jerusalem and other towns, lists of priests and Levites, of officers for collecting dues, etc., the dedication of the walls, and the story of Nehemiah's second visit. The author is thought by modern critics to be the same as the writer of Chronicles. The personal narratives are regarded as reproductions from contemporary memoirs. That the book was compiled long after the time of Ezra and Nehemiah is regarded as proved by the use of the phrases "the king of Persia," "Darius the Persian," "the days of Nehemiah" (*ch.* xii. 22, 26, etc.), the mention of Jaddua (*ch.* xii. 11, 22) who was high priest B.C. 351–331, long after the time of Nehemiah.

Nehushtan, "piece of brass," name given to Brazen Serpent in Hezekiah's time, probably as a term of contempt in order to ridicule the folly of those who adored it (2 *Kings* xviii. 4). That such reverence should have been shown to a figure which had been instrumental in working such deliverance among the plague-stricken people is scarcely to be wondered at. The adoration of this figure had so taken hold of the people that Hezekiah felt that the fascination could be broken only by the utter destruction of the relic.

Neiel (*Josh.* xix. 27), a town on the borders of Asher and Zebulun, regarded as identical with Neah (*ch.* xix. 13).

Nekeb (*Josh.* xix. 33), a town in the territory of Naphtali, in the Talmud Zidetha, and now Seiyadeh.

Nekoda, a family among those which returned from exile with Zerubbabel, but was unable to prove its Israelitish descent (*Ezra* ii. 60; *Neh.* vii. 62). It was therefore uncertain whether they should be allowed to enjoy the full privileges of Israelites, or be reckoned with the family of the same name among the Nethinim (*Ezra* ii. 52; *Neh.* vii. 50).

Nephilim (*Gen.* vi. 4 R.V., in A.V. "giants"), the descendants of the "sons of God," perhaps the angels, in consequence of their connection with the daughters of men. Of this tradition there seems to be a reminiscence in *Jude* 6, probably derived from the apocryphal Book of Enoch. This giant race soon showed a God-defying arrogance which led to their destruction by means of the flood. Similar traditions are found in most mythologies. The name points them out as prodigies, wonderful beings with whom ordinary men cannot be compared. The name is not given to the giant races found in the land of

Canaan in the time of Joshua, who are styled Rephaim and Anakim, and afterwards appear only among the Philistines as avowed enemies of God and Israel.

Nephti or **Naphthar** (2 *Macc.* i. 18, 36), the sacred fire which, according to Jewish tradition, consumed the sacrifice offered by Nehemiah. According to the legend the priests who went into exile had hidden the sacred fire, which was preserved in the shape of thick water, which, when poured upon the stones of the altar, broke into flame. The word is supposed, by the author of 2 *Maccabees*, to mean "purification," but he was evidently ignorant of Hebrew and coined the word from Naphtha, which was well known as a powerful purifying agent.

Nephtoah, a stream flowing on the border between the territories of Judah and Benjamin, near Bethlehem, west of Jerusalem (*Josh.* xv. 9, xviii. 15). It is identified with the Lifta, the name of which appears in that of one of the toparchies in the list of Pliny; Bethleptepha.

Ner, uncle of Saul and father of Abner (1 *Sam.* xiv. 50). He was thus the brother of Kish, both, according to Josephus' rendering of *ch.* xiv. 51, being sons of Abiah. There is some confusion in the genealogies of 1 *Chron.* viii. 33, ix. 39, which make Ner the grandfather of Saul and Abner Saul's uncle.

Nereus, greeted together with his sister by Paul (*Rom.* xvi. 15), probably a member of the Church at Rome or, as some think, at Ephesus. As his sister is not named they must have been well known and highly esteemed in the community to which they belonged.

Nergal, god of the Assyrians and Babylonians, corresponding to Mars, the god of war. He is also identified among the planetary deities with the planet Mars. Among the colonists of Samaria those from Cuth or Cuthah, a place somewhere between the Tigris and the Euphrates, are referred to as specially devoted to the worship of this god (2 *Kings* xvii. 30). The meaning of the word is doubtful, but may possibly mean "the great dog," *i.e.* a lion. The deity is represented as a colossal winged lion.

Nergal-Sharezer (*Jer.* xxxix. 3, 13), "Nergal protects the king," the name of two of the princes of Nebuchadnezzar. One of these is distinguished from the other by having his official title of Rab-mag, or Superintendent of the Magicians, appended. The son of Sennacherib who slew his father in the temple of Nisroch (2 *Kings* xix. 37; *Isa.* xxxvii. 38), though only called Sharezer in these passages, is by other writers called Nergilos, and undoubtedly had the double name.

Neriah, "my light is Jehovah," father of Baruch, Jeremiah's assistant (*Jer.* xxxii. 12, xxxvi. 4, xliii. 3, xlv. 1; *Baruch* i. 1). He had also another son Seraiah, chief chamberlain to Zedekiah (*Jer.* li. 59, R.V., in A.V. rendered "a quiet prince").

Net, as used in hunting (*Ps.* cxli. 10; *Prov.* i. 17), or in fishing (*Eccl.* ix. 12), is used as a figure to describe the craft used by the tempter. Our Lord, in consequence of his immediate surroundings on the Sea of Galilee, and the occupation of His disciples (*Mark* i. 16; *John* xxi. 6, etc.), uses the figure of the fishing net in the construction of His parables (*Matt.* xiii. 47). In *Hab.* i. 15, 16, two words are used, one (*cherem*) meaning the ordinary fishing net, the other (*mikhmereth*) meaning properly the trawl, the lower part of which is sunk to the bottom, while the upper part floats on the surface.

Nethaneel, "given of God," and **Nethaniah,** "given of Jehovah," favourite Jewish names, especially in priestly and Levitical families (1 *Chron.* xv. 24, xxiv. 6). Also a prince of Issachar in Moses' time (*Num.* i. 8). Father of Ishmael, the murderer of Gedaliah (2 *Kings* xxv. 23; *Jer.* xl. 8).

Nethinim, "those presented," "given over," the designation of those who were assigned to the Levites as temple slaves to perform the heavy work in connection with the sanctuary. Their origin is obscure, but may perhaps be traced back to the Gibeonites of Joshua's time, who through their

cunning stratagem escaped destruction, but were reserved for servile work and drudgery (*Josh.* ix. 23). Their ranks were probably recruited from time to time by the bands of captives taken in war (*Num.* xxxi. 28, 30). It is expressly stated in *Ezra* viii. 20 that David and other princes had made presents of such helpers to the Levites. Among those who returned from exile the genealogical register of the N. is preserved with the same care as that of true Israelites. They were undoubtedly circumcised, and so brought into a position of privilege. The Levitical immunity from tribute and custom extended also to them (*Ezra* vii. 24). Their chief residence was Jerusalem (*Neh.* iii. 26, 31), but some are found in the various cities of the priests and Levites throughout Israel (*Ezra* ii. 70 ; *Neh.* vii. 73).

Netophale, a city of Judah (1 *Chron.* ii. 54 ; *Ezra* ii. 22 ; *Neh.* vii. 26), not assigned to the Levites, but largely occupied by them (1 *Chron.* ix. 16). It was the birthplace of Maharai and Heled, two of David's warriors (2 *Sam.* xxiii. 28). Men of N. were among those who gathered round Gedaliah when he was appointed governor at Mizpah (*Jer.* xl. 8). From *Neh.* vii. 26 it would seem to have lain very near to Bethlehem, perhaps the modern Umm Toba, 3 miles north-east of Bethlehem.

Nettles, the Hebrew word *charul* (*Job* xxx. 7 ; *Zeph.* ii. 9 ; *Prov.* xxiv. 31), and the Hebrew word *kimmosh* (*Isa.* xxxiv. 13 ; *Hos.* ix. 6), sharp stinging plants, which grow only in waste and neglected places, and especially on ruinous heaps.

New Moon, as indicating the first day of the lunar month, was eagerly watched for, and its appearance was celebrated by blowing of trumpets and the presenting of special sacrifices (*Num.* xxviii. 11–15, x. 10 ; *Ps.* lxxi. 3). It was observed in later times as a Sabbath, a day of rest (*Isa.* i. 13 ; *Hos.* ii. 11 ; *Ezek.* xlvi. 1), and taken advantage of for imparting religious instruction (*Amos* viii. 5 ; 2 *Kings* iv. 23). Special festivities in the household accompanied the offering of the appointed sacrifice (1 *Sam.* xx. 5). The appearance of the new moon of the seventh month was celebrated with special solemnity of a sabbatical character (*Lev.* xxiii. 24 ; *Num.* xxviii. 9), when special offerings were presented before God (*Num.* xxix. 1). This festival was distinguished by the blowing of horns, so that it was called "the day of the blowing of trumpets" (*Lev.* xxiii. 24 ; *Num.* xxix. 1 ; *Ps.* lxxxi. 3). These were loudly blown apparently at early dawn. It was on the new moon of the seventh month that those who had accompanied Zerubbabel back from captivity began again the observance of God's worship in Jerusalem by offering up burnt offerings, though the foundation of the temple was not then laid (*Ezra* iii. 6). On this first day of the seventh month Ezra first read to those who had returned to Jerusalem from the word of the Lord (*Neh.* viii. 2). That even in the times of Saul the Hebrews had means for determining beforehand the date of the new moon appears from 1 *Sam.* xx. 5, 18. In post-exilian times the Sanhedrim met on the morning of the 30th day of each month. Whoever first saw the new moon was under obligation immediately to make report. If it was seen during that day, the former month had only 29 days reckoned to it, and that day was the first of a new month, and the prescribed festival was celebrated. Intelligence of the discovery of the new moon was conveyed at first by means of signal fires on the Mount of Olives, which were repeated on hill tops throughout the country, and afterwards by messengers. It was not till near the close of the third Christian century that the Jews began to determine the appearance of the new moon astronomically ; and even then the change was fanatically opposed as an innovation by the Karaites, who rigorously adhered to the old method of observation. It would seem that not only the later Jews, but also Judaising Christians, laid great stress upon the observance of the new moon festival, so that it had degenerated into a superstition (*Gal.* iv. 10 ; *Col.* ii. 16).

Nezib, city in the territory of Judah (*Josh.* xv. 43); the ruins of Beit Nusib lie somewhere about 6 miles to the east of Beit Jibrin.

Nibhaz, a god of the Avites (2 *Kings* xvii. 31), which they brought with them when settled as colonists in Samaria. Rabbinical writers say that this idol had the form of a dog, and that the name is derived from a root corresponding to the Hebr. *nabach*, "to bark." The god of the kingdom of darkness among the Sabeans was *Nebaz*. The name of the Avite deity seems to be of Assyrian origin, but the inscriptions make no mention of him, and we can learn nothing of his attributes and character.

Nicanor, Syrian commander-in-chief under Antiochus Epiphanes, who, in B.C. 166, along with Ptolemy and Gorgias, led a powerful army into Palestine against Judas Maccabæus (1 *Macc.* iii. 33; 2 *Macc.* viii. 8). The author of First Maccabees assigns the chief leadership to Gorgias, but the author of Second Maccabees to Nicanor. Under Demetrius I. in B.C. 160, N. came again into Palestine as the independent leader of an army against the Maccabæan party, but was defeated at Kapharsalama, and obliged to withdraw into Jerusalem. He there raged against the priests and threatened to burn the temple if they did not surrender Judas. Venturing again to attack Judas at Bethlehem, he was completely overcome, and died on the battle-field on the 13th Adar, B.C. 160, and that day was held in after years as a joyful festival among the Jews (1 *Macc.* vii. 39–50).

Nicanor, one of "the seven," chosen to relieve the apostles by taking care of the poor, and distributing the provision made for them by the Church (*Acts* vi. 5). He is not again mentioned, and nothing is known of his history.

Nicodemus, a scribe, belonging to the party of the Pharisees, and a member of the Sanhedrim in the time of Christ, to whom he secretly went by night for instruction (*John* iii.). In the Sanhedrim when the feeling against Jesus had become very bitter, N. urged upon his fellow members the duty of hearing calmly and without prejudice what might be advanced in favour of the claims of Jesus (*John* vii. 50). After Jesus was crucified he is found along with Joseph of Arimathea discharging the last duties to the body of the Lord (*John* xix. 39). He is not mentioned by the synoptists, and only in those four passages by the writer of the Fourth Gospel. Later Christian tradition makes him publicly confess Christ, and receive baptism, after which he is driven out of the Sanhedrim and out of Jerusalem, but is received by Gamaliel into his country house.

Nicolaitanes (*Rev.* ii. 6, 15), an antinomian sect, apparently originating among the Gentile Christians, and spreading through the Churches of Asia. Probably the statements made in *Rev.* ii. 14, 20 with reference to immoral practices associated with the names of Balaam and Jezebel, apply to the sect of the N. Their immoral practice was almost certainly based upon some gnostic principle, which, in a more or less crude form, was professed and taught by them. In defiance of the decision of the Apostolic council (*Acts* xv. 29), they took part in heathen sacrificial feasts, and apologised for, and in some cases even advocated and insisted upon, indulgence in fleshly lusts as a means for conquering evil. This doctrine among the Gentile converts to Christianity generally gained footing in consequence of exaggerated opposition to the narrow legalism of of the Jews and fanatical assertion of the claims of Christian freedom. The low moral tone of heathenism made it seem scarcely less proper to demand absolute liberty in regard to sexual relations than to claim freedom from the limitations of the Jewish ceremonial law. The name N. is usually derived from that of some prominent teacher of the party called Nicolas, whether the deacon of that name (*Acts* vi. 5) is doubtful. It is interesting to notice that Balaam (*ch.* ii. 14) and Nicolas, mean practically the same, being respectively "the destroyer of the people," and the "conqueror of the people." The author of the Book of Revelation may thus

simply describe by the name he gives them the modern Balaamites. The grossly immoral gnostic sect of the second century which assumed this name had really no connection either with Nicolas the deacon, or with the N. of Revelation.

Nicolas, one of the seven guardians of the poor, appointed to relieve the apostles of serving tables (*Acts* vi. 5), not a Jew like the other six, but a proselyte of Antioch. No further mention is made of him in the N.T. Some of the earlier Fathers, Irenæus and Clement of Alexandria, make him the founder of the antinomian sect of Nicolaitanes mentioned in *Rev.* ii. 6, 15. They represent the Nicolaitanes as misunderstanding the teaching of N. about being dead to the flesh, as though it meant that Christians were no longer under law in regard to these things. There seems no ground for associating the name of Nicolas with the errorists condemned by the Apocalyptist, nor yet again to regard these as the progenitors of the later gnostic sect.

Nicopolis (*Tit.* iii. 12), place where Paul was residing when he wrote to Titus, and where, during his stay there for the winter, he wished Titus to visit him. There were at least three cities bearing this name; one in Cilicia, on the northern slope of Mount Amanos, built by Alexander the Great; another in Thrace, east of the lower Nestus, scarcely known till the time of Trajan; and a third in Epirus, built by Augustus in B.C. 30, on the site of his camp in memory of the famous battle. It was a well-known city in Paul's time, inhabited by Greeks from the neighbouring districts, and by Roman colonists, who enjoyed high political privileges and carried on an extensive trade. It was only of this Nicopolis that Paul could have spoken without adding some specific designation.

Nile, the famous river of Egypt, which in the O.T. is commonly designated "the river" (Yeor, from the Old Egyptian Aur). It is also called "the flood of Egypt" (*Amos* viii. 8, ix. 5), the plural form "the rivers of Egypt" (*Isa.* vii. 18, xix. 6) is used to describe the various branches, canals, and tributaries of the river. This name, though sometimes used as a mere appellative of rivers generally (*Job* xxviii. 10; *Isa.* xxxiii. 21), is not used in O.T. of any other particular river except once of the Tigris in *Dan.* xii. 5. Another word is used in the name "the river of Egypt" (*Gen.* xv. 18). And yet again in *Isa.* xviii. 2; *Nah.* iii. 8; *Job* xli. 22, the Nile is called "the sea"; its upper portions, or the so-called Blue and White Nile, being probably intended in *Isa.* xviii. 1 by "the rivers of Ethiopia." Allusion is made to the peculiar condition of Egypt in regard to irrigation as compared with other countries, *Deut.* xi. 10.

Nimrah, or Beth-Nimrah (*Num.* xxxi. 3, 36; *Josh.* xiii. 27), city in territory of Gad, near Beth-Haran in the Jordan valley.

Nimrim (The waters of), in *Isa.* xv. 6 and *Jer.* xlviii. 34, the wells of a district in Moab, which, according to the tactics described in 2 *Kings* iii. 19, 25, are prophetically doomed to be filled up by enemies of the land. N. apparently is the name of a district in the south of Moab in the Wadi el Nemeirah. It has been by some, without any sufficient ground, identified with Nimrah.

Nimrod (*Gen.* x. 8; 1 *Chron.* i. 10), one of the sons of Cush. Unlike the other sons there mentioned, he is not introduced as the mere representative or impersonation of some family or nation, but as an individual, with an interesting personal history. He had made a reputation for himself as a mighty hunter. These personal notes are put on record because of the interest which the Hebrew historian had in him as the ancestor of those mighty nations with which Israel had such frequent, though generally hostile, relations. His name does not occur in history as one of the founders of the Babylonian empire, and it nowhere appears in the inscriptions. He represents the Cushite element in the Babylono-Assyrian culture. It is certainly a historical fact that the Accadian or Sumerian element in the

population of Babylon was not Semitic, and that all along the character of their civilization was largely determined by the presence of this non-Semitic element. The reference to Nimrod's reputation on the hunting-field is also a reminiscence of the historical monarchs of the Assyrian empire, who are commonly represented as distinguished in the chase. In *Gen.* x. 10–12, we have a sketch of the early beginnings and progress of those mighty empires which claimed him as their founder. "The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." These are the names of the four cities which contained the bulk of the people forming the early kingdom of Babylon. N. is not said to be the builder of these, nor yet of any one of them. It is only said that the kingdom which arose from him, or was formed by his family and descendants, had its beginning in Shinar, where those cities grew up. Then the original dependence of Assyria on Babylon is described in *v.* 11, where Assyria is represented as an offshoot of the older kingdom. Asshur is not a person regarded as the founder of the state, but the state itself, which has its origin from Nimrod's empire. In *Mic.* v. 6, the land of Assyria is called "the land of Nimrod." Its four cities, Nineveh, Rehoboth, Resen and Calah, which lay in succession from north to south on the Tigris, were so extended as to present the appearance of one great city covering mile after mile of territory.

Nimshi (2 *Kings* ix. 2, 14), father of Jehoshaphat the father of Jehu, who became king of Israel in place of Joram, son of Ahab.

Nineveh, the famous capital of Assyria, on the left or eastern bank of the Tigris, between that river and the Great Zab, called on the monuments Nina or Ninua, and now Mosul. From about B.C. 1100, and probably even much earlier, it was at least an occasional residence of the Assyrian kings, and from the 9th century the regular residence of the great kings. There we find Asurnasirhabal, B.C. 885–860 regularly residing, while large palaces in Calah are built by his son Shalmaneser II. B.C. 860–825, and by Esarhaddon. It was also a leading centre of trade. In *Gen.* x. 11, 12, it is named with other three cities, which ultimately became practically joined to it, as the centre of the new Assyrian kingdom which sprang out of Babylon. It does not, however, appear to have been built by those who came from Babylon, but rather to have taken the place of the older city of Asur, the earlier residence of the Assyrian kings, on the right bank of the Tigris, which was open to attack, and strategically unsuitable as the capital of warlike monarchs. In the O.T. it is first referred to in history as capital of Sennacherib (2 *Kings* xix. 36). In many passages (*Nah.* i. 1, ii. 19, iii. 7; *Zeph.* ii. 13, etc.), the throne of N. is used as equivalent to the Assyrian empire. It continued to be the capital until the overthrow of the empire. It was adorned with magnificent and imposing buildings, palaces, and temples, from the ruins of which many inscriptions and illustrations have been collected which afford a wonderful insight into the habits and pursuits of those early times. The destruction of the city took place somewhere bebetween B.C. 609 and 606, during which time Nabopolassar and his son Nebuchadnezzar of Babylon, aided by the Medes, warred against Assyria, whose place as sovereign power Babylon had already taken, when in B.C. 605 the Babylonians, instead of the Assyrians, met Pharaoh Necho in battle at Carchemish. We have no details of the siege of Nineveh, but the ruins show that at least, in part, the destruction had been by fire. The district included under the four towns, Nineveh, Calah, Rehoboth, and Dur-Sarrakin (Khorsabad), which together constituted Nineveh in the wider sense, would measure in circumference somewhere about 90 miles, the three days' journey of the writer of the Book of Jonah.

Nisan, the first month in the Jewish sacred year, from the new moon, ordinarily in the end of March, but in the

intercalary years in the beginning of April (*Neh.* ii. 1; *Esth.* iii. 7). Among the Assyrians, Babylonians, Persians, Sabeans, and old Syrians, the year began thus with the spring equinox. The name N. was given it in post-exilian times, and means the month of bursting forth or budding, like our April, from *aperire*, "to open." This month was declared by the old Mosaic ordinance to be the first month for the Hebrews (*Exod.* xii. 2), and was then called the month Abib (*Exod.* xiii. 4, xxiii. 14, xxxiv. 18; *Deut.* xvi. 1), the spring month, or month of sowing. In the reconstructed service described in *Ezek.* xlv. 18, the ecclesiastical new year's day was distinguished by the presentation of a sin offering. It was on the 14th day of the month that the passover was observed, in the evening of the full moon, in the vernal equinox.

Nisroch (2 *Kings* xix. 37; *Isa.* xxxvii. 38), a god worshipped in Nineveh, in whose temple Sennacherib, whilst engaged in worship, was murdered by his two sons. The name *Nasr* occurs in the Koran as the name of a god of the heathen Arabs which had come down from antediluvian times. Among the Arabs he was worshipped as the eagle of the rising and the setting sun. The Assyrian and Hebrew roots corresponding to the name mean "eagle," N. is therefore supposed by some to have been the deity represented by the eagle-shaped figures of the inscriptions. On the monuments, however, no reference to N. has up to this time been found. This absence of the name from the inscriptions has led to the idea that there may be some corruption in the word, which may perhaps represent the name of Asur, the chief god of the Assyrians. The form *Asarach* which occurs in the LXX. approaches certainly very near to that of Asur. In Nisroch as in Nergal the N does not seem to be part of the root; and in this case it may have been added by the Hebrews in order to give colour to the etymological interpretation of the name of the Assyrian eagle god.

Nissi (*Exod.* xvii. 15), "my banner," name given by Moses to Jehovah in commemoration of the victory gained over Amalek, and as designation of the altar erected on the spot.

Nitre (*Jer.* ii. 22), Hebr. *nether*, Grk. *nitron*, a mineral alkali, familiar to us as soda, referred to as a powerful cleansing agent, along with the vegetable substance, the soap plant.

No or **No-Amon** (*Jer.* xlvi. 25; *Ezek.* xxx. 14; *Neh.* iii. 8, in A.V. "populous No"), a great city on the Nile, the Egyptian Thebes. In the passage in Ezekiel it is set in parallelistic opposition to Memphis the capital of Lower Egypt, as the capital of Upper Egypt. It was a very ancient city, regarded in the Egyptian mythology as the birthplace of Osiris. The prophet Nahum, writing about B.C. 660, refers to the destruction of No as a recent event, from which he warns the proud Assyrians of their impending doom. The overthrow of the city was accomplished soon after the death of Tirhakah in B.C. 664, probably in the following year by Asurbanipal or Sardanapalus. It is described in detail in the Assyrian inscription: "Urdarmani," *i.e.* Tirhakah's successor, "fled alone and entered into No, the city of his royalty. In a march of a month and ten days they advanced on roads hard to traverse behind him, into the midst of the city of No. That town in its entire extent they captured, overthrew like a flood." It also describes the spoil in gold, silver, precious stones, garments, etc., as of measureless quantity.

Noah, son of the Sethite Lamech, and therefore tenth from Adam, just as the Xisuthrus of the Chaldean legend is described as the tenth in the succession of primitive men. He is described as the only one of the antediluvians who, with his family, consisting altogether of eight persons, survived the flood. His sons, Shem, Ham, and Japheth, are represented as the progenitors of all the various races of the postdiluvian world. He is represented as the one righteous man of his generation, and so enjoying the favour of God, who reveals His purpose to him and directs him how to provide against the coming judgment. After his deliverance he receives as-

surance from God that such visitation will not be repeated, and the rainbow in the heaven is given as a pledge for the fulfilment of this promise. He acts as priest for the whole community, and is also God's prophet in communicating God's will. In the Israelitish history N. appears as uttering a blessing upon Shem and a curse upon Ham and Canaan, which curse is represented as fulfilled in the destruction of the Canaanites and the possessing of their land by the Israelites. The age reached by N. was 950 years, so that at the time of Noah's death Abram would be already 58 years old. Among the later Jews certain precepts regarded as binding upon all men, and so especially binding upon all proselytes of the gate, are called the Precepts of Noah. These are seven in number: (1) To obey those in authority, (2) to sanctify the name of God, (3) to abstain from idolatry, (4) to commit no fornication, (5) to do no murder, (6) not to steal, and (7) not to eat flesh with the blood in it. In the Sibylline Books the Sibylls claim to be the daughters of Noah.

Nob, a city of the priests, in Benjamin, a little north of Jerusalem (*Isa.* x. 32), on the north side of the valley of the Upper Kidron, where in Saul's time the tabernacle was presided over by Ahimelech (1 *Sam.* xxi., xxii.), the scene of the slaughter of the priests by Saul because of the help which they had given to David.

Nobah (*Num.* xxxii. 42), a man of Manasseh, who took the town of Kenath and the district around and called it by his own name. This is also the name of another town in the territory of Reuben, near Jogbehah, smitten by Gideon (*Judges* viii. 11), probably identical with the Moabite Nophah (*Num.* xxi. 30).

Nod (*Gen.* iv. 16), the name given to the land into which Cain fled after the murder of his brother Abel. The word means "flight," "banishment," and is thus rather an appellative than the proper name of a particular country. The writer evidently means to refer to the easternmost parts of Asia. We may perhaps regard it as applying to Northern India, but it would be vain to seek to define it more particularly.

Noph (*Isa.* xix. 13; *Jer.* ii. 16, xlvi. 14; *Ezek.* xxx. 16), another name for Memphis the capital of Lower Egypt: *Mari-ofer*, "the good site," the ruins of which lie south of Cairo. There was a celebrated temple of N. (*Ezek.* xxx. 13); and in this city many Jews lived after the fall of Jerusalem (*Jer.* xliv. 1).

Nophah (*Num.* xxi. 30), a Moabite town in the district taken by Israel from Sihon the Amorite, and assigned to Reuben. It is probably the same as Nobah.

Numbers (The Book of), fourth book of the Pentateuch, in which the story of Israel is carried on to the close of the wilderness wanderings. It begins with the first day of the second month of the second year, relates the starting from Sinai on the 20th of the month, the mission of the spies, the defeat at Hormah, and the consequent wanderings in the wilderness, and ends, so far as the succession of events is concerned, with the death of Aaron at Mount Hor. The closing chapters as well as chapters i.–ix., are occupied with details of genealogy and partition of lands, and the record of various enactments. There are several interesting incidents told in this book; of these the most dramatic are the story of the spies (*ch.* xiii., xiv.), fraught with such disastrous consequences to that generation of the Israelites; and the rebellion of Korah, Dathan and Abiram (*ch.* xvi., xvii.) against Aaron and Moses; and the story of Balaam and his prophecies (*ch.* xxii.–xxiv.).

Numenius, a Jew, probably of Greek training, sent twice as ambassador to Rome by the Maccabees Jonathan and Simon (1 *Macc.* xii. 16, xiv. 22, 24, xv. 15). On the second occasion he brought to Rome a large golden shield and succeeded in concluding a treaty on behalf of the Jews.

Nun, the father of Joshua, called Non in 1 *Chron.* vii. 27, descended from Resheph, son of Ephraim. He was himself son of Elishama, who was

prince of Ephraim in Moses' time (*Num.* i. 10).

Nuts, *ergoz*, properly walnut, only in *Song* vi. 11, where a garden of nuts is spoken of. The tree had been introduced into Palestine from Persia. The walnut was long called the Persian nut. In the time of Josephus nut trees were common on the banks of the Lake of Gennesareth, also in Lebanon and around Damascus. Another word, occurring in *Gen.* xliii. 11, means the fruit of the pistachio tree.

Nymphas, a Christian at Colosse to whom, along with the Church in his house, Paul sends greetings (*Col.* iv. 15). Some have thought that as Paul is speaking before and afterwards of Laodicea, N. was not a Colossian but a Laodicean ; but there seems no good ground for this notion.

O.

Oak, the rendering in the O.T. for seven different Hebrew words or forms of words. (1) *Elah* (*Gen.* xxxv. 4 ; *Judges* vi. 11, 19; 2 *Sam.* xviii. 14 ; 1 *Chron.* x. 12; *Ezek.* vi. 13) properly the terebinth or teil tree, the turpentine tree, very different in appearance from the oak but similar in grain. So also as name of place, "the terebinth-slope" (1 *Sam.* xvii. 2, 19, xxi. 10 : in A.V. "the Valley of Elah"). (2) *Allon* (*Isa.* vi. 13; *Hos.* iv. 13), the evergreen oak ; the same word is coupled with the name of Bashan to indicate tree of great strength, used in shipbuilding, etc. (*Isa.* ii. 13 ; *Ezek.* xxvii. 6 ; *Zech.* xi. 2). (3) *Elon* (*Gen.* xiii. 18, xiv. 13, xviii. 1, xii. 6 ; *Deut.* xi. 30 ; *Josh.* xix. 33 ; *Judges* iv. 11, ix. 6, 37 ; 1 *Sam.* x. 3) ; in all cases joined with some word indicating a consecrated object or spot with which the oak (strong-leaved oak) was associated. (4) *Allah* (*Josh.* xxiv. 26), designating the same place as *Gen.* xii. 6, xxxv. 4, and so same as Elon or Elah. (5) *Ail* (*Isa.* i. 29, lvii. 5, lxi. 3 ; *Ezek.* xxxi. 14), a strong tree, used in the name Elim of a plain in which trees of any sort grew. So to El-Paran (*Gen.* xiv. 6), "oak of Paran." (6) *Ilan* (*Dan.* iv. 7, 11, 17, 23), Aramaic form of Elon, but used here for tree generally. (7) *Tirzah*, the holm-oak or ilex (*Isa.* xliv. 14).

Oaths in the name of God were not forbidden in Israel. The law only provided against swearing in the name of false gods, or using the holy name of God frivolously (*Exod.* xx. 7 ; *Lev.* xix. 12 ; *Jer.* v. 7 ; *Hos.* iv. 15). An oath solemnly taken was an act of worship, and an expression of dependance upon God (*Deut.* vi. 13, x. 20). As used in the O.T. the oath often means a solemn covenant under which one places another by pledging him in the name of God, and in view of His just judgment, to tell the truth or fulfil certain obligations (1 *Sam.* iii. 17, xiv. 24 ; 1 *Kings* xviii. 10). In the more ordinary use of the word it is a solemn assertion on the part of the individual of his truthfulness of word or purpose. In early times it usually assumed the form : "God do so to me, if," etc. Without distinctly invoking a curse, simple formulæ were often used : "As the Lord liveth" (*Judges* viii. 19; *Ruth* iii. 13 ; 2 *Sam.* ii. 27) ; "God is witness" (*Gen.* xxxi. 50 ; *Jer.* xlii. 5 ; *Rom.* i. 9 ; *Phil.* i. 8). In solemnizing an oath, it was the custom in patriarchal times to place the hand upon the thigh of him with whom the covenant was made, in order to indicate the binding obligation of the oath on their descendants (*Gen.* xxiv. 2, xlvi. 26 ; *Exod.* i. 5). It was also customary to raise the right hand or both hands toward heaven (*Gen.* xiv. 22 ; *Exod.* vi. 8 ; *Num.* xiv. 30 ; *Deut.* xxxii. 40 ; *Dan.* xii. 7 ; *Rev.* x. 5). In matters of dispute oaths were taken either of witness, in which God's curse was invoked against any untruthfulness, or of purgation, in which solemn denial of a fault is made (*Exod.* xxii. 11). The law required that any one convicted of giving false witness should be

severely punished, but in this case, it was for the wrong contemplated against his fellow man (*Deut.* xix. 16). In 2 *Kings* xi. 4, 17, we have an instance of a solemn oath taken to bind the covenant between people, God, and king. Similar to this were the oaths taken in connection with vows. The use of oaths in the common intercourse of life in O.T. times ordinarily took the form of asseveration (*Gen.* xlii. 15; 1 *Sam.* xx. 3, xxv. 26; 2 *Kings* ii. 2, iv. 30). This custom became much more common in post-exilian times and is condemned as sinful (*Ecclus.* xxiii. 9). Though the name of God was superstitiously avoided, the names of sacred objects were freely used (*Matt.* v. 34, xxiii. 16; *Jas.* v. 12). It is in opposition to this frivolous swearing that Jesus says: "Swear not." Solemn oaths or asseverations are used by Paul (*Rom.* i. 9; 2 *Cor.* i. 23, xi. 31; *Phil.* i. 8; 1 *Thess.* ii. 5, 10); and the necessity for using oaths is acknowledged (*Heb.* vi. 16).

Obadiah, "servant of Jehovah," same as Grk. Abdias, the pious steward of Ahab, who remained true to Jehovah amid all the temptations to apostasy in the court, and under all the persecution of Jezebel. He also at no small peril to himself concealed God's prophets who had been doomed to destruction, and secretly out of his own stores supplied their wants. In the crisis of the famine Elijah appeared to him, that he might summon Ahab, to whom he wished to communicate the conditions of restoration of God's favour to the land (1 *Kings* xviii.).

Obadiah, Jewish prophet (*Obad.* 1; *Ezra* x. 39), author of a short prophecy of one chapter included among the minor prophets. This prophecy is against Edom, because of her excessive bitterness and envenomed hostility to Israel (*v.* 3, 10). In punishment for this she shall be herself left to the violence of her enemies and her land shall be completely destroyed. The want of particular historical allusions in this brief prophecy makes it difficult to assign a date with any confidence. If we identify the disaster to Jerusalem of which Edom had taken advantage in order to harass her, with the attacks of the Philistines and Arabians in the time of Joram, in B.C. 885, Obadiah would be one of the very oldest of the prophets whose writings have come down to us. In keeping with the early date is the absence of all allusion to Assyria or Babylon, in which O. resembles Joel. In this case the identity of the prophet with the Obadiah mentioned in 2 *Chron.* xvii. 7, is highly probable. He is described as a pious Jew sent by Jehoshaphat, Joram's father, along with the princes, to teach the people the law of the Lord. There is only one other date suggested as possible by the history. The disaster might be that inflicted by Nebuchadnezzar in B.C. 587, and then O. would be a contemporary of Jeremiah, with whose prophecy, *ch.* xlix. 7, the prophecy of O. *v.* 1–9, may be compared.

Obal (*Gen.* x. 28, in 1 *Chron.* i. 22 = Ebal), the eighth of the thirteen sons of Joktan, and ancestor of a tribe in south-western Arabia.

Obed, "servant," son of Boaz and Ruth, and father of Jesse, David's father (*Ruth* iv. 17, 21; 1 *Chron.* ii. 12; *Matt.* i. 5; *Luke* iii. 32).

Obed-edom, "servant of Edom" (2 *Sam.* vi. 10; 1 *Chron.* xiii. 13, xv. 25), in whose house, at some point between Gibeah and Jerusalem, the ark of God lay for three months. It was placed there after the death of Uzzah on the way from Abinadab's house at Gibeah. O. is called the Gittite, probably because he was a native of the Levitical city of Gath-Rimmon in Dan or Manasseh, which belonged to the Kohathites. Some regard him as a Philistine of Gath, and one of David's bodyguard, belonging to the Cherethites and Pelethites, chosen to care for the ark because his house was at hand. Several of this name occupied positions as singers, porters, and door-keepers in the tabernacle (1 *Chron.* xv. 18, xvi. 5, xxvi. 4, 15).

Oblations (*Lev.* ii., iii.), the word used in our Bible to render the Heb. word *Corban*, generally in *Lev.* and *Num.* It means properly, gift, some-

thing devoted, and so is used of unbloody offerings.

Oboth, one of the encampments of the Israelites between Punon and Ijeabarim, as they approached the borders of Moab (*Num.* xxxiii. 43).

Oded, a prophet of Israel, of the time of Pekah, residing in Samaria, who insisted upon the conquerors restoring the children of Judah whom they had taken captive in the war (2 *Chron.* xxviii. 9).

Offerings, the gifts rendered to God in the sacrificial worship of the tabernacle and the temple. From the earliest times such offerings were presented to God, and the special idea of expiation is prominent in the bloodshedding which took place in the offering of Abel. In all these offerings the idea most distinctly conspicuous was the acknowledgment of dependance on God. In recognition of this man surrenders a part of his possessions to God and in this way also consecrates what he retains for his own use. Of all the offerings of Israel enjoined by the law the most comprehensive was the Burnt Offering, which, with the meat offering and sin offering, was regarded as most holy, being all burnt or else consumed by the priests in the sanctuary. The other offerings were the peace offerings, offerings of firstlings and such meat offerings as were only partly burnt or eaten by the priests and partly eaten by the offerers at sacrificial feasts. Certain offerings were prescribed by law and had to be presented at the regular daily worship of the community; others were prescribed for certain occasions as they occurred in family or social life; but besides these there were a multitude of offerings presented spontaneously by private individuals on behalf of themselves or others as thanksgivings or in connection with vows entered on or completed.

Og, king of Bashan, conquered by Israelites under Moses at Edrei (*Num.* xxi. 33). He is represented as the last of the giant race of Rephaim, his people belonging at least chiefly to the Amorites (*Deut.* iii. 11; *Josh.* xii. 4, xiii. 12). As an Amorite king he is thus closely associated with Sihon of Heshbon (*Deut.* iii. 8, xxxi. 4; *Josh.* ii. 10, ix. 10). The capital or chief residence of Og was Ashtaroth and his second city, Edrei (*Josh.* ix. 10, xii. 4, xiii. 12). His kingdom extended south of Bashan and included the northern half of Gilead. The victories over Sihon and Og were most important successes in which Israel recognised the hand of Jehovah favouring His people. His iron bed, or as some think his sarcophagus, measuring 9 cubits by 4, was long preserved in Rabbath the capital of the Ammonites (*Deut.* iii. 11).

Ohim (*Isa.* xiii. 21), rendered in A.V. and R.V. "doleful creatures." By some understood of hyænas, by others of owls. The animal referred to cannot be determined; but the word indicates creatures emitting a mournful cry or dismal howl.

Oil, extracted from the fruit of the olive-tree, was regarded by the Hebrews as one of the necessaries of life (*Jer.* xxxi. 12; *Joel* ii. 19; *Ecclus.* xxxix. 51), so that a cruse of oil was regarded as indispensable to the outfit of a traveller (*Judges* x. 5; 2 *Kings* ix. 1; *Luke* x. 34). It was used for burning in lamps (*Exod.* xxv. 6, xxvii. 20; *Matt.* xxv. 3), also in baking where with us butter would usually be employed (*Ezek.* xvi. 13); and was stored in cellars (1 *Chron.* xxvii. 28), and reckoned amongst the treasures of the sanctuary (1 *Chron.* ix. 29). It was used in various sacrifices along with incense in addition to fine flour and ears of corn, and in making cakes with flour (*Lev.* ii.). The priest who offered the trespass offering dipped his finger in the oil, and sprinkled it seven times before the Lord (*Lev.* xiv. 16). The holy oil for anointing was composed of olive oil and myrrh, cinnamon, calamus and cassia (*Exod.* xxx. 22). In consecration of the high priest it was poured upon the head (*Exod.* xxix. 7; *Lev.* viii. 10), whereas ordinary priests were only anointed on the forehead. The Israelites were strictly forbidden to imitate the making of the oil, which was to be used only for consecration of priests and tabernacle or temple furniture, and not for

any common purpose (*Exod.* xxx. 32).

Ointment, used in anointing the body of Jesus by Mary at Bethany (*John* xii. 3; *Matt.* xxvi. 7; *Mark* xiv. 3), by the sinful woman in the Pharisee's house (*Luke* vii. 37), was costly nard or spikenard kept in alabaster bottles. That prepared by the women with the intention of anointing the body of Jesus after burial was some combination of aromatic substances employed for preserving the body from decay.

Olive, a tree mentioned very early in the history (*Gen.* viii. 11), one of the most treasured growths of the Promised Land (*Deut.* viii. 7), highly esteemed for its fruit and the oil which that fruit yields. Ripe olives were eaten raw or cooked by the Hebrews. The olive harvest was as important as that of corn and wine. The wood was finely grained and of a rich colour, and from it were made the cherubim and the doors and posts of the temple. Olive-yards, or gardens, or groves, were from the earliest times spread over all the land of Palestine (*Exod.* xxiii. 11; *Deut.* xxviii. 40; *Josh.* xxiv. 13; 1 *Sam.* viii. 14; 2 *Kings* v. 26; *Neh.* v. 11), the Shephelah or coast plain of Judah, and the coast territory. Ashes were particularly suitable for the growth of the olive (*Deut.* xxxiii. 24; 1 *Chron.* xxvii. 28). In N.T. we find the olive flourishing round the Lake of Gennesareth and in Decapolis.

Olivet or **Mt. of Olives,** forming the eastern side of the valley of the Kidron, its summit being distant from Jerusalem to the east a Sabbath day's journey, or about one mile (2 *Sam.* xv. 30; *Ezek.* xi. 23; *Acts* i. 12). In early times it seems to have been thickly planted with olive trees, of which some very old specimens remain in the so-called garden of Gethsemane at the base of the mount. From the peak opposite the temple, which reaches a height of 2,640 feet, a magnificent view, not only of the city, but of a great part of the Holy Land, is obtained, especially to the east over Gilead and the land of Moab. The mount is described by the prophet (*Zech.* xiv. 4) as dividing in the midst to allow passage for God's people from east to west. In the gospel history the Mt. of Olives is often referred to as a favourite resort of Jesus with His disciples (*Matt.* xxiv. 3; *Mark* xiii. 3). It is commonly regarded as the scene of the Ascension (*Acts* i. 12), which may perhaps be correct if we assume that Luke (*ch.* xxiv. 50) speaks somewhat loosely in describing the disciples' walk with Jesus as extending as far as Bethany.

Omer (*Exod.* xvi. 36), a dry measure among the Hebrews containing about five pints. Ten omers made one ephah. This was the measure of the manna to be collected daily for each person.

Omri, the sixth king of the northern kingdom of Israel. He was commander-in-chief under king Elah, son of Baasha, and was engaged upon the siege of the Philistine fortress Gibbethon, when word came to him that the king had been slain at his capital Tirzah by Zimri. The army at once rallied round their captain, proclaimed Omri king, and under his leadership advanced upon Tirzah. Zimri, despairing of success, fired the palace and perished in the flames. Omri had still to face the opposition of another claimant of the crown in Tibni, who was soon overcome and destroyed. He now entered on the undisputed possession of the kingdom. His reign extended over 12 years, from the 27th to the 38th year of Asa of Judah, B.C. 929–917. He was thus the founder of the third dynasty in the northern kingdom. The first five years of his reign were spent in the struggle for secure possession of the throne (1 *Kings* xvi. 23). After reigning six years in Tirzah, he built a new city for a capital, choosing for his site a hill bought from one Shemer, and calling the city, after the original possessor of the ground, Samaria. This became a great city, and was enlarged and beautified by subsequent kings of Israel, whose capital it continued to be till the overthrow of the kingdom. Though a powerful ruler, his character was bad and his conduct worse than that of all who went

before him. In the inscription of Mesha, the Moabite king records that Omri of Israel oppressed Moab many days because of the wrath of Chemosh against his people. According to 1 *Kings* xx. 34, Omri had engaged unsuccessfully in war against Benhadad I. of Syria, who took towns such as Ramoth Gilead (*ch.* xxii. 3), and even made streets in the new capital of Samaria. He was the first Israelitish king known to the Assyrians (*Chumri*), who continued even in later times to speak of "the land and the house of Omri."

On, a famous city of Lower Egypt, which lay a few miles north-east of Cairo, whose origin is lost in a very remote antiquity. In Greek times it was known as Heliopolis or the City of the Sun, because it was the chief seat of the worship of the sun-god Ra. The city is called by the name of Bethshemesh in *Jer.* xliii. 13 (similar to its modern name, Ain Shems, sun fountain), where it is prophesied that the houses of the Egyptian gods will be burned with fire. The images spoken of there are the obelisks which were erected to the sun god. One of these was the famous pillar commonly styled "Cleopatra's Needle." Potipherah, Joseph's father-in-law, was priest of On (*Gen.* xli. 45, 50, xlvi. 20). In *Ezek.* xxx. 17 and *Amos* i. 5 it is called Aven in the common Heb. text.

Onan, "the strong," second son of Judah and the Canaanite Shuah, slain in judgment for his shameful conduct under the law of the Levirate marriage with his sister-in-law Tamar (*Gen.* xxxviii. 4, 8, xlvi. 12; *Num.* xxvi. 19; 1 *Chron.* ii. 3).

Onesimus, "profitable," a slave converted under the ministry of St. Paul. He had fled from his master Philemon, a member of the Christian Church at Colosse, carrying with him as it would seem some of the property of his master. He betook himself to Rome, where it was most easy for such culprits to avoid discovery, and there by some means he came under the influence of the Apostle. Those who maintain that Paul wrote his Epistle to the Colossians and to Philemon from Cæsarea find it difficult to commend Cæsarea as a hiding place for Onesimus rather than Rome. Paul entertained a great affection for the converted slave, but, though he would gladly have retained him, felt obliged to send him back to his master. This gave occasion to the writing of the beautiful canonical Epistle to Philemon. According to ecclesiastical tradition he became bishop of Berea, and suffered death as a martyr. He certainly cannot be identified with the Ignatian bishop of Ephesus, who is represented as a young man at the time of Ignatius' martyrdom.

Onesiphorus (2 *Tim.* i. 16, iv. 19), spoken of warmly by Paul as having shown great kindness to him both at Ephesus and in Rome. He evidently belonged to Asia, probably to Ephesus, and is contrasted with those of Asia who had proved faithless (*ch.* i. 15). As reference is only made to the household of O., it would seem that he himself was dead before the Apostle wrote his last epistle.

Oniares (1 *Macc.* xii. 20–23), according to another and perhaps better reading **Areios,** king of Sparta, who addressed a friendly letter to the Jewish high priest Onias. He reigned as Areus I., B.C. 309–265.

Onias I., son and successor of the high priest Jaddua and father of the high priest Simon I., "the Just." He entered on office about B.C. 330, and to him the letter of the Spartan king was addressed (1 *Macc.* xii. 20).

Onias II., son and successor of the high priest Simon I., "the Just," and father of the high priest Simon II. He came into collision with Ptolemy III. Euergetes of Egypt, by refusing to pay the tribute.

Onias III., son and successor of the high priest Simon II., described as a godly law-honouring man, persecuted by one Simon, a Benjamite, governor of the temple (2 *Macc.* iii. 4), but delivered by means of a divine judgment on Heliodorus, the deputy of the governor of Cœlesyria, which, on the prayer of Onias, was removed. Under Antiochus Epiphanes, Onias

was displaced in favour of his brother Jason, who gave presents to the king, and promised to introduce the Greek customs. After three years Jason was succeeded by Menelaus (2 *Macc.* iv. 23), who robbed the temple to bribe the king's chancellor. Onias, who protested against this wickedness, now withdrew from Antioch, where he had been residing, to Daphne, and was there put to death by Andronicus, the Syrian chancellor, at the instigation of Menelaus. On his return Antiochus had Andronicus degraded and then led to execution for the murder of so honoured a man.

Onions (*Num.* xi. 5), one of the vegetables of Egypt enumerated among those things which the murmuring Israelites missed in the wilderness. The onion is largely cultivated in Egypt and Syria. It grows to a large size, and is eaten raw by natives as a preservative against thirst.

Ono (1 *Chron.* viii. 12; *Ezra* ii. 33; *Neh.* vii. 37, xi. 35), a town of Benjamites before and after the exile, named with Lod or Lydda, and so apparently in its neighbourhood. In the valley of Ono were several villages, in one of which Sanballat and Geshem wished Nehemiah to meet them (*Neh.* vi. 2).

Onycha (*Exod.* xxx. 34), an ingredient in the holy perfume of the tabernacle, and (*Ecclus.* xxiv. 15) emitting a sweet smell. It is supposed to be a shell-fish, the wing-shell, *strombus*.

Onyx (*Exod.* xxviii. 20, xxxix. 13), a precious stone, the banded cornelian.

Ophel, "tower" (*Isa.* xxxii. 14; *Micah* iv. 8), name of the southern spur of the temple mount in Jerusalem close by the valley of the Kidron. It was fortified by Jotham (2 *Chron.* xxvii. 3) and Manasseh (*ch.* xxxiii. 14). On it, according to *Neh.* iii. 26, xi. 21, were the residences of the Nethinim. This word, rendered in 2 *Kings* v. 24, "the tower," may perhaps have been the name of a hill in Samaria.

Ophir, occurs in *Gen.* x. 29 and 1 *Chron.* i. 23 as name of one of the sons of Joktan. As the name comes between Sheba and Havilah, the reference must be to a South Arabian tribe, and is probably to be placed on the west coast of Yemen. Elsewhere in the O.T. we hear of Ophir only as a famous gold field. The fleet of Solomon and Hiram went to O. from Eziongeber for gold, sandal wood, precious stones, ivory, apes, and peacocks (1 *Kings* ix. 26, x. 11, 22); an attempted voyage on the part of Jehoshaphat was unsuccessful (1 *Kings* xxii. 48). The gold of Ophir is often referred to as particularly good (*Isa.* xiii. 12; *Job* xxviii. 16). Sheba and Havilah were similarly celebrated (*Gen.* ii. 11; *Ps* lxxii. 15). The Parvaim of 2 *Chron.* iii. 6 seems to be the name of the mountain in Ophir whence gold was obtained.

Ophni (*Josh.* xviii. 24), among the cities of Benjamin, probably the same as was in later times called Gophna, in the Roman period one of the ten toparchies of Judea. It lay on the road from Jerusalem to Antipatris, 15 miles from Jerusalem.

Ophrah, a city in the territory of Benjamin (*Josh.* xviii. 23; 1 *Sam.* xiii. 17), called also Ephron.—Also a city in the territory of Manasseh, west of Jordan, birthplace of Gideon, where he resided and where he was buried (*Judges* vi., viii., ix.). To distinguish it from the Benjamite town it was called Ophrah of the Abiezrites, a Manassite family of which it was the head-quarters.

Oracle, name given to the most Holy Place in the temple (1 *Kings* vi. 16, viii. 6; 2 *Chron.* iv. 20; *Ps.* xxviii. 2), as the place of God's immediate presence. The Holy Scriptures are also called the Oracles of God (*Acts* vii. 38; *Rom.* iii. 2; *Heb.* v. 12; 1 *Pet.* iv. 11) because they are regarded as containing the direct utterances of God. The name Oracle of God was given to the holy place or to the inspired prophet where or of whom people inquired the will or mind of God (2 *Sam.* xvi. 23).

Oreb, "raven," one of four Midianite chiefs (the others being Zeeb, Zebah, and Zalmunna) against whom Gideon fought successfully for the deliverance of his people. One struggle took

place at a point not far from the Jordan on its west bank, which in memory of this chief was called the Rock of Oreb, where the prince so named was taken (*Judges* vii. 26). It is referred to in later times as a great and decisive victory (*Isa.* x. 26, ix. 4; *Ps.* lxxxiii. 11).

Organ (*Gen.* iv. 21; *Job* xxi. 12, xxx. 31; *Ps.* cl. 4), the Heb. *ugab*, in earlier times probably a mere set of reeds or Pan's pipe, blown with the mouth; but in later times a box in which the pipes were placed and blown by bellows. It is thought by some that the word should be in every case rendered pipe; but the instrument seems rather a rude and elementary organ, consisting of a set of pipes. In Egypt such an instrument was known and also the use of bellows.

Orion, the constellation called in the O.T. *Chesil* (*Isa.* xiii. 10; *Job* xxxviii. 31), means the brightest star clusters or constellations. From the meaning of the word as an appellative, "fool," some have thought that the Hebrews regarded the constellation as a man chained in the heavens for his godlessness. According to a Persian legend, the star Orion was identified with Nimrod; but we have no reason to attribute this idea to the sacred writers.

Orpah, the Moabite wife of one of the sons of Elimelech and Naomi, and sister-in-law of Ruth. At Naomi's request she returned to her own land, while Ruth clung to her mother-in-law, and went with her to the land of Israel.

Orthosias, a city on the coast of Phœnicia, north of Tripolis and south of the river Eleutherus. To it Trypho, the Syrian usurper, fled in B.C. 138, when defeated by Antiochus VII. Sidetes.

Osias, one of the governors of the city of Bethulia according to the *Book of Judith* (*ch.* vi. 15, 21, vii. 23, 30, etc.). His resolve to deliver the city to the Assyrians in five days unless help came led to Judith's adventure.

Osprey (*Lev.* xi. 13), Heb. *Asniyah*, a species of eagle which lives on fish. The name is also used for the "short-toed" eagle, which is very common in Palestine. It was an unclean bird among the Hebrews.

Ossifrage (*Lev.* xi. 13), Heb. *Peres* an unclean bird, the lammergeier, a vulture of large size, found in rocky ravines. The meaning of the Hebrew and the English names is "bone-breaker."

Ostrich (*Job* xxxix. 13; *Lam.* iv. 3), Heb. *Ya'anah*, "the wailer," referred to as a type of unnatural cruelty and incredible foolishness, yet endowed with remarkable swiftness. The popular belief laid hold on by Job and Jeremiah, as well as by Arabian poets, is scarcely borne out by observation.

Othniel, "lion of God," first of the heroes whose exploits are celebrated in the *Book of Judges*. He was a descendant of Kenaz and so a Kenizite, but reckoned as one of the tribe of Judah. With his elder brother Caleb, he took part in those conflicts by which the men of Judah secured the territory assigned to them. He took the city of Kirjath-Sepher, afterwards Debir, and by doing so won the hand of his niece Achsah and a good inheritance (*Judges* i. 13; *Josh.* xv. 15). At a later period Othniel delivered his people from the bondage of the Mesopotamian Chushan-rishathaim, under which they had lain for eight years (*Judges* iii. 9–11). In David's time there were still representatives of the family of Othniel, to which one of the king's captains belonged (1 *Chron.* xxvii. 15). One of the chiefs of Bethulia in the story of Judith is described as a son or descendant of Gothoniel, *i.e.* Othniel (*ch.* vi. 14, 15).

Owl, translation in A.V. of several Heb. words. In *Isa.* xxxiv. 13 *bath haya'anah* ought certainly to be rendered "the young of the ostrich." In *Isa.* xxxiv. 15 *kippos*, rendered "great owl," should perhaps be "arrow snake." In *Isa.* xxxiv. 14 *Lilith*, rendered "the screech owl," is by some called "night spectre," but may be the owl or any creature of the night. The Heb. *kos*, rendered in *Lev.* xi. 17 "the little owl," and in

Ps. cii. 6 "the owl of the desert," as inhabitant of ruins, may be identified with the owl.

Ox is rendering in A.V. of three Heb. words. *Bakar* (*Gen.* xii. 16) is the generic name for cattle used in the yoke; *Ahirim* (*Ps.* xxii. 12), "strong ones," means bulls; and *Shor* (*Deut.* xxii. 10; in Chald. *Tor*, *Ezra* vi. 9), one animal in a herd of cattle. They were mainly used for agricultural work, ploughing, treading out corn, drawing wagons. The chief pasturages for oxen were in Dothan and Shechem, and in Bashan and Gilead east of the Jordan.

P.

Padan Aram, "the fields of Aram" (*Gen.* xxviii. 2), used as equivalent to Mesopotamia, the stretch of level land between the rivers. It is employed throughout the whole narrative of Jacob's visit to his uncle to indicate the place of Laban's residence. It properly distinguishes the lowlands of Syria from the mountainous parts. In *Hos.* xii. 12 the same district is described as the "country of Syria." In *Gen.* xlviii. 7 it is called simply Padan.

Pahath-Moab, name of a numerous family, belonging probably to the tribe of Judah, of whom some returned from exile with Zerubbabel (*Ezra* ii. 6; *Neh.* vii. 11) others with Ezra (*Ezra* viii. 4). Individuals belonging to the family are mentioned *Ezra* x. 30; *Neh.* iii. 11, and its chief is called by the family name in *Neh.* x. 14. The name may have been derived from the ancestor who had been once a governor in the land of Moab.

Palestine, properly the land of the Philistines (*Exod.* xv. 14; *Ps.* lx. 8, rendered "Philistia," and *Jer.* xxv. 20 "the land of the Philistines"). It was the name given by the Greeks to the district bounded by the Mediterranean, the Lebanon, and the Jordan. Canaan was the name commonly given to the land west of the Jordan, though properly belonging only to the low land along the Mediterranean coast. In Scripture it has various designations: "the land of the Hebrews" (*Gen.* xl. 15); "the land of Israel" (1 *Sam.* xiii. 19); and after the exile, "the land of Judah" (2 *Chron.* ix. 11, xvii. 2; *Hagg.* viii. 1); "Judea" (*Luke* i. 5), and "Jewry," or the Jewish land (*Luke* xxiii. 5). It is also called "the Holy Land" (*Zech.* ii. 12), "the land of promise" (*Heb.* xi. 9), "the inheritance of Israel" (*Judges* xx. 6), "the Lord's land" (*Hos.* ix. 3). Palestine east of the Jordan in contra-distinction to Canaan is called Gilead, or Gilead and Bashan. The extent of the territory from north to south was roughly designated by the current phrase "from Dan to Beersheba." In *Num.* xxxiv. 3–10, we have the most detailed statement of the boundaries, but some of the places there named cannot now be identified. On the south it was bounded by the wilderness of Zin, which separated it from the domain of the Edomites. The southern border consisted in a line drawn from the south end of the Dead Sea through Kadesh Barnea to the river of Egypt, and thence out to the Mediterranean. The north border reached from the Mediterranean back to Mount Hor on to the entrances of Hamath, and thence to Hazar-enan, thus including the Lebanon and Anti-Lebanon, but going no further. The eastern boundary is the line from north to south marked by the Jordan valley, including the Sea of Gennesareth and the Dead Sea. Yet within this territory there remained much land in the possession of others. In the Shephelah, or coast lowlands, there were the five great Philistine cities, ruled by their lords; in the district of Carmel were the Phœnicians and old Canaanites; and in the Lebanon various primitive races held possession. East of the Jordan again the two and a half tribes held a wide tract of land, from the Arnon in the south to Hermon in the north, embracing Gilead and

Bashan. The whole of Palestine, west and east of the Jordan, contained a territory measuring about 11,000 square miles. It was a land of great natural fruitfulness (*Exod.* iii. 8; *Deut.* iii. 25; *Neh.* ix. 25). Hence it was capable of bearing a very dense population, amounting, as it would seem, in the time of Israel's highest prosperity to about five millions. In the time of Christ it was divided into three provinces: Judea, Samaria, and Galilee, while beyond the Jordan was Perea.

Palm, measure of length, calculated sometimes from the length, and sometimes from the breadth of the hand; in the one case a span of $8\frac{1}{2}$ in., and in the other a handbreadth of 3 in. As a Heb. measure (*Exod.* xxv. 25) it was 4 finger-breadths or $3\frac{1}{2}$ inches.

Palmer-worm in *Joel* i. 4, represented as the first of the devastators that were sent to eat up every green thing found in the land, followed in succession by the locust, the canker-worm, and the caterpillars. It was probably a species of caterpillar, or perhaps a grub, entering buds and leaves of figs, vines, and olives. The Heb. *gazam*, may apply to any insect developing from the larvæ through the chrysalis state.

Palm-tree, Heb. *tamar*, Grk. *phœnix*, growing in sandy, and semi-tropical deserts, but flourishing on rich alluvial soils. The date palm is most common in Palestine, and gives its name to Phœnicia. It forms part of several place names in Palestine, *e.g.* Hazazon-Tamar, Baal-Tamar, etc., and Jericho is the City of Palm-trees. Palms were rich and plentiful in the plain of Jericho, the Jordan valley, the borders of the Sea of Gennesareth, the valley of Shechem, and the maritime plains. It grows to a height varying from 30 to 80 feet, and with its feathery foliage at the top of its straight stem presents a picture of singular elegance. Figurative use is made of its stature in *Song* vii. 7; and it is mentioned in *Joel* i. 12 with the vine, fig, pomegranate, and apple, as one of the precious trees of the land. The palm branch was contrasted with the rush, in a proverbial phrase for the noblest and meanest (*Isa.* ix. 14, xix. 15), and was waved at the Feast of Tabernacles, and used on occasions of joy and triumph (*Lev.* xxiii. 40; *John* xii. 13).

Palsy, mentioned in the general list of diseases cured by Jesus (*Matt.* iv. 24), and again by the disciples (*Acts* viii. 7); as the affliction of the impotent man borne into Christ's presence on a bed by his friends (*Matt.* ix. 2; *Mark* ii. 3; *Luke* v. 18), and that of the centurion's servant (*Matt.* viii. 6). Æneas of Lydda was also cured of palsy by Peter (*Acts* ix. 33). It is simply a contracted form of the word paralysis, and designates a nervous disorder which causes the loss of power of movement, and more or less also of sensation.

Pamphylia, a strip of coast land in the south of Asia Minor, stretching from Cilicia on the north-east, to Syria on the south-west. The inhabitants bore traces of a Semitic origin. The Cilician type blended with Phœnician elements had afterwards been overlaid by mixture with Greek colonists. Pamphylia had been a province of the Persian, Seleucid, and Pergamene empires, and under the Romans was attached to Cilicia in B.C. 103, and in B.C. 64 was made one of the six divisions of the province, with Perga as its capital. In B.C. 36 Marc Antony joined it to Galatia, and so with the Galatian province and Cilicia in B.C. 25 it fell under the administration of the Roman governor of Syria. Claudius in A.D. 43 made Pamphylia and Syria into a Roman province, administered by the governor of Galatia. Jewish proselytes from Pamphylia were at Jerusalem at the great Pentecost (*Acts* ii. 10). On his first missionary journey from Antioch to the inland parts of Asia Minor with Barnabas and Mark, A.D. 40, Paul, on his return journey called at Perga and Attalia (*Acts* xiii. 13, xiv. 25), chief towns in Pamphylia. It was while in this district that Mark quitted the company of the apostles (*Acts* xv. 38). On his voyage to Rome the Apostle passed the coast of Pamphylia, but did not land (*Acts* xxvii. 5).

Pannag (*Ezek.* xxvii. 17), not elsewhere mentioned, and in this one passage referred to as one of the articles which Israel supplied to the markets of Tyre. As it occurs in a list immediately before honey, the conjecture that it means "wax" (donag) is extremely probable.

Paphos, in the time of Paul the chief town in Cyprus, which was then also a Roman province. It lay on the southern point of the west coast. Old Paphos, near Cape Zephagrion, not far from the mouth of the river Bokeros, was originally a Phœnician settlement, and was the chief seat of the worship of Aphrodite, with a magnificent temple and oracle, where Syrian priests preyed upon the credulity of seafaring people. It was the religious metropolis of the island, and also the residence of the Roman proconsul. After being overthrown by an earthquake it was rebuilt by Augustus. It was visited by the Apostle Paul on his first missionary journey. He met there at the court of the proconsul, Sergius Paulus, the Jewish sorcerer Barjesus, or Elymas. Paul arrived at Paphos from Salamis, and from it went to Perga in Pamphylia (*Acts* xiii. 6, 13).

Parables, representations of important and profound spiritual truths by means of some common and easily understood fact or incident of everyday life. Where the resemblance between the sensible and the supersensible is wrought out in detail we have an allegory; where the machinery employed is such as is not fitted or intended to produce a sense of reality or probability we have a fable. In the narratives of *Judges* ix. 8–15 and 2 *Kings* xiv. 9, where plants and beasts are introduced as acting and speaking, we have fables rather than parables. The parable is a short allegory, in which we are presented with a lifelike picture of a scene which might well have happened, sketched deliberately with the purpose of teaching or of impressing upon us some great spiritual truth. Parabolic teaching was a favourite vehicle of instruction with Christ, and large portions of the Gospels which record Christ's discourses are occupied with His parables (*Matt.* xiii.; *Mark* iv.; *Luke* xv.). In the parables of Jesus the one idea ever present is that of the kingdom of God. They describe its nature, conditions of entrance into it, hindrances which prevent entrance, characteristic pursuits of those who have entered, etc., The number of parables in the four Gospels is variously given by different writers, according to their views of identity or diversity in parables reported by different evangelists, and also as to the inclusion or exclusion of certain parabolic sayings. The most correct enumeration seems to be that which gives 35 as the number.

Paraclete, "called to one's side," "an advocate," name given in N.T. by John to the Holy Spirit (*John* xiv. 16, 26, xv. 26, xvi. 7), as the adviser and counsellor of believers, who takes Christ's place. The rendering in A.V. "the Comforter," is too narrow, since the imparting of comfort is only one of the offices which the Spirit as Paraclete or Counsellor and general helper performs on behalf of those who are Christ's. In 1 *John* ii. 1 Christ Himself, as the primary source of all help to His people, is Himself called *Paraclete.*

Paradise, a word probably of Persian origin, in which language it means a park or grand enclosure for hunting or pleasure. In the sense of a garden or pleasure ground it is used in the apocryphal books, *Susan.* iv. 7, 15; *Ecclus.* xxiv. 30. It was also transliterated into Hebrew, and is so used in *Neh.* ii. 8 (A.V. "the king's forest"); *Eccles.* ii. 5; *Song* iv. 13 (A. V. "orchards"). It was by way of pre-eminence used in LXX. as rendering of the Hebr. גַּן "garden," as the designation of the garden of Eden, the land of delights in which man lived before the fall (*Gen.* ii. 8, iii. 1). In the N.T. it is used in *Luke* xxiii. 43 (as equivalent to the locality described in *ch.* xvi. 23 as "Abraham's bosom"), either of that portion of Hades in which the spirits of the just abide till the resurrection, or of the heavenly regions generally. In 2 *Cor.* xii. 4 it

indicates an upper region of the heavens, probably equivalent to the third heaven of *v.* 2. The "Paradise of God" (*Rev.* ii. 7) is the abode of believers in Christ after death, conceived of as the dwelling place of God and the angels, into whose immediate presence glorified saints are at once introduced.

Parah (*Josh.* xviii. 23), a town in the territory of Benjamin, 6 miles north-east of Jerusalem.

Paralytic, the original Grk. word in all the passages in the N.T. where the A.V. gives "sick of the palsy" (*Matt.* iv. 24, viii. 6, ix. 2, 6; *Mark* iii. 3, 5, 9; *Luke* v. 24). It means the relaxing of the nerves, commonly of one side, and hence general disablement.

Paran, called a wilderness, but really embracing a number of fertile valleys and undulating uplands affording rich pasturage, and extending over the whole central and northern portion of the Sinaitic peninsula. It is bounded on the south-west and south-east by spurs of Mt. Sinai, on the east by the Arabah, on the north by the wilderness of Judah and the Negeb, and on the west by the wildernesses of Etham and of Shur, which separate it from Egypt. The Israelites in their wanderings had various encampments in the wilderness of Paran, after leaving Hazeroth. Of these, between Rithmah and Hashmonah, 12 are named in *Num.* xxxiii. 18–30. It was while encamping in Paran that the spies were sent out into Canaan (*Num.* xiii. 3). When they returned it was to Kadesh in the northern part of Paran, which is also sometimes reckoned to the wilderness of Zin. The wilderness of Paran is the residence of Ishmael and his descendants (*Gen.* xxi. 21). After Samuel's death, David, during his persecution under Saul, passed from the wilderness of Judah into that of Paran (1 *Sam.* xxv. 1). In *Gen.* xiv. 6, Elath is called El Paran; which was also the temporary residence of Hadad on his way to Egypt (1 *Kings* xi. 18). This place lay on the east side of the so-called wilderness, which may be generally described as stretching between the land of Edom and Egypt.

Parbar (1 *Chron.* xxvi. 18), apparently a portion of Jerusalem, rendered in 2 *Kings* xxiii. 11 "suburb," where was the chamber of Nathan-melech the chamberlain, apparently adjoining the house of the Lord. From it the horses and chariots of the sun were taken away in Josiah's reformation.

Parmenas, one of the seven appointed to relieve the apostles of administrative details, especially in the distribution of alms among the poor (*Acts* vi. 5). According to tradition he afterwards became bishop of Soli.

Parosh, a Jewish family, the members of which to the number of 2,172 returned from exile with Zerubbabel (*Ezra* ii. 3; *Neh.* vii. 8), another branch descended from Shechaniah following under Ezra (*Ezra* viii. 3). It is given as the name of the family chief in *Neh.* x. 14.

Parthians, enumerated among those who were represented at the great Pentecost in Jerusalem (*Acts* ii. 9). These were not native Parthians, but Jews from Parthia who had come up to the feast. Parthia was a small rough mountainous district lying to the south-east of the Caspian Sea. It was conquered by Alexander the Great, and became part of his empire and that of his successors, but about the middle of the third century B.C. it broke away from the empire of the Seleucidæ, and became an independent empire under the Arsacidæ. Immediately before the time of Christ the Jews and the Parthians had much in common as determined enemies of the Romans. Parthia was the residence of thousands of Jews, the descendants of those of the ten tribes deported to those regions by the Assyrians.

Partridge, in Heb. *Kore*, "calling" from its cry, a mountain bird, different thus in habitat as well as habits from our P., runs before its pursuers till fatigued, when it is struck down with sticks (1 *Sam.* xxvi. 20). It is described in *Jer.* xvii. 11 (see R.V. text and margin), as sitting on eggs laid by, or gathering the young of, other birds.

This was no doubt a prevalent notion, but it has not been confirmed by observation.

Parvaim, mentioned in 2 *Chron.* iii. 6 as a place from which Solomon obtained gold of Ophir for the temple. It is most probably the name of the mountain in Ophir where the gold mines lay. Some derive it from a Sanscrit root, and give it the meaning of "the two-peaked mountain."

Pas-dammim (1 *Chron.* xi. 13), in *Sam.* xvii. 1, Ephes-dammim, a place in the territory of Judah, between Shochoh and Azekah, near Jerusasalem, the scene of a victory over the Philistines gained by one of the mighty men of David.

Pashur (*Jer.* xx. 1), son of Immer, the high priest, probably a member of the family of Immer, which formed the 16th of the 24 courses of the priests (1 *Chron.* xxiv. 14), chief governor of the temple, one of the enemies of Jeremiah. He put the prophet in the stocks for prophesying, and had his name changed to Magor-missabib (*v.* 3), "terror around," because he would be surrounded with terrors, and be carried into Babylon to die in captivity.—Another, son of Melchiah, belonging to the 5th priestly course of Malchijah (1 *Chron.* xxiv. 9), an officer of the court of Zedekiah, who went to inquire of Jeremiah when the Chaldeans were threatening the city (*Jer.* xxi. 1). He seems to have been one of the princes who were offended at the prophet's unfavourable reply, and complained of him to the king, insisting that he should be punished for discouraging the people (*Jer.* xxxviii. 1). One of his descendants is named among those who returned from exile and dwelt in Jerusalem (*Neh.* xi. 12).

Passover, the great national festival of the Hebrews, which celebrated properly their escape under shelter of the blood when the destroying angel slew all the first-born of Egypt, and generally their deliverance from the bondage of Egypt. Its observance was very strictly and particularly enjoined (*Exod.* xii. 3–28). Each family (except in the case of a very small family, which might join with another) had to choose out a lamb without blemish from the sheep or the goats on the 10th day of Nisan, the first month of the Jewish sacred year. On the evening of the 14th day of the month it was killed, and its blood sprinkled on the door-posts and lintels of the house, where the meal was eaten. The lamb was roasted whole and no bone was broken, and what could not be eaten was burnt on the morrow, and nothing was taken outside of the house. Those who partook of the feast were dressed as for a journey, to represent the attitude of those about to quit the land of bondage. It was eaten with unleavened cakes and bitter herbs. All Israelites, with all circumcised persons residing among them, were commanded to observe this ordinance. When settled in Palestine the Israelites observed the Passover with various considerable modifications in detail. The lamb was slain at the central sanctuary, and its blood sprinkled on the door-posts of the tabernacle. The meaning of the Hebr. name "pesach" is given in *Exod.* xii. 13, "I will pass over you." The Passover was immediately followed by the Feast of Unleavened Bread, lasting seven days, from the 15th to the 21st. The later Jews imposed further details of ritual in the observance of the Passover, which were attended to at the period when Christ instituted the Lord's Supper. At the beginning of the feast a cup of wine was consecrated by the head of the house, and partaken of by all present. The hands were then washed and bitter herbs were eaten, while the scripture portions were read. When the second cup of wine was poured out, and the father in answer to the questions of the son explained the origin and meaning of the institution, the singing of the Hallel began (*Ps.* cxiii. and cxiv.). The unleavened bread and lamb were then blessed and eaten, thanks given, and the third cup of wine drunk, the cup of blessing (1 *Cor.* x. 26). The singing of the Hallel was resumed (*Ps.* cxv.–cxviii.), and the fourth cup was drunk. In

some cases a fifth cup followed, with the singing of *Ps.* cxx.–cxxxviii. See Keil, *Archæology*, vol. ii. 20–30.

Pastoral Epistles, the name given to the three canonical epistles addressed to Timothy and Titus. They are so called because they deal largely with the duties of pastors over congregations or Christian communities. They were generally recognised and quoted as Paul's by the middle of the second century. Baur and the Tübingen school deny their authenticity, and regard the treatment of and references to heresies in these epistles as implying the existence of a pretty fully developed gnosticism, and bringing their date down to about A.D. 150. Later critics of that school recognise Pauline fragments in 2 *Tim.* There are undoubted difficulties in securing a place in Paul's lifetime for their composition ; but these may be in part removed by a careful construction of the chronology of the Acts and the Epistles, and in part explained by the want of materials for filling up the details of the Apostle's life. The errors combated are rather gnostic tendencies than any developed system of gnosticism. The peculiarities of their vocabulary may be accounted for by the date and circumstances of their composition.

Patara, important city on the coast of Asia Minor, in Lycia, which Paul visited from Rhodes (*Acts* xxi. 1). It lay to the east of the mouth of the Xanthus and had a famous temple of Apollo with an oracle.

Pathros, the original home of the Egyptians (*Ezek.* xxix. 14), included in Egypt (*ch.* xxx. 14), but also mentioned distinctly alongside of Egypt (*ch.* xliv. 15 ; *Isa.* xi. 11). It probably means Upper Egypt or the Thebaid.

Pathrusim (*Gen.* x. 14), inhabitants of the land of the south, *i.e.* of Upper Egypt or Pathros.

Patmos, a bare and barren island in the Ægean Sea, one of the group called Sporadæ, 12 miles long by 6 broad, with a circuit of 28 miles. St. John is said to have lived there for a time in exile. The Book of Revelation is represented as having been written or at least the visions described in it as having been granted to the Apostle in his island banishment. At the harbour of La Scala is a cave still pointed out as the place where John had his Apocalyptic visions.

Patriarchs, the designation generally of the fathers or great ancestors of the Jewish race, given specially to Abraham (*Heb.* vii. 4), the 12 sons of Jacob (*Acts* vii. 8), and David (*Acts* ii. 29). They are called "the fathers" by Paul (*Rom.* ix. 5; xi. 28). The antediluvian patriarchs (with the exception of Enoch), and Noah, all attained an age of over 900 years ; but from Abraham to Joshua the ages varied from 175 to 110 years. All attempts to reduce these numbers by assuming a year of 3 and then of 8 months are purely arbitrary.

Patrobas, a member of the Roman Church to whom Paul sends greetings (*Rom.* xvi. 14). According to later tradition he had been one of the 70 disciples and became bishop of Puteoli.

Pau (*Gen.* xxxvi. 39) or **Pai** (1 *Chron.* i. 50), residence of an old Edomite king Hadar or Hadad.

Paul, originally called Saul, a native of Tarsus in Cilicia, the inhabitants of which enjoyed the privileges of Roman citizenship. His parents were Jews of the tribe of Benjamin, and he enjoyed the highest advantages of a liberal education. He was reared in a strict school, and at Jerusalem was a pupil of the famous Jewish Rabbi Gamaliel. He attached himself enthusiastically to the sect of the Pharisees, and evidently enjoyed the confidence and esteem of his party. He is first mentioned in the Acts of the Apostles as being present as a young man at the execution of Stephen, being not only a witness but an approver of the deed (*Acts* vii. 58, viii. 1). He soon came to the front as an active and zealous persecutor of the Christians. In his anxiety to obtain a reputation for zeal he even asked for and received from the high priest a commission to go to Damascus and bring from the synagogues and Jewish communities there any who might favour the name of

Jesus. As he approached Damascus he was struck to the ground and blinded by a powerful light. Jesus spoke to him from heaven, upbraiding him with his conduct. It pleased God then to reveal His Son to him (*Gal.* i. 16). After receiving back his sight and being baptized by Ananias, he preached Christ in Damascus, and afterward retired into Arabia for meditation and study, coming back again to work in Damascus. This covers a period of three years. He then went to Jerusalem, conferring with James, and after this he wrought in Antioch and in other places in Syria and Cilicia. His conversion took place probably in A.D. 35 and this would make his missionary work begin in A.D. 38. His labours in Syria and Cilicia seem to have occupied him till A.D. 49. In A.D. 50 his first missionary journey (*Acts* xiii.–xiv.) was undertaken to Cyprus, Pamphylia, and Galatia, he having been set apart along with Barnabas to this work by the disciples at Antioch. On his return from his tour he attended the Apostolic Conference at Jerusalem, where important matters with regard to the position of Gentile converts were discussed (*Acts* xv.). In company with Silas he now started on his second missionary journey, first through Syria and Cilicia, then through Phrygia and Galatia, into Mysia and Troas, where he had a vision calling him into Macedonia. He founded important Churches at Philippi and Thessalonica, preached at Athens, Corinth and Ephesus, returning by Cæsarea to Antioch (*Acts* xvi.–xviii. 23). During this second journey he wrote 1 and 2 Thessalonians. In A.D. 55 he started on his third missionary journey, again accompanied by Silas, beginning from Antioch and going first through Galatia and Phrygia. He then spent the greater part of 3 years in Ephesus, during which time he wrote the *Epistle to the Galatians* and 1 *Corinthians*. He then passed into Macedonia, writing from thence 2 *Corinthians*, and thence into Greece, writing the *Epistle to the Romans* from Corinth. After revisiting many of the Churches he had founded he retraced his steps by Miletus, Tyre, Ptolemais and Cæsarea, determined to be at Jerusalem by the time of the Feast of Pentecost. He had been warned of trouble awaiting him by Agabus and other prophets, but he would not be deterred. He was arrested in Jerusalem in A.D. 59. For two years he lay in prison at Cæsarea, during which time he may perhaps have written the *Epistle to the Philippians*, which is somewhat closely related in style to his earlier writings. Having appealed from the provincial court to the tribunal of Cæsar, he was sent to Rome, which, after an eventful and hazardous voyage, which included shipwreck and the total loss of the ship at Melita, he reached in the spring of A.D. 62. The Book of Acts tells us simply of an imprisonment lasting 2 years. During that period he wrote *Ephesians*, *Colossians* and *Philemon*. It has been very generally supposed that in A.D. 64 he was liberated, that he visited the Churches in the East, went possibly into the West as far as Spain, and returned to Rome in A.D. 68 at the end of the reign of Nero, to suffer death along with Peter. There is really nothing to commend this hypothesis, beyond the securing of space for the Pastoral Epistles and yielding as some think a better explanation of certain statements in these letters. This theory however creates new and very serious difficulties. Many able modern historical scholars are convinced that there was but one imprisonment, and that Paul's death must be placed in A.D. 64.

Peace-offerings (*Lev.* iii. 1), were of three kinds : the thank-offering (*Lev.* vii. 12, xxii. 29), the votive offering and the freewill offering (*Lev.* vii. 16, xxii. 18, 21). The victims, unblemished cattle, were treated as the burnt offering ; then the breast and right shoulder were separated, the shoulder, as the part falling to the officiating priest, being heaved, and the breast, as being presented to the Lord, being waved in the hands of the priest. The other parts were used at a sacrificial feast by all the family of the offerer, if

they were ceremonially clean. The idea of the peace-offerings was the firm establishment of the offerer in the possession of all the privileges of God's grace, involving thanksgiving for mercies received, solemn vows and promises to observe the terms of the covenant, and hearty voluntary consecration of person and property to God. The presentation of these offerings presupposed the burnt offering as their foundation. The sacrificial feast was God's feast, at which He entertained those who were in covenant fellowship with Him. What had been presented to God became God's, and hence when priests and offerers ate of the portions given back to them, they ate at God's table. Thus the sacrificial feast of the peace-offering is the legitimate prototype of the Christian institution of the Lord's Supper.

Peacocks (1 *Kings* x. 22), birds not native to Palestine, but imported from the Malabar coast or Ceylon by Solomon. The name given them is not Hebrew but Tamil, the same word being still used in Ceylon.

Pearl, a jewel taken from the oyster shell, which abounds in the Persian Gulf and the Red Sea. It is only once mentioned in O.T. (*Job* xxviii. 18), where in A.V. pearls should be crystals, and rubies should be pearls. In the N.T. as a jewel of great value (*Matt.* vii. 6), the parable of the pearl of great price (*Matt.* xiii. 45), woman's ornaments (1 *Tim.* ii. 9; *Rev.* xvli. 4), and the material of the magnificent gates of the New Jerusalem (*Rev.* xxi. 21).

Pekah, the next to the last of the kings of the northern kingdom of Israel, son of an otherwise unknown Remaliah. He held high military rank under king Pekahiah, and taking advantage of his position as captain of the king's body-guard in the royal palace, he conspired against the king, and slew him, and seized upon the throne. In order to accomplish this, he had to remove by assassination such as were loyal to the king, of whom Argob and Arieh are named, but he had the assistance of 50 men of Gilead belonging to his troops (2 *Kings* xv. 25). It is thus highly probable that Pekah was himself a Gileadite. His reign continued as it began, and violence and lawlessness everywhere prevailed. According to 2 *Chron.* xxviii. 6, he had wars with Judah, and was permitted as a scourge to inflict a most crushing defeat upon the sister country, which under Ahaz had lapsed into idolatry. Compare, on the other hand, *Isa.* vii. In B.C. 734 Tiglath Pileser of Assyria invaded Israel and took several towns in the north, and carried away captives from Gilead and Galilee and all the land of Naphtali (2 *Kings* xv. 29; *Isa.* ix. 1). The result of these disasters would no doubt produce disaffection throughout the country against Pekah. According to the Assyrian inscriptions, Tiglath-Pileser encouraged an insurrection headed by Hoshea, in which the king was put to death. Considerable confusion exists in regard to the chronology of this reign. Pekah began to reign in the last year of the reign of Uzziah of Judah, B.C. 759; he continued through the 16 years of Jotham's reign till the 12th year of the reign of Ahaz. This gives to Pekah a reign of 29 years and not 20 as is given in 2 *Kings* xv. 27, 30. The period of his reign may therefore be set down, though not with absolute certainty, as B.C. 759–730.

Pekahiah, son and successor of Menahem, began to reign in the 50th year of Uzziah, and reigned two years or part of two years, B.C. 761–759. No incident of his reign has come down to us. He did evil after the example of Jeroboam, and was slain in a conspiracy by Pekah and certain men of Gilead.

Pelatiah (*Ezek.* xi. 1, 13), one of the most prominent and distinguished of the princes of Judah remaining in Jerusalem after Ezekiel and others had gone into exile, charged with devising mischief and giving evil counsel. He and Jaazanaiah were probably leaders of a faction against the Babylonians. Their sudden death immediately after Ezekiel's utterance against them struck terror amongst those who were scheming and plotting in a

direction contrary to what God by his true prophets had counselled.

Peleg, son of Eber, brother of Joktan and father of Reu (*Gen.* x. 25, xi. 18; 1 *Chron.* i. 19, 25). His name, according to *Gen.* x. 25, means "divided," and is thus explained by the statement that in his time the earth was divided. It is quite evident that in the earlier part of the genealogy of Shem in *ch.* x. 22, 23, and also in that of Joktan, *ch.* x. 26–29, the writer observes a geographical distribution of tribes sprung from various members of the Semitic family. It is first in dealing with the sons of Eber, that he marks carefully the cleavage of the line, and calls attention to Peleg as the ancestor of Abraham, in distinction from his brother Joktan. The division thought of is apparently that of the Hebrews and the Joktanides.

Pelethites, Heb. *Plethi,* joined with Cherethites, Heb. *Crethi* (2 *Sam.* viii. 18, xv. 18, xx. 7, 23; 1 *Kings* i. 44; 1 *Chron.* xviii. 17), to designate the king's guard. This guard was most likely composed of mercenaries. The Crethi were probably Cretans, and it is supposed that the Plethi may have been Philistines.

Pelican, an unclean bird forbidden for food to the Hebrews (*Lev.* xi. 18; *Deut.* xiv. 17). It is described as a bird haunting ruins and solitary wastes (*Isa.* xxxiv. 11; *Zeph.* ii. 14; *Ps.* cii. 6). The Heb. name is *Ka'ath,* from *Ko,* to vomit, characterizing the habit of the bird in taking up again the fishes which it has stored in its pouch, or from its peculiar choking cry. That a water-bird should haunt the ruins of Nineveh and Babylon beside the great rivers is quite natural.

Pella, a town of Decapolis, in what had been the territory of Gad, 6 miles from Jabesh Gilead, near the Jordan, to which the Christians retired before the destruction of Jerusalem.

Pelonite (1 *Chron.* xi. 27, xxvii. 10), the designation of one Helez an Ephraimite, one of David's thirty mighties, called in 2 *Sam.* xxiii. 26, "the Paltite." Probably a Beth-Pelet in Ephraim, certainly not that of Judah in the far south near Beersheba (*Josh.* xv. 27).

Peniel or **Penuel,** scene of Jacob's wrestling with the angel (*Gen.* xxxii. 31), "the face of God," on the north side of the Jabbok near Succoth, in what became the territory of Gad. The men of Penuel refused to assist Gideon when he passed them on his way to attack the Midianites, and when he returned conqueror, he broke down their tower and slew the men of the city, after chastising their neighbours in Succoth (*Judges* viii. 8, 17).

Penny (*Matt.* xx. 2; *Mark* xii. 15; *Rev.* vi. 6), the Roman *denarius,* in value about $7\frac{1}{2}d.$, and forming the ordinary wages of a labourer for a day's work.

Pentateuch, meaning "the fivefold," or "the five-volumed book," a convenient designation of the five books of Moses which form the first portion of the O.T. canon, and were reckoned together by the Jews under the title of the Torah or Law. The name originated apparently with the Alexandrians; but the Torah had been previously designated by the Jewish scribes "the five fifth-parts of the Law." As the Book of Joshua, however, distinctly carries on and completes the history, modern O.T. scholars prefer to speak of the Hexateuch. The Documentary Theory, adopted in some form by all modern scholars, seeks to distinguish the various documents from which the several books are compiled. The name "Books of Moses," is therefore held to designate not the authorship, but only in a very general way the character and tendency of the legislation contained in the books.

Pentecost, "fiftieth," the third great festival in the Christian Church, in which is commemorated the forthshedding of the Holy Spirit on the disciples. This effusion of the Spirit, which really constituted the Christian Church, took place on the 50th day after the resurrection of Christ, and so Pentecost is celebrated on the 50th day from Easter, *i.e.* after an interval of 7 weeks. It corresponded to the ancient Jewish Feast of Weeks, which

celebrated the ingathering of the harvest. It was so named because it occurred a week of weeks after the Passover.

Peor, also in fuller form Baal-Peor, a god of the Moabites and Midianites (*Num.* xxv. 18, xxxi. 16; *Josh.* xxii. 17), whose rites were associated with the grossest acts of immorality, his own figure, according to Jerome, being that of a large *priapus*.

Peor, a mountain "that looketh toward Jeshimon" or the wilderness, to which from the top of Pisgah Balaam was led by Balak, in order if possible to get from him a decided malediction upon the Israelites. It was a peak of the range of Abarim, not far from Nebo, and lay opposite Jericho on the way to Heshbon. It would seem that the name for the mountain was the original, and that the name was given to the god as the Baal worshipped there. Near it lay the town of Beth-peor (*Deut.* iii. 29, iv. 46, xxxiv. 6).

Perazim, called Baal-perazim (2 *Sam.* v. 20), scene of a victory gained by David over the Philistines. The word means "breaches," the plur. of the word Perez, as in Perez-Uzzah, "the breach of Uzzah" (2 *Sam.* vi. 8). In the battle apparently David swept down from the hillside upon the Philistines in the plain and carried them before him as with a flood of waters. This is in accordance with Isaiah's naming the scene of the battle "Mount Perazim" (*Isa.* xxviii. 21).

Perea, the name given in N.T. times to that portion of the land east of the Jordan which lay between the Arnon on the south and the Jabbok on the north. In the time of the Maccabees the population was largely non-Jewish, and the Jews there were sorely oppressed; but in the time of Christ it had become predominantly Jewish. In B.C. 20 Pheroras, brother of Herod the Great, was appointed tetrarch. It was bounded on the north by Pella, and on the east reached as far as Gerasa and Philadelphia, and on the south to Arabia Petræa.

Perga, an important city of Asia Minor in Pamphylia, about 18 miles west of the river Kestros, with a famous temple of Artemis, during the Roman period the chief seat of government in the administration of the province of Cilicia. The Apostle Paul landed at Perga on his first missionary journey reaching it from Cyprus, and revisiting it on his return journey (*Acts* xiii. 13, xiv. 25).

Pergamos or **Pergamum,** important stronghold in southern Mysia, on river Kaikos, 3 miles from shore of Ægean Sea. Under the Attalidæ it was the capital of a powerful empire, the centre of great literary activity, and possessed of a famous library. It gave its name to parchment which was first made there. The Pergamene empire was overthrown by the Romans in B.C. 133, and Pergamos lost much of its importance, as Ephesus was the residence of the Roman governor of the province. Yet even in the second Christian century P. had a population of 120,000. It was the birthplace of Esculapius and the chief seat of his worship; famous for its baths and its games. During the first century there grew up an important Christian Church, the angel of which is addressed in one of the Apocalyptic epistles (*Rev.* ii. 12). Special mention is made of one of the members of that community, Antipas, who proved faithful unto death as a witness to the faith of Christ. As John describes the place as Satan's seat, it would seem that the persecution to which the Christians were there subjected was particularly severe.

Perizzites, the name of a branch of the Canaanite family which occupied Canaan before the entrance of the Israelites, named almost always along with the other five or six nationalities called Canaanites in the stricter sense (*Exod.* iii. 8, 17, xxiii. 23, xxxiii. 2, xxxiv. 2; *Deut.* vii. 1, xx. 17; *Josh.* iii. 10, ix. 1, xii. 8, xxiv. 11; *Judges* i. 4, 5, iii. 5; 1 *Kings* ix. 10; *Ezra* ix. 1; *Neh.* ix. 8). We find no trace of them, however, in the ethnographical table in *Gen.* x. 15–19. Hence some have thought that they may have been Semites and not Hamites. It has been conjectured with more probability that the name indicated not a

different tribe, but those who followed a particular pursuit in life. But it should be noticed that in *Gen.* xv. 20; *Josh.* xvii. 15, the Perizzites are named with the Rephaim, the primitive pre-Canaanite inhabitants of the land, and in *Gen.* xiii. 7, xxxiv. 30; *Judges* i. 4, 5, they are named with and distinguished from the Canaanites. They may therefore have been remnants of an earlier race, sometimes distinguished from, sometimes classed along with, the Canaanites.

Perseus, last king of Macedonia (1 *Macc.* viii. 5), born B.C. 212, succeeded Philip III. in B.C. 179, after instigating that monarch to poison his legitimate son and heir Demetrius. In B.C. 171 began the war with Rome, and after some considerable successes, he was utterly defeated by the Consul Æmilius Paulus at Pydna, in B.C. 168, surrendered to his enemies, graced a Roman triumph, and was banished to Alba. Macedonia was then converted into a Roman province.

Persia, according to its biblical use, that great territory of Western Asia possessed by the various branches of the Aryan family. In its vast extent it embraced the extremes of climate, from the utmost severities of cold in the snow-capped mountains, to tropical heat on the shores of the Persian Gulf. The term is used, however, in 1 *Macc.* iii. 31, 37, vi. 1, in a narrower sense to designate the mountainous region south-east of Elam. The Persian empire is described in *Dan.* ii. 39 as the third kingdom of brass, having rule over all the earth; and in *Dan.* vii. 6 as a leopard with four wings and four heads. It rose to power about the middle of the Jewish exile under the Babylonians, and Cyrus the Persian showed distinguished favour to the Jews. The Persians are not enumerated in the list of *Gen.* x., nor were they known to the Jews till the appearance of Cyrus, even prophets like Isaiah (*ch.* xiii. 17) and Jeremiah (li. 11), looking for help against Babylon to their predecessors the Medes. Persia is first mentioned by Ezekiel in the early years of the exile (*Ezek.* xxvii. 10, xxxviii. 5). Among the exilian prophets the name of Cyrus plays a most important and prominent part. The powerful Achæmenidean dynasty founded by Cyrus, ended with the death of Darius Codomannus at Arbela, in B.C. 332 (*Neh.* xii. 22; 1 *Macc.* i. 1). Darius Hystaspis, B.C. 522–485, gave the Jews liberty to resume the building of the temple, which was finished under his protection in B.C. 516 (*Ezra* vi.). His successor Xerxes (Ahasuerus), B.C. 485–465, in the Book of *Esther* and in *Dan.* xi. is represented as the pattern of a king of boundless wealth, expending lavishly on all manner of decorations and luxuries. His successor, Artaxerxes Longimanus, B.C. 465–425, is in *Ezra* vi. 14 associated with Cyrus and Darius, as a distinguished benefactor of the Jews. In *Ezra* vii. 12–26, and *Neh.* ii. 1, xiii. 6, we have an account of the mission of Ezra in B.C. 458, and the two missions of Nehemiah in B.C. 444, and B.C. 432, all under and by order of Artaxerxes.

Persis, a female member of the Roman Church, whom Paul styles "beloved," and to whom he sends greeting, characterizing her as one "who laboured much in the Lord" (*Rom.* xvi. 12). The word properly means "a Persian woman."

Peter, son of Jonas and brother of Andrew, a fisherman on the Sea of Galilee, brought to Jesus by his brother, who with John was the first to follow Jesus in response to the words of his master John the Baptist. His name originally was Simon, but was changed to Peter by Christ, at His first meeting with him. Jesus recognised in him a man of strong determination and hasty enthusiasm, and so called him in Aramaic Cephas, which is in Greek, Peter, a rock. He was one of the twelve chosen by Christ as His immediate disciples, to accompany Him in all His movements. He soon rose to a position of eminence among his brethren. His ready and unhesitating confession of Jesus as the Christ, the Son of God, won for him the Master's high approval; but his aversion to the cross, and his appeal to Jesus to abandon the course that

led to such an end, prompted by a mistaken or ill-informed love for the Master, called forth a sharp reproof. The weak side of his impulsive nature came out under sore trial in his denial of his Lord. Peter and James and John, as the three most mature spiritually, were favoured beyond the rest, and were witnesses of scenes which the others probably would not have been able to understand, even in the small measure in which they did. They were with Jesus at the raising of Jairus' daughter, on the Mount of Transfiguration, and in the Garden of Gethsemane. The risen Saviour showed Peter special favour in order to encourage him and make him assured of forgiveness. He also foretold him how he should glorify God by dying for his Master. Though specially designated as the Apostle of the circumcision, he was taught by a vision that the Gentiles were to share in the blessings of the Gospel, and was sent to Cornelius to teach him about Christ and receive him into the Christian Church. His early ministry was exercised in Jerusalem, Samaria, and various towns in Judea, *e.g.*, Lydda and Joppa. When in Antioch he dissembled in regard to his relation with the Gentile converts. and was firmly opposed by Paul. In his later years he seems to have had the companionship and help of Mark, who by early Fathers is called the interpreter of Peter. In all probability the Babylon of 1 *Pet.* v. 13 is not Rome, but the historical Babylon on the Euphrates, and it is most likely that he ministered for a time in the far East. There is no historical ground for the Roman tradition that Peter resided in Rome and suffered there along with Paul.

Peter (First Epistle of). The difference between the training of the Apostle Peter and that of the Apostle Paul, as well as his evident pre-disposition to a purely active and immediately practical pursuit, explains how meagre in comparison was his literary activity. It is commonly assumed that he inspired the composition of the second Gospel, which Mark is thought to have based upon the Apostle's narratives. The writing which is styled his First Epistle is one of the best attested of all N.T. books. It is one of the earliest and most frequently quoted by the Fathers, and is present in all the early versions. Its object, too, is just of the practical sort which we might expect from Peter, aiming as it does throughout at inspiring believers with hope, and reminding them of the greatness and glory of their redemption. It was written to those who were suffering persecution, and it addresses itself to cheer them under reproach and loss ; but these trials were rather in the home than in the law court, and the description suits the apostolic age rather than that of Trajan. It seems primarily intended for Jewish-Christian readers, the Diaspora or Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia. It would be largely among such that severe social pressure would be brought to bear against the profession of the faith of Jesus. The epistle was written from Babylon, where there was a large Jewish population. It would be extremely unnatural for Peter in a plain letter to use the name in a symbolical sense meaning Rome, as the author of the *Book of Revelation* does. Some critics have assigned it a date as early as A.D. 54, but as Peter seems to have known not only Paul's *Epistle to the Romans*, but also that to the *Ephesians*, the later date of A.D. 65 is more likely to be correct.

Peter (Second Epistle of). The authenticity of this epistle has been much disputed, and it secured its place in the canon very slowly. Both in the early Church and at the Reformation its use of apocryphal writings was an offence, and in modern times the difference of style between it and the First Epistle has been much insisted upon. A careful examination of the words peculiar to this writing, shows that many of them are just such as Peter might be expected to use ; while some of the words peculiar to Peter's speech in *Acts* are repeated here, as well as many words and phrases of the earlier epistle. Much of the difference to which attention has been called is to be explained by the fact that one

epistle is addressed to men who needed to be cheered amid social and domestic embarrassments, the other to men who were in danger of being carried away by false doctrine. It contains a striking reminiscence of the Transfiguration scene, and touching allusions to the Apostle's old age and approaching death. The similarity between this epistle and that of Jude is very remarkable. The question as to which of the two is the original has been much discussed. The priority of our epistle is made highly probable by the fact that the portion of it parallel to Jude is an integral part of the whole, and especially *ch.* iii. 2–3, seems indisputably the original of *Jude* vv. 17, 18.

Pethor, a city of Mesopotamia on the Euphrates, the home of Balaam (*Num.* xxii. 5, xxiii. 7 ; *Deut.* xxiii. 4). It lay on the western bank of the Upper Euphrates, near the point where the Sagura flows into it from the west, in the land of Chatti, and is certainly the Pitru of the inscription of Shalmaneser II. In the inscription, Pitru is said to be the name given the city by the Syrians, and is therefore Aramaic, and comes from a word meaning to split or open.

Phaleris, a tyrant whose cruelty became proverbial (3 *Macc.* v. 20, 42), native of Rhodes from which he was driven out to settle at Agrigentum in Sicily, where he ruled from B.C. 570 till about B.C. 556, when he was slain in a revolutionary outbreak. He is specially remembered in connection with the brazen bull which an Athenian, Perillos, made for him as an instrument of torture, in which the victim was slowly roasted, the tyrant trying the first experiment upon the inventor himself.

Pharez (*Gen.* xxxviii.), son of Judah by his daughter-in-law Tamar, and twin-brother of Zarah. He was ancestor of the family of David (*Ruth* iv. 18). The details of the early history show how that line from which David sprang, though not representing Judah's eldest son, came to have the pre-eminence.

Pharaoh, designation commonly given to the older Egyptian kings without the addition of any distinguishing proper name, occurs in later times in combination with individual names of the kings, *e.g.* Pharaoh Necho (2 *Kings* xxxiii. 29), Pharaoh Hophrah (*Jer.* xliv. 30). Various meanings have been suggested. Some derive the name from the Coptic P-uro, "the King," others from P-ra, "the sun," and others, *e.g.* Ebers, from Per-aa, "the great house." This last derivation now finds general acceptance. The Pharaoh of the time of Joseph (*Gen.* xxxix.–xlvii.) was the last of the seventeenth dynasty of Hyksos kings. The Pharaohs of the oppression and the Exodus, Ramses II. and Menephtah, as compared with the earlier Pharaohs, were evidently the representatives of a new dynasty which had inaugurated an entirely new policy. In the later history of Israel the Pharaohs are introduced as the rivals of the Assyro-Babylonian empire. The last kings of Judah were persistently inclined to trust Egypt for deliverance from the Chaldeans. Josiah was slain at Megiddo in battle with Pharaoh Necho (B.C. 612–596), who was then engaged in war with Assyria, though it does not appear why the Jewish monarch should have interfered, unless it was that Pharaoh was seeking by the way to take possession of some of the Jewish territory in the north. Pharaoh Necho was defeated by Nebuchadnezzar at Carchemish in B.C. 604. The Pharaohs never recovered from this defeat, and Pharaoh Hophrah (B.C. 590–571), though promising help to Judah against the Chaldeans, and actually going out with the intention of affording help, retired again with his army to Egypt without venturing to face the common foe (*Jer.* xxxvii. 7).

Pharisees, a famous sect of the Jews which owed its origin to tendencies and modes of thought fostered in the times of the exile. They prided themselves upon their particularly precise and accurate interpretation of the law, and their punctilious observance of all the detailed requirements of Moses. Their understanding of the law was in accordance with the hard literal rendering of it set forth and commended

by the scribes. During centuries the lawyers had been adding all manner of refinements to the precepts of the Mosaic code, and these, as the traditions of the elders, were held in high esteem and recognised as of binding obligation by the Pharisees. Thus alongside of the written Torah they set up an oral law (*Matt.* xv. 2 ; *Mark* vii. 3). As Pharisaism rose out of the legal development carried out by the scribes, so on the other hand as soon as this party of the Pharisees was formed, it attracted toward it all who favoured this literal and mechanical treatment of the law, and all the great scribes of later times belonged to the sect of the Pharisees. In opposition to the rival sect of the Sadducees, they taught : the immortality of the soul, involving the continued well-being of the righteous, and the everlasting torment of the wicked ; the existence of angels and spirits (*Acts* xxiii. 8) ; the dependence of everything on God and providence, and while not altogether denying free-will to men, they emphasized the sovereignty of the Divine will in the affairs of men. In regard to this last point, the Pharisees occupied a position midway between the laxity of Sadducean teaching, which practically dispensed with the Divine intervention and control altogether, and the rigid fatalism of the Essenes, which left no room for human freedom. Josephus compares the Pharisees to the Stoics, and the Essenes to the Pythagoreans. As a sect the Pharisees interfered in politics only when they were hindered by the government in carrying out the demands of the law. Hence they were as ready to revolt against the Sadducean measures of John Hyrcanus and Alexander Jannæus, as against the heathen institutions of Antiochus Epiphanes. Yet, from the point of view of the divine election of Israel, the Pharisees were opposed to the Roman rule, and the leading Pharisees refused to take the oath to Herod. They also were the main supporters of the revolutionary party of the Zealots. The name means "separation." All Israel was regarded as separated from the uncleanness of the heathen ; but the "separation" of the Pharisees was from the others less strictly purified of their own nation. It may have been assumed as a distinction of honour because of the correctness of their religious deportment, in which they prided themselves ; or, as is much more probable, it may have been given them in reproach, as the term "Separatists" has been applied to overscrupulous sticklers in regard to matters of small importance. They called themselves *Chaberim*, "neighbours," who constituted the true congregation of Israel. They avoided as far as possible contact with any outside of their own sect. As the embodiment of exclusiveness, Pharisaism is identical with the very idea of Judaism ; but as a sect within Judaism, the Pharisees have their origin in the *Chasidim*, "the pious," who as zealous for the law joined the party of Judas in the Maccabæan movement. In the time of Christ and afterwards, though the Sadducees held all the high offices, the Pharisees undoubtedly exercised among the people by far the most powerful spiritual authority.

Pharpar (2 *Kings* v. 12), now called "Awaj," the second river of Damascus, smaller in size than the Abana or Barada, and flowing not so near the city. A branch of it is still called "Wady *Barbar*;" which may represent the old name.

Phaselis, important seaport on the Lycian coast in the Pamphylian Gulf, which long maintained its independence, and carried on an extensive trade (1 *Macc.* xv. 23). As a resort of pirates it was destroyed by the Romans, B.C. 78.

Phenice, properly *Phœnix*, "a palm," a haven in the south of Crete, to which from the Fair Havens, a distance of some 40 miles, the captain of the ship in which Paul was being taken to Rome, was vainly trying to proceed (*Acts* xxvii. 12).—The Phenice of the A.V. in *Acts* xi. 19, xv. 3, should be Phœnicia, the strip of land from Tyre southward along the Mediterranean, which then belonged to the province of Syria.

Phicol, general under Abimelech the Philistine king, next him in rank, and his trusted counsellor (*Gen.* xxi. 22; xxvi. 26).

Philadelphia, the seat of one of the seven Churches in Asia and to which the Apocalyptic Epistles were addressed (*Rev.* iii. 7–13). The community was small, but famous for its faithful resistance to all pressure on the part of the Jews to apostasy. It lay in Lydia, at the foot of Mount Tmolus, on the river Cogamus, about 28 miles south-east of Sardis, and was built by Attalus Philadelphus, king of Pergamus. Early in the second century Ignatius addressed one of his epistles to the members of the Christian Church there.—Another Philadelphia in Palestine in the times of Christ, one of the towns of Decapolis, on the east of the Jordan, originally the chief town of the Ammonites, and called Rabbath-Ammon. It received its name from Ptolemy II. Philadelphus, by whom it was Hellenized. It lay on the eastern border of Perea, nearly 30 miles east of the Jordan.

Philemon, a resident in Colossæ, and a member of the Christian Church there, to whom Paul addresses the one extant private letter which has secured a place in the canon. He was himself a convert of the Apostle, whom in all probability he met and heard during his residence in Ephesus. He had proved a zealous worker for Christ in Colossæ as a helper of Epaphras, and had evidently given to the young Christian community the use of his own house for their sacred services. His wife, Apphia, bears a genuinely Phrygian name; and the Archippus mentioned in the epistle was most likely their son. The occasion of the letter was the restoration of the runaway slave, Onesimus. This slave had been dishonest, and in order to escape punishment, or if he had his master's goods still in hand, in order to enjoy the use of them, he made his way to Rome. He there came under Paul's influence, his heart was won for Christ, and the Apostle found him now thoroughly worthy of the name Onesimus (profitable). He would gladly have retained him, but feeling that it was due to the wronged master, he sends him back, that by loyal service he may redeem the unprofitable past. The Apostle's pleading on behalf of the penitent wrong-doer has been regarded on every hand as a masterpiece of refined courtesy and epistolary art. It is specially notable that the Apostle satisfies himself with laying down general Christian principles of duty, without entering upon any discussion with regard to the social institution of slavery. He evidently requires Philemon to do more than merely emancipate Onesimus, for he asks him to receive him as a brother, but he does not ask him to pronounce him free. Just in proportion as Christian ideas permeated society, such an institution as slavery would come to be regarded as utterly inconsistent with the spirit of Christianity, and would consequently be abandoned. The epistle was written at the same time as the Epistles to the Ephesians and the Colossians, and Tychicus the messenger bearing those epistles, was no doubt commissioned to see that the recommendations of this epistle were given heed to. With the exception of a few of the Fathers of the fourth century, who, in an age of doctrinal controversy, attached no importance to a writing in which there was nothing about Church discipline, or anything to help in Christological discussions, the authenticity of the epistle has been accepted by all evangelical theologians and modern writers.

Philetus, (2 *Tim.* ii. 17, 18), a heretic named along with one Hymenæus. These two are charged with teaching that the resurrection was already past. Their idea probably was that the literal resurrection of the body, which was the stumbling-block to all who had been trained in the schools of Greek philosophy, was to be rejected, in favour of a purely spiritual resurrection, which had been effected by means of that inward change which had renewed the inner man.

Philip, the founder of the Macedonian empire, called Philip II., son of Amyntas and father of Alexander

the Great, B.C. 359–336, mentioned frequently in 1 Maccabees (*ch.* i. 1 vi. 2, etc.) as Alexander's father.—Also Philip III., son of Demetrius II., king of Macedonia, B.C. 221–179, in whose time the Romans, after the overthrow of Carthage, began their attacks on the Eastern empire. In B.C. 197 Philip sustained a severe defeat at Cynoscephalæ in Thessaly. Of this notice is taken in 1 *Macc.* viii. 5, where Philip is called "King of the Kithim."—Another Philip is also mentioned in the Maccabees, a Phrygian counsellor of the Syrian king, Antiochus IV. Epiphanes (2 *Macc.* v. 22, ix. 29). He was governor of Judea shortly before the outbreak of the Maccabæan revolution B.C. 168 (2 *Macc.* v. 22, vi. 11, viii. 8); then the king's companion in the Parthian campaign, and designated regent and guardian for the young king Antiochus V. Eupator (1 *Macc.* vi. 14). On the death of Epiphanes in B.C. 164, Philip went to Antioch and sought to secure the government to himself, but was defeated and executed by Lysias, who had assumed the regency (1 *Macc.* vi. 55).

Philip, the tetrarch (*Luke* iii. 1), son of Herod the Great and Cleopatra of Jerusalem, a mild and just ruler, the best of all Herod's sons. His territory, described by Luke as Ituræa and Trachonitis, by Josephus as Batanea, Gaulonitis, Trachonitis, Auranitis, Panias, was made up of a strip of Southern Syria, east of the of the Jordan, extending from Perea on the south to Abilene on the north, and reaching eastward as far as Bozrah and Canatha. His capital was Panias or Cæsarea Philippi in the extreme north of his territory. When Jesus found Galilee no longer safe He passed over into the country of Philip. He was married, not to Herodias (who had been wife of his brother Herod Philip, who lived a private life in Jerusalem), but to her daughter Salome, who danced before Herod Antipas, and obtained the head of John the Baptist. He died childless after a reign of 37 years, and his tetrarchy was attached to the province of Syria.

Philip, the Apostle, a native of Bethsaida in Galilee, and so a fellow-townsman of Andrew and Peter, early called by Jesus (*John* i. 43, xii. 21). He had been apparently a disciple of the Baptist, and showed how ripe he was for the discipleship of Jesus by immediately going for his friend Nathanael and bringing him to the Messiah, whom they had all been seeking (*John* i. 45). Except in the list of apostles, in which he always stands next to Bartholomew, he is not named in the synoptic gospels, and in the fourth gospel only three times, in connection with the feeding of the 5,000, the bringing of the Greeks to Jesus, and asking a revelation of the Father (*ch.* vi. 5, xii. 21, xiv. 8), in each case appearing as a man of thought and reflection.

Philip, the Evangelist, one of the seven chosen to relieve the apostles of the care of the poor, and such like duties (*Acts* vi. 1). On the death of Stephen he entered upon the life of an evangelist or mission preacher. He laboured chiefly at and about Antioch, was specially directed to meet the Eunuch of Ethiopia from Jerusalem (*ch.* viii.), and finally made Cæsarea his head quarters (*ch.* viii. 40). He had his home still in Cæsarea when Paul visited him on his last journey to Jerusalem, and four of his daughters had the gift of prophecy (*ch.* xxi. 8, 9). Several well known writers of the second century tell of Philip labouring and dying in Hierapolis, and of his having daughters who prophesied, and though they call him the Apostle, it is evident that it is the Evangelist who is intended. It is quite possible that he may have spent his closing years in Asia Minor.

Philippi, originally called Crenides, "the place of the wells," founded by the Thasians on the mainland of Macedonian Thrace, opposite their island, on the river Nestos. Philip of Macedonia extended his empire as far as that river, and in B.C. 356 built there an important city to which he gave his own name. It was the centre of the great mining industry of Macedonia, gold and silver being got in large quantities in the neighbouring

mountains. It was also a strongly fortified city, occupying a position of great strategical importance. It was some distance back from the coast, but had as its harbour Datos, directly opposite the island of Thasos. Owing to its position it was chosen as the spot for the great decisive battle, in B.C. 42, between the Roman republicans under Brutus and Cassius on the one hand, and the imperial forces under Octavius and Marc Antony on the other. After this many Roman veterans were settled in the city, which was made a Roman colony (*Acts* xvi. 12). Macedonia was divided into four districts, and in that division in which Philippi lay Amphipolis was the chief city. When Philippi is called "the first city," the writer only means that it was first in geographical situation, Neapolis being reckoned to Thrace. It was in this city that Paul preached the gospel first in Europe. He had been called in a vision at Troas to go over to Macedonia, and in response he crossed over to Samothracia, and thence through Neapolis passed on to Philippi. This was during the Apostle's second missionary journey, and may be set down at A.D. 52. He had as his companions Silas, Timothy, and Luke. His visit is reported with remarkable minuteness and fulness of detail, owing to the importance of the incidents that occurred, and the presence of the writer as an eye-witness. Paul's first convert was Lydia, a woman of Thyatira, a seller of purple in the city, from whom the Apostle and his friends received much assistance. That the Jewish community was small is seen from the fact that they had no synagogue, but had their *proseuche* by the river-side. The river was not the Strymon, which was 30 miles distant, but the Gangites, near the sources of which Philippi lay. The curing of a young woman possessed of a spirit of divination led the infuriated masters of the damsel to complain against them to the magistrates, by whom they were thrown into prison. The complaint against them was that they were being taught customs unlawful for *Romans* to receive. The colonists were proud of the Roman privileges and rank (*Acts* xv. 21; comp. *Phil.* i. 27). The story of the conversion of the jailor, and the release of Paul and Silas, is told with great dramatic power. The magistrates, who themselves possessed and valued Roman citizenship, listened with respect to the plea urged by Paul (*Acts* xvi. 37–39). The second visit of Paul to Philippi was paid in A.D. 57 (2 *Cor.* ii. 12, vii. 5); and a third visit was paid on his return journey, when he stayed over the Passover season at that city (*Acts* xx. 5). During the time of Paul's imprisonment, the members of the Church at Philippi sent contributions by the hand of Epaphroditus to the Apostle, as they had also done on a previous occasion (*Phil.* iv. 15, 16). Early in the second century Ignatius passed through Philippi on his way to martyrdom at Rome, and Polycarp wrote an Epistle to the Philippians in which he encourages and exhorts them, commending them for their faithfulness, and their kindness to saints and martyrs, warning them against heresy, and reporting some of the things which Ignatius had said in his last hours. Of the later history of the Church nothing whatever is known.

Philippians (Epistle to the) was written by the Apostle Paul to the members of the Church at Philippi during his imprisonment. He had with him Epaphroditus, one of their number, and their messenger to him in order to convey to him their gifts, and to bring to them tidings of his condition. On his recovery from a severe illness, Epaphroditus was anxious to return home to his friends, and Paul takes advantage of the opportunity to send with him a letter of thanksgiving and affectionate exhortation. As to the date of the epistle, its style connects it with the earlier epistles, especially with that to the Romans, so that it has been, on good grounds, assigned by some to the earliest place among the epistles of the imprisonment. It may have been written from Cæsarea, against which the only serious objection is the reference to Cæsar's household. In that

case its date might be as early as A.D. 60, which would account for its resemblance in style to the Epistle to the Romans, and its dissimilarity to Ephesians and Colossians. It is simply a friendly letter, thanking the Philippians for their gifts, and for their dutiful remembrance of him. There is no systematic doctrinal teaching nor argumentation against heretical tendencies ; but we may detect certain hints and warnings against a quarrelsome disposition which seemed to threaten internal divisions and disputes. The authenticity of the epistle was duly recognised, and has never been questioned except by a few of the most extreme critics.

Philistines, a name used in the O.T., sometimes in a wider, sometimes in a narrower sense. In the wider sense they gave their name to Palestine as its pre-Israelite inhabitants. In *Ps.* cx. 10, Palestine is called Philistia. The name seems to be derived from an Ethiopic word, meaning "to wander," and so may be understood of people who had migrated and settled as immigrants in a foreign land. The country is called *Pilaster* and *Palastar* in the Assyrian inscriptions. In its proper and restricted sense it designates the strip of coast land, 10 miles in length, along the Mediterranean, from Joppa on the north to Gaza on the south, and about 5 miles in breadth. According to the prophet Amos (*ch.* ix. 7), the Philistines had been led by God from Caphtor just as the Israelites had from Egypt. Caphtor, mentioned before in *Deut.* ii. 23, is identified with Crete, and the Caphtorim are said to have destroyed and then occupied the territory of the Avims, a pre-Canaanite race that had been driven into the extreme south of the land west of the Jordan. In the interval, however, between leaving Crete and settling in what was afterwards known as Philistia, the Caphtorim had become associated with the Casluhim at Cassiotis on the coast of Egypt (*Gen.* x. 14). This explains the presence in the times of Abraham and Isaac, of Philistine princes in the southernmost parts of the land afterwards belonging to the Israelites, on the way to Egypt, with their capital at Gerar (*Gen.* xx. 2, xxi. 32, xxvi. 1, 26). In this region the Philistines continued to rule, and were of such strength in the day of Israel's release from the bondage of Egypt, that God sent His people round another way, lest the presence of such formidable enemies in the beginning of their march might discourage them (*Exod.* xiii. 17). In the time of the conquest of Canaan under Joshua, Judah conquered the three Philistine cities, Gaza, Askelon, and Ekron, which lay within the territory assigned to that tribe, and apparently also Ashdod (*Judges* i. 18 ; *Josh.* xv. 45). But it would seem that this conquest was not lasting, for in *Josh.* xiii. 2, the five cities ruled by the five lords of the Philistines, Gaza, Ashdod, Ashkelon, Gath, and Ekron, from Gaza on the south, to Ekron on the north, are spoken of as still remaining to be possessed. These five cities were the strongholds of the Philistines in the times of the Judges, under Saul, and under David. Each of these cities had around it a territory ruled over by its lord. These lords, while independent rulers in their own domains, were joined in a close confederacy for mutual defence. The exploits of Samson were performed against the Philistines at Timnah between Ekron and Gath, and latterly in Gaza during a period when they oppressed Israel, which lasted for forty years (*Judges* xiii. 1). During the government of Eli the priest, the Philistines conquered the Israelites at Ebenezer, and slew Hophni and Phinehas, and took the ark of God, which they carried to Ashdod, placing it in the temple of their god, Dagon. That in this case the five lords were in combination, is shown by the fact that in order to have the plague among them stopped, they sent with the returned ark five golden emerods to represent the five Philistine lords. It was only after 20 years that the Israelites again met the Philistines in battle at Ebenezer, and gained a great victory (1 *Sam.* iv.–vii.). When Saul was appointed king, the Philistines were again the oppressors of

Israel; with them he and Jonathan fought their chief battles, and in an encounter with them on the mountains of Gilboa, Saul and his sons were slain. Among the Philistines were men of gigantic stature, of whom Goliath of Gath, who defied Israel and was slain by David in his youth, is best known (1 *Sam.* xvii.). Wars with the Philistines in David's time are referred to, and names of notable men among them are given in 2 *Sam.* viii. 1, xxi. 15–22, xxiii. 8–12; 1 *Chron.* xx. 4–8. At the very outset of David's reign an invasion was attempted, in which all the forces of the Philistines, though great, were repelled at Baal-perazim (2 *Sam.* v.). Hezekiah, in the later years of the Jewish monarchy over-ran the whole land of the Philistines, even to Gaza, their southernmost town (2 *Kings* xviii. 8). Ezekiel threatens Israel with punishment for her idolatry at the hands of the Philistines her old oppressors (*ch.* xvi. 27); and finally, because of the cruelty of their vengeance, the Philistines are themselves threatened with destruction (*ch.* xxv. 15–17).—The religion of the Philistines was a nature religion. Of their male deities the chief was Dagon, the fish-god, whose sanctuary at Gaza was the central shrine for the whole Philistine race. He had also a temple at Ashdod, and, according to Jerome's testimony in all the other Philistine cities, and several places bore his name, *e.g.* Beth Dagon, Caphar Dagon, etc. Dagon is the Heb. rendering of a word answering to the Grk. Minos, a fabled king of Crete, who went there as a great sea warrior of Nineveh. Alongside of Dagon was the female deity, Atergatis or Derceto, whose chief sanctuary was near the city of Ashkelon. Both Dagon and Atergatis had the upper part of the body of human form, and the extremities like those of a fish. The images of these were originally made of clay, and subsequently of wood, or possibly of metal (1 *Chron.* xiv. 12). Christianity was early introduced into these Philistine cities. Both Gaza and Azotus (Ashdod) are mentioned in connection with the missionary activity of Philip the Evangelist (*Acts* viii. 26, 39), while Lydda and Joppa were the scenes of the early successes of Peter and other disciples (*Acts* ix. 42).

Philologus (*Rom.* xvi. 15), an otherwise unknown member of the Roman Church to whom Paul sends greeting. Later writers report that he had been one of the seventy disciples, and that afterwards he was ordained by the Apostle Andrew as bishop of Sinope.

Philosophy, referred to in *Col.* ii. 8, and there condemned, not indeed absolutely, but only in respect of its association with those false and seductive forms of teaching against which the Apostle is warning his readers. Those false teachers had applied to their corrupt and pernicious speculations the name of philosophy, and had thus degraded a word of truly noble origin. It is only this so-called philosophy that Paul condemns. There is every reason to suppose that the Apostle had a fair knowledge of the prevalent systems of philosophy. At Athens he encountered representatives of the two great schools of the Stoics and Epicureans, who, though fundamentally opposed to one another in their theories of the universe, combined in opposing and rejecting the Christian doctrine of the resurrection (*Acts* xvii. 18).

Phinehas, Hebr. *Pinchas*, and in Apocryph. bks. *Phinees*, son of Eleazar and grandson of Aaron (*Exod.* vi. 25). In his youth he showed his zeal for God by promptly executing judgment upon bold offenders, so that by this means the plague upon Israel was stayed. For this he had Jehovah's approval and the promise of the continuance of the priesthood in his family (*Num.* xxv. 7–13). He occupied a more prominent place, it would seem, even than his father, so that the inheritance of Eleazar, in which he was buried, was already called "The hill of Phinehas." He was also chief adviser in the conflict with Midian, the Reubenite dispute, and the Benjamite war (*Num.* xxxi. 6; *Josh.* xxii. 13; *Judges* xx. 28). In after ages he was held in highest reverence (*Ps.* cvi. 30, 31). The priests who returned from captivity were en-

rolled as sons of Phinehas (*Ezra* viii. 2). His tomb, long resorted to by Jews and Samaritans, is still pointed out at *Awertah*, four miles south-east of *Nablus*.

Phinehas, one of the offending sons of Eli, who with his brother Hophni fell in battle with the Philistines at Ebenezer (1 *Sam.* iv. 11). His son, born at the time of the disaster, was named by the distressed and dying mother "Ichabod," *i.e. dishonoured.*

Phlegon (*Rom.* xvi. 14), a Roman Christian greeted by Paul. Later tradition makes him one of the seventy disciples, and in later years bishop of Marathon.

Phœbe (*Rom.* xvi, 1), a deaconess of the Church of Cenchrea, one of the havens of Corinth. She was apparently on her way to Rome, and had from St. Paul a letter of recommendation, as one who had been attentive to the sick and poor, and especially helpful to the Apostle himself.

Phœnicia, in the Books of the Maccabees a part of the Syrian empire, along with Cœle - Syria under one government (2 *Macc.* iii. 5, 8, iv. 4, viii. 8, x. 11). In the Acts of the Apostles it is mentioned as a coast district, sometimes with Cyprus and Antioch (*Acts* xi. 19, xxi. 2), sometimes with Samaria (*ch.* xv. 3). In N.T. times it belonged to the Roman province of Syria. Phœnicia is the Greek name adopted by the Romans for that strip of country along the coast of Syro-Palestine inhabited by Semitic races, extending from Acre in the south to Berytus in the north. The name was given to the inhabitants because of their reddish-brown colour, and is the same as the Latin Pœnus or Punus given to the Carthaginians. They called themselves Canaanites, "lowlanders," as inhabitants of the low coast lands. In *Gen.* x. 15 it is said that Canaan begat Sidon as his firstborn, and in *v.* 19 that the border of the Canaanites was from Sidon to Gaza, but in its narrower sense Phœnicia only reached the northern border of the Philistine territory. In earliest times Sidon, and subsequently Tyre, was regarded as the capital and gave its name to the kingdom (*Josh.* xiii. 6; *Judges* iii. 3, xviii. 7; 1 *Kings* v. 1). The country was beautiful and fertile, the sand on the shore was used in the manufacture of glass, fisheries were prosecuted successfully, and purple dyeing produced a rich revenue. The early Phœnicians before the days of Sidon, *i.e.* before B.C. 1600, seem to have had as their chief god, El or Belitan, from whom the kings of the legendary period were said to have sprung. In the historical period, as represented by the O.T., we meet with Baal and Ashtaroth as companion deities of the Sidonians. The father of Jezebel, Ahab's queen, Ethbaal or Ithobaal, from about the middle of the 10th century B.C., had been priest of Astarte, and by the murder of his brother, himself a usurper, secured the throne of Tyre and Sidon. Phœnicia was temporarily subdued by the Assyrian monarchs Tiglath Pileser and Shalmaneser. The island Tyre maintained its independence, and held out against long - continued sieges. In Jeremiah's time Tyre and Sidon had evidently each its own king (*Jer.* xxv. 22, xxvii. 3); but with the exception of the island fortress all was conquered by Nebuchadnezzar soon after the overthrow of Jerusalem. The island was conquered at last by Alexander the Great in B.C. 332. A powerful description of the luxury and pride, as well as the military and commercial greatness of Tyre, is given in *Ezek.* xxvi., xxviii.

Phœnix, the fabled bird, whose story was borrowed by the Greeks and Romans from Egypt, is referred to in *Job* xxix. 18, according to the LXX. translation. The Heb. word *chol* is elsewhere (*Ps.* cxxxix. 18; 1 *Kings* iv. 29) rendered "sand," and in A.V. the word is so given in the passage in Job. In the margin of R.V. it is rendered, "as the phœnix." The mention of nest in the previous clause favours the idea of a bird. As a fable originating in Egypt, it might quite possibly be familiar to the author of our canonical book.

Phrygia, one of the largest of the inland provinces of Asia Minor. In the beginning of the Christian era,

however, it was not an official name for any Roman province, but only one in local use to describe a somewhat loosely defined region. It consisted mostly of a high tableland, with occasional river valleys and scattered mountain groups. In the north and east there was good pasturage, and in the middle and south-west rich fertile land ; and in the valleys wines of the finest quality were produced in abundance. Along the course of the Sangarius in the northern parts of the district were several ancient cities,—Ancyra, Gordieion, Dorylæion, Cotyæion, etc., and the remains of ancient rock fortresses in the narrow valleys are still to be seen. In the middle district lies the city of Synnada, and in the extreme south-east corner, Iconium ; in southern Phrygia, on the upper Meander, lay Colossæ, Hierapolis and Laodicea. When captured by the Romans, the western part, including Apamea and Synnada, was included in the province of Asia, and the eastern part was assigned to Galatia. In *Acts* xvi. 6, xviii. 23, Phrygia is mentioned in immediate connection with Galatia and distinguished from Asia. There was in Phrygia a large Jewish population, remnants of the deportation from Mesopotamia and Babylon by Antiochus the Great. The Phrygians were a quiet, unwarlike race, for the most part engaged in agriculture and the rearing of cattle.

Phut, a nationality mentioned in the list of the descendants of Ham (*Gen.* x. 6 ; 1 *Chron.* 1, 8). This people is also mentioned as friendly to Egypt, and forming part of the Egyptian army (*Jer.* xlvi. 9 ; *Ezek.* xxx. 5 ; *Nah.* iii. 9) ; as included in the confederacy of Gog (*Ezek.* xxxviii. 5), and also as one of the allies of Tyre (*Ezek.* xxvii. 10). It is generally admitted that we should read Phut for Pul in *Is.* lxvi. 19, and in that case we have this people there again associated with Lud or the Ludim. Some scholars still maintain a theory that was in earlier times generally accepted, according to which Phut designates a people living to the east of Egypt, and identified with the Arabian tribes on the shore of the Red Sea dependent on Egypt. The theory, however, which now finds general acceptance looks for the location of this race to the west of Egypt. This view has this in its favour, that it accounts for the association of Phut with the Lubim and the Ludim. Ptolemy and Pliny both speak of a river of this name in Northern Africa in the west of Mauritania. Libya is evidently the district which forms the western part of Lower Egypt. We may suppose that the land of Phut lay to the west of this, stretching on to the Great Syrtes, and forming the eastern boundary of the territory of the Ludim. The people of Phut were closely connected with the Libyans, for Jerome and other early writers confound them with one another.

Phygellus (2 *Tim.* i. 15), named along with one Hermogenes, as having, like others in Asia, stood back from the Apostle in some time of trial. He is not charged with false doctrine, nor yet with absolute apostasy, but simply with weakly shrinking from the confession of Christ's cause in the hour of danger.

Phylacteries, preservatives or amulets, in the N.T. answering to the O.T. *Totaphoth*, "frontlets and bracelets," and in later Heb. *Tephillin*, "prayers," were prayer straps which every male Israelite was obliged to wear at morning prayer every day except on Sabbath and holy days. It was supposed that this obligation was laid upon them by *Exod.* xiii. 9, 16 ; *Deut.* vi. 8, xi. 18. They were of two sorts. Of these the one was to be fastened by means of a strap on the hand or on the arm. It consisted of a small parchment case containing a small roll of parchment with the passages from Exodus and Deuteronomy written out. The other was to be fastened on the head, or the forehead just below the hair. It consisted, like the former, of a parchment case, but it had four compartments holding four little rolls on which the same passages were written. These phylacteries, as well as the fringes (*zizith*) and the writings on the doorposts (*mesusa*), seemed to be enjoined in *Exod.* and *Deut.*. Later Judaism,

however, ascribed to the wearing of these an altogether exaggerated importance, which developed into the most superstitious scrupulosity and unspiritual externalism. More reverence was shown to phylacteries than to Scripture, and there were endless discussions as to the proper size of the cases and the mode of fastening them. They were regarded as preservatives against demoniacal beings. Reference is made by Christ to the ostentation of the Pharisees, who sought to make their phylacteries as large and conspicuous as possible (*Matt.* xxiii. 5).

Pibeseth or **Phibeseth** (*Ezek.* xxx. 17), the city of Bubastos or Pubastum, Egyptian Pa Bast, "the temple or house of Pasht," the goddess to whom the cat was sacred, where the cat mummies are preserved. It lay near the Pelusiac arm of the Nile, not far from the modern Zagazig, the ruins bearing the name Tell Basta.

Pigeons, prescribed by the law as alternative offering in place of cattle (oxen, sheep and goats) for those who could not afford the more costly gifts (*Lev.* v. 7, xii. 8). In offering the birds the priest wrung off the head and allowed the blood to flow out on the side of the altar. He then took the crop and the dung, and threw these on the waste heap beside the altar. He next made a cut at the wings, without wholly severing these from the body. The birds were then placed on the altar fire and burnt there (*Lev.* i. 15). As a sin offering a turtle dove or a young pigeon was used for the ritual of purification of women (*Lev.* xii. 6). Hence this was the offering made for that purpose by the mother of Jesus (*Luke* ii. 24). It was also presented by a man or woman with an issue (*Lev.* iv. 29), by a Nazarite who had been defiled by contact with a dead body (*Num.* vi. 10). In the case of poor people this would suffice for any ordinary offence, and also for the purification of the leper (*Lev.* v. 7, xiv. 22). When the poverty was so great that not even a pigeon could be given, an ephah of fine flour, of which the priest burnt a handful on the altar, was accepted (*Lev.* v. 17).—The birds used might be either pigeons domesticated and reared in dovecots (Heb. *Jona*), or turtle doves, birds of passage, abounding in Palestine (Heb. *Tor*).

Pihahiroth (*Exod.* xiv. 2, ix. 22; *Num.* xxxiii. 7, 8), "a meadow of sedge or reeds," the place where the Hebrews going out of Egypt made their last halt immediately before crossing the Red Sea. It lay three days journey north of Marah, the first encampment in the wilderness (*Exod.* xv. 12), on the west bank of the sea, south-east of Etham, between Migdol on the west and Baal-Zephon on the opposite side of the sea on the east.

Pilate (*Pontius Pilatus*), fifth procurator of Judæa, A.D. 26–36, the judge who condemned Jesus to death. Agrippa I. describes him in a letter quoted by Philo as a man of an unbending and recklessly hard character, and charges him with corruption, violence, unjust exactions, constant cruelties. His entrance on office gave indication of what might be expected from him afterwards. The previous governor had consulted the religious feelings of the Jews by never entering the city with flags bearing the image of the emperor. Pilate led his soldiers by night into the city carrying these ensigns. When this became known, entreaties were made for the removal of the flags, and when the people persisted during six days in declaring they would rather submit to death than allow this offence against the law, Pilate at last with a bad grace yielded. He came again into collision with the people by appropriating the temple treasures for the making of an aqueduct leading through Solomon's Pool to the city. A crowd of complaining citizens gathered round the governor, who having been apprised of what was coming, had soldiers disguised in the throng, who, at a signal given by their commander, beat down the people with their clubs. We are told in the N.T. (*Luke* xiii. 1), that he had slaughtered certain Galileans while engaged in offering their sacrifices. We are also told of a certain insurrection made in the city by a robber band to which Barabbas belonged (*Mark* xv.

7; *Luke* xxiii. 19). But history supplies no information in regard to either occurrence. Pilate's stubbornness is shown by his setting up, notwithstanding his experience at his entrance into the city, certain votive shields in the temple at Jerusalem, which he removed only when Tiberius, on being appealed to, peremptorily ordered him to remove them to the temple of Augustus at Cæsarea. Pilate's treatment of the people is attributed by Philo to the malign influence of Sejanus, the bitter enemy of the Jews. At last he carried his violence too far, so that it recoiled upon himself. In A.D. 35 the Samaritans assembled armed at the foot of Mt. Gerizim, at the call of a pretended prophet, who undertook to produce the sacred articles said to have been buried there since the time of Moses, or at least from before the days of Eli. Pilate attacked the crowd with great violence, slew some, took many prisoners, of whom the most distinguished were executed. The Samaritans convinced Vitellius, the legate in Syria, that they had no revolutionary intentions, so that he sent Pilate to Rome to answer the complaints laid against him. By the time he reached Rome, Tiberius was dead. Josephus does not tells us what the end of Pilate was. Eusebius, referring to earlier authorities, and followed by Jerome and all the Latin Christian historians, says that Pilate, surrounded on every side by misfortunes, died at last by his own hand.

Pillars were erected as memorials of remarkable events and especially of solemn covenant engagements, *e.g.* by Jacob on making his vow after the vision of the ladder (*Gen.* xxviii. 18); also as a memorial for the dead over the grave (*Gen.* xxxv. 20), or even, as by Absalom, during one's own life-time (2 *Sam.* xviii. 18). In the symbolism of the temple they represented the idea of strength, and the pillars in the porch, part of the ornamental furniture, were named Jachin and Boaz, meaning that it is God who establishes and gives strength (1 *Kings* vii. 21; 2 *Chron.* iii. 17). The same symbolical significance attaches to the use of the word in the apocalyptic promise (*Rev.* iii. 12).

Pillar of Cloud and Fire (*Exod.* xiii. 21; *Neh.* ix. 12; *Ps.* xcix. 7), the token of Jehovah's presence among His people as Guide and Defender, appearing at the very beginning of their journey from Egypt. To the Israelites it was cloud by day and fire by night, but to the pursuing Egyptians it presented the reverse side and caused confusion. After the setting up of the tabernacle this pillar had its place at the door of the tent (*Exod.* xxxiii. 9, xl. 34–38; *Num.* ix. 19–22). When it was lifted from the door the congregation marched, but so long as it lay there the congregation remained encamped.

Pine-tree (*Isa.* xli. 19, lx. 13), Heb. *Tidhar*, by many regarded as more probably the plane-tree, joined with the box or sherbin-tree (a sort of cedar) as growing in Lebanon. In both passages the trees named are evidently regarded as highly ornamental and beautiful.

Pinon, the name of an Edomite prince (*Gen.* xxxvi. 41; 1 *Chron.* i. 52), probably another form of the name Punon (*Num.* xxxiii. 42), an encampment of the Israelites, the place being called after the prince.

Pipe, a word used in A.V. as translation of the Heb. word *Chalil* (1 *Sam.* x. 5; 1 *Kings* i. 40; *Isa.* v. 12, xxx. 29; *Jer.* xlviii. 36), apparently a kind of flute, or an oboe of reed played from the end, the name meaning "something bored through." It is the Gk. *aulos*, used in festive dances (*Luke* vii. 23) and in funeral dirges (*Matt.* ix. 23). It seems most likely that the same or a very similar instrument is represented by the word *Machol* (*Exod.* xv. 20; *Judges* xi. 34; *Ps.* xxx. 11, cl. 4; *Jer.* xxxi. 4, 13), rendered in the A.V. "dancing." It was probably a small flute or pipe on which music to accompany rustic dancing would be played. The word *Machalath* (in the titles of *Ps.* liii. and lxxxviii.) apparently indicates that the song is to be played on the *Chalil* or flute, and with the addition *Leannoth*, "to answer," in *Ps.* lxxxviii., probably means that the

singers are to observe some antiphonal arrangement.

Pirathon, a city in the land of Ephraim in the mount of the Amalekites, native place of the Judge Abdon or Bedan (*Judges* xii. 13, 15), of Benaiah, one of David's heroes (2 *Sam.* xxiii. 30; 1 *Chron.* xi. 31, xxvii. 14). Under the Greek name Pharathon this city is mentioned as one of those conquered by Bacchides the Syrian general (1 *Macc.* ix. 50). It lay about 6 miles west-south-west of Shechem, the modern Nablus, and is now represented by a village called Fer'ata.

Pisgah (*Num.* xxiii. 14; *Deut.* iii. 27, xxxiv. 1), a mountain in the territory of Sihon, not far from Heshbon, one of the peaks of the Abarim range, referred to in the history of Balaam and in the story of the last days of Moses. It probably designated that portion of the mountain range which overhung the north end of the Dead Sea, and was separated from the rest by deep ravines. It would thus include Mt. Nebo as one of its peaks. From a flat space on its top called "the field of Zophim" (*i.e.* of the Seers), Balaam could see a portion of the Israelites' encampment on the fields of Moab. It was from their encampment in the high tableland of Pisgah that the Israelites sent to Sihon to ask permission to pass through his country (*Num.* xxi. 20). From its top Moses viewed the land across the Jordan over which he was not to be permitted to go. The Ashdoth-Pisgah are the Springs or Slopes of Pisgah, the undulating land between the southern part of the Jordan Valley and the mountains, belonging to Reuben (*Josh.* xii. 3, xiii. 20).

Pisidia, a mountainous district in the south-west of Asia Minor, lying to the north of Pamphylia and Lycia, separated from Asia by Lake Askania, and stretching between Isauria and Kibyratis northward to the southern border of Phrygia. The people of Semitic origin and related to those of Isauria and Cilicia, were rude and lawless mountaineers, speaking a language of their own and evidently knowing little Greek. Its leading cities were Antioch and Apollonia, of which Antioch was visited by Paul on his first missionary journey who reached it from Perga in Pamphylia (*Acts* xiii. 14). On his return journey Paul passed through Pisidia to Pamphylia (*Acts* xiv. 24). In the Apostle's time it was part of the Roman province of Galatia; but in earlier times it had formed part, along with Pamphylia and a section of Phrygia, of the province of Cilicia.

Pison (*Gen.* ii. 11), from a root meaning "to rush wildly," one of the rivers encircling the garden of Eden, regarded by ancient expositors as an Indian river, by some Fathers identified with the Ganges, by others with the Indus. It is represented as encompassing Havilah, a land of gold, and bdellium, an aromatic gum, and the onyx stone, which suits India, especially the region of the Upper Indus. Some have recently sought to connect the name with the Akkadian word *pisaanna*, Assyr. *pisâna*, a reservoir, and would identify the Pison with the canal connecting the Euphrates and Tigris.

Pitch, used in A.V. to translate a a word derived from a root meaning "to bind together," where it is applied to a resin or pitch got from pine, employed in securing the seams of the ark of Noah (*Gen.* vi. 14). Also for another (*zepath*) properly liquid pitch (*Exod.* ii. 3; *Isa.* xxxiv. 9). In neither case does it appear to be bitumen that is intended, which is represented in the A.V. by the word "slime" as rendering of Heb. *chēmar* (*Gen.* xi. 3, xiv. 10; *Exod.* ii. 3).

Pithom(*Exod.* i. 11), a city of Goshen, which, like Raamses, was built by the forced labour of the Hebrews. Its Egyptian name means "the house of Tum," an ancient deity of Egypt representing the setting sun, whose central seat of worship was at On (Heliopolis). Pithom lay to the east of On, and according to Egyptian inscriptions must have been in the district of Succoth, near the Salt Lakes on the isthmus of Suez.

Plagues of Egypt (*Exod.* vii.–x.), a series of strokes sent upon the Egyptians in order to compel them to send the Hebrews out of their land. They

fall into three groups of three, while the tenth occupies a place by itself. In the first three plagues Hebrews suffered as well as Egyptians. First of all the sweet water of the Nile was corrupted and the fish died; the second consisted in the invasion of the land by vast quantities of frogs, which died and lay putrefying in the hot sun; and the third was caused by a vast swarm of insects, called in A.V. "lice," more probably "mosquitoes," which cause exquisite annoyance to man and beast. During this period Moses had the Egyptian magicians as competitive rivals, but having failed in imitating the last of these plagues, they withdrew from the unequal contest. The second series is distinctly separated from the former in this, that they fall only on the Egyptians and not on the Hebrews (*ch.* viii. 29). This series began with swarms of stinging flies; followed by a destructive murrain of beasts, which led to heavy loss of property; and reaching a climax in the sending of painful boils on man without warning, of such severity that the magicians pleaded with Pharaoh, but in vain, to have the Hebrews sent away. The third series of plagues was yet more terrible. It began with a thunderstorm accompanied by hail of enormous size by which all in the fields, whether men or beasts, were killed; this was followed by a scourge of locusts, which ate up every green blade; and then, without warning, a frightful darkness, which kept the terror-stricken people in their place for three days. All these were just the sort of plagues to which Egypt had been always more or less exposed. The supernatural element lay in their opportuneness, coming as they did and departing at the word of the Lord's servant. They were meant as warnings to Pharaoh, and hence their regularly increasing severity. The last and decisive stroke stands apart by itself. All warning having been refused, and Pharaoh having persistently hardened his heart, Jehovah announced His intention of administering a stroke which would cause the Egyptians to drive the Hebrews out in haste. At midnight on the 14th of the month Abib, every firstborn in Egypt was dead. This date gives us the means of calculating the length of the period over which the infliction of those plagues was spread. The plague of hail fell on the land when flax was blossomed and barley in the ear, and before the wheat and spelt were grown up, *i.e.* in the beginning of February. This gives a period of about two weeks between each of the plagues of the third series. We may assume that the waters of the Nile were rising when they were turned into blood, and in that case we may suppose that the first plague was sent in the middle of June. Thus the whole period covered by the infliction of these plagues would be about ten months.

Pleiades, called in *Amos* v. 8, "the seven stars," while the constellation is there, as well as in *Job* ix. 9, xxxviii. 31, named along with Orion. The Heb. name *Keemah* means probably "a heap," or "a crowd." The constellation is represented in *Job* xxxviii. 31, as bound to one place. The name Pleiades was derived from the seven daughters of Atlas by Pleione, sisters of the Hyades, who on their death were changed into the constellation so named.

Poetical Books of Scripture, in the popular classification of the contents of the O.T. canon, comprise the Book of Psalms, the three writings usually ascribed to Solomon, and the Book of Job. These books all belong to the Kethubim, Hagiographa, *Sacred Writings*, the third division of the Hebrew Bible, along with Chronicles, Ezra, Nehemiah, Ruth, Lamentations, Esther and Daniel. In the Massoretic text a special system of accentuation is followed in these books.

Poetry of the Hebrews, as consisting rather in the style of thought or elevated expression, is not confined to books such as we could distinctly classify as poetical. The prophets in their more impassioned passages rise into lyrical or elegiac strains, and the Books of Wisdom are largely composed of passages which might rank as gnomic poetry. *The Song* and the *Book*

of Job may be regarded as more or less perfectly developed dramas ; but in the whole range of Hebrew literature we have no specimen of an epic. The poetical passages in the historical books, as well as the *Book of Psalms*, are lyrical ; while Proverbs and Ecclesiastes are gnomic or didactic. In Hebrew poetry there is rhythm, but, as most scholars still think, no metre ; at most we have only measurement by accents. As in classical poetry, there is no rhyme. The leading characteristic of this poetry is its system of parallelism or balancing of clauses, which may be synonymous or antithetically opposed or supplementary or climactic. These parallels are commonly in the form of distiches, but sometimes in groups of 3, 4, 5, or even 6 lines. The strophe in Hebrew poetry is not like the modern stanza ; but is simply a group of verses, closed generally by some refrain, in which some particular thought has been expressed and developed, and is therefore as much a logical as a poetical division.

Pollutions dealt with by the law of Moses were mainly of these classes : (1) From contact with the dead, whether man or beast (*Num.* xix. 14–22). The house in which any human being had died, and all in it, people and things, became unclean for seven days. So, too, any who came into contact with a dead body. Washing of the clothes and bathing of the body, with sprinkling of water provided for the purpose, had to be practised on the third and seventh day. Touching the carcase of an animal, clean or unclean, made unclean for that one day. (2) From leprosy in persons, dwellings or fabrics (*Lev.* xiii., xiv.). When any seeming leprous eruption of the skin appeared, the affected person was required to present himself before the priest, who if convinced that it was leprosy, debarred him from all intercourse with the clean. On recovery, he was required to pass through a very elaborate ceremonial of purification. So, too, with spots on house walls and on clothes, if spreading like leprosy, the houses were taken down and the clothes burnt. (3) From issues and discharges of various kinds (*Lev.* xii., xv.). After they had ceased, separation for seven days was required, and then the presentation of an offering for purification. All these prescriptions were intended to emphasize the fact of the vile and polluting character of sin.

Polygamy is first alluded to without remark in the short notice of the Cainite Lamech and his two wives (*Gen.* iv. 19). The narrative implies that this practice was a novelty, and the twofold narrative of the creation distinctly shows monogamy to have been the arrangement of the Creator. So, too, notwithstanding the example of the patriarch Jacob, whose polygamy was occasioned by altogether peculiar circumstances, the prophets always assume that true marriage is monogamous. Yet polygamy became very general among the rulers of Israel, and that it was generally prevalent, appears from legislation with the object of obviating injustice to a wife less esteemed (*Deut.* xxi. 15). Even in the time of Christ it had not altogether ceased among the Israelites, but had certainly fallen into discredit and disfavour. In the Rabbinical literature, eighteen wives are allowed to a king, and it seems assumed that a common man might have four or five.

Pomegranates, Heb. *Rimmon*, Grk. *Rhoa*, fruit of a tree growing wild in Asia Minor and coasts of North Africa, now cultivated on Mediterranean and eastward to Persia. It is a large shrub of the myrtle family, reaching a height of 18 feet. The fruit is from 2 to 4 inches in diameter, with a red-coloured outer shell and strong inner skin of a yellow colour, containing a soft pulpy substance and a vast number of seeds in a hard covering. From the pulp a kind of wine, "the juice of the pomegranate" (*Song* viii. 2), is prepared. Pomegranates were grown in Egypt (*Num.* xx. 5), and in Palestine before the Israelitish occupation (*Num.* xiii. 24 ; *Deut.* viii. 8 ; *Joel* i. 12 ; *Hagg.* ii. 19). Place names in which Rimmon occurs indicate places where these trees had grown. A particularly large pome-

granate tree grew at Gibeah in Saul's time (1 *Sam.* xiv. 2). The abundance of its seeds made it a symbol of the fruitfulness and fulness of life. It supplied a pattern for ornaments for tops of pillars in Solomon's temple (1 *Kings* vii. 18, xx. 42; 2 *Kings* xxv. 17), and the high priest's robe had on its border a pomegranate and a bell alternately (*Exod.* xxviii. 33, xxxix. 24).

Pontus, a strip of country bounded on the north by the Black Sea, stretching from the Colchian Phasis on the east to the border of Bithynia on the west, and bounded on the south by Cappadocia and Armenia. In the 3rd century B.C. a powerful kingdom was established in Paphlagonia, which embraced Pontus and Cappadocia, and when the Romans came into contact with its king Mithridates, in B.C. 120, they styled it the kingdom of Pontus. Under the Romans in early Christian times, it formed part of the province of Bithynia and Pontus. In the N.T. it is referred to quite generally, as the residence of some of those present at Jerusalem at the great Pentecost (*Acts* ii. 9), as the birthplace of the Jew Aquila (ch. xviii. 2), and as one of the places whose inhabitants were addressed by Peter (1 *Pet.* i. 1). In Constantine's time its population was for the most part Christian.

Poplar, Heb. *Libneh,* "white" (*Gen.* xxx. 37; *Hos.* iv. 13), a tree of rapid growth and pleasing aspect, of which four species are found in Palestine.

Potiphar (*Gen.* xxxvii. 36), "belonging to Ra," *i.e.* the sun, name of Pharaoh's chief marshal, to whom Joseph was sold in Egypt.

Potipherah (*Gen.* xli. 45), "belonging to Ra," priest of the sun at On, or Heliopolis, whose daughter was given by Pharaoh to Joseph.

Pound, in the parable (*Luke* xix. 11–27), is the Heb. *Minah,* worth about £6 5*s.* It was given to use as a test. In the case of the talents (each of which was £375), the master's whole property was distributed. The pound equal to all is grace, the talents varying in number are graces.—In Roman money the pound was 100 pence (*Matt.* xviii. 24), or in value about £3 2*s.* 6*d.*

Prætorium occurs only once in A.V. in *Mark* xv. 16, but the same Greek word is rendered "common hall" in *Matt.* xxvii. 27, and "judgment hall" in *John* xviii. 28, 33, xix. 9 (in every case of the governor Pilate's residence). It is also used of the governor's house at Cæsarea in *Acts* xxiii. 35, and there rendered "judgment hall." The Cæsarean palace is most probably what is intended in *Phil.* i. 13; though Lightfoot contends for the rendering there, "camp of prætorian soldiers."

Preparation (Day of), Grk. *paraskeuē,* the day before the Sabbath, or the eve of the Sabbath (*Matt.* xxvii. 62; *Luke* xxiii. 54; *John* xix. 31, 42), properly the afternoon hours of the Friday occupied with preparations for the Sabbath, which began at sunset on Friday night. It began at 3 o'clock in the afternoon, and was announced in Jerusalem by six blasts of the trumpet sounded by a priest at the temple. All cooking, washing, etc., forbidden on Sabbath, had during these hours to be completed. The preparation day before the Passover began at 12 o'clock noon on the 14th Nisan. It was because the day of the crucifixion was a preparation day that the Jews wished the bodies taken down, so that they might not be hanging there during the following Sabbath (*John* xix. 31).

Priesthood among the primitive peoples belonged to the father of the household. So it was with the patriarchs, and so it is represented in the story of Job. Among the Egyptians, Midianites and Canaanites, the office was joined with that of the king. In Israel Aaron was called of God and appointed priest, all the members of his household being associated with him in that office, while the members of his tribe, the Levites, had various duties assigned them in the house of God according to their families. The choice of the tribe of Levi for service in the sanctuary was made, not as some suppose after the death of Aaron, when the children of Israel had reached the encampment of Jotbath, but before Sinai, when Moses

was called to go up into the Mount (*Deut.* x. 8; comp. with *vv.* 1 and 10). The separation of this tribe was to the performance of definite duties about the altar and sanctuary, and did not interfere with the idea of the priesthood of Israel as a people. Restoration to the congregation, as in the case of the cured leper, was in all essential aspects a priestly consecration. The choice of a particular family and the assertion of the hereditary principle were in harmony with the principle of Israel's election as a nation of priests. The priests were to maintain before all the ideal of separation and holy consecration to Jehovah. The *Cohen*, from a Heb. root meaning "to stand," is the man who stands before Jehovah in order to serve Him. In the code of laws represented mainly in *Lev.* and *Num.*, the distinction is sharply drawn between the sons of Aaron, as priests, and the other Levites, as assistants to the priests in discharging duties in the sanctuary other than those of the altar. Also of the sons of Aaron, all having any bodily defect or blemish were excluded from service. When we find sons of priests engaged in other occupations, it may be that they were precluded from priestly service by some such defect. At the same time, there does not seem to have been any enactment of the law requiring all qualified sons of priests to serve in the priest's office. Strict injunctions were laid down as to the marriage relations of the priest, the conduct of his family, the disuse of strong drink during the period of service, etc. While the Levites had no distinguishing dress, that of the priests is minutely described and ordained in all its details (*Exod.* xxviii., xxix., xxxix.; *Num.* viii. 13). The high priest was specially distinguished by his diadem and breastplate. The support of the priests came partly from those portions of the sacrificial victims assigned to them, and partly from the firstlings and first-born, the tithe of the Levites' tithes, and the share of spoils of war. After the division of the kingdom, or at least under the later kings of Judah, all the Levites in Jerusalem, as distinguished from the Levites scattered through the country, and not merely the descendants of Aaron, seem to have served at the altar in the one sanctuary. Hence in later books the sons of Aaron are called Levites and priests indiscriminately (*Deut.* xxi. 5; *Ezek.* xliii. 19; 2 *Chron.* xxiii. 18, etc.), and in them this terminology is applied even to earlier times (2 *Chron.* v. 5, etc.). The ordinary Levite's right to minister standing before God in any place chosen for sacrifice is distinctly recognised in *Deut.* xviii. 6. The Levites scattered through Israel seem to have engaged mainly in teaching the law to the people. The arrangement of the Aaronite priesthood into 24 classes is ascribed by the Chronicler to David, of which 16 were descended from Eleazar and 8 from Ithamar. The order of their succession in service was determined by lot, in such a way probably that in the list given we have two from Eleazar's house, followed by one from that of Ithamar. This arrangement is said to have been followed by Solomon, Jehoiada and Josiah. The representatives of each class served for a week, from Sabbath to Sabbath. There is no mention of this distribution in the older historical books, but it certainly was followed in post-exilian times. Some of the priests were carried into captivity with Jehoiachin, but the mass only after the destruction of Jerusalem. More than 10 per cent. of those who returned with Zerubbabel were priests, representing four classes, the second, third, fifth and sixteenth of the twenty-four. In the time of Christ there were again the 24 classes, each with a week of service (*Luke* i. 5, 8). The revenues of the priests and their social position were well maintained, but under the later Hasmoneans and under the Herods, the office of high priest had been grossly secularized, and its holder had become a wily politician or the politician's tool.

Priests (Cities of the), in the wider sense, were those assigned to Levites, 48 in number, of which the 13 which were in the territories of Simeon,

Judah, and Benjamin, in the later kingdom of Judah, were assigned to priests of the house of Aaron. The cities of the Aaronite priests are enumerated in *Josh.* xxi. 4, 9–19. The most important was Hebron, which was also a City of Refuge. At Anathoth in Solomon's and Jeremiah's days, priests had their residence and their possessions (1 *Kings* ii. 26 ; *Jer.* i. 1, xxxii. 6, xxxvii. 12). These cities undoubtedly lay round about old sanctuaries at which the priests residing there would be accustomed to officiate. When the one sanctuary was established in Jerusalem they travelled to the capital and dwelt there during their period of service (2 *Chron.* xxxi. 15, 19). In post-exilian times the officiating priests resided in chambers within the temple precincts (*Ezek.* xl. 45 ; 1 *Macc.* iv. 38). In the times of Christ Jericho was the residence of a large number of priests and Levites (*Luke* x. 31).

Priscilla, a Jewish Christian, wife of Aquila, highly esteemed and with her husband a most valued helper of the Apostle Paul (*Acts* xviii. 2, 18, 26 ; 1 *Cor.* xvi. 9), called also Prisca (*Rom.* xvi. 3 ; 2 *Tim.* iv. 19).

Prochorus, one of the seven appointed to relieve the apostles in attending to the poor, etc. (*Acts* vi. 5). Later tradition makes him one of the 70 disciples, and afterwards bishop of Nicomedia.

Proconsul, the governor of a senatorial province, who held office for a year, as distinguished from the proprætor, the governor of an imperial province, who held office during the emperor's pleasure. In the N.T. the distinction is carefully observed, and proconsul is rendered "deputy" (*ἀνθύπατος*), while proprætor is rendered by "governor" (*ἡγεμών*). In Asia, Cyprus and Achaia, which were provinces under the senate, we have "deputies" (*Acts* xiii. 7, xviii. 12, xix. 38). In Syria, which was a province under the emperor, we have a "governor" (*Luke* ii. 2).

Procurator, properly the finance minister of the emperor, is the title given to the governor of Judea, a dependency of the province of Syria. Of those procurators of Judea three, Pilate, Felix, and Festus, are named in the N.T., and they are uniformly styled "governor" (*ἡγεμών*) just as their superior of Syria is called. The precise Greek equivalent would be *ἐπίτροπος*, or high steward over a subordinate district of an imperial province. The procurator as a rule had command only of the auxiliary troops, the legions being under the command of the legate, or governor of the province. In Judea those troops were composed of the non-Jewish inhabitants, the Jews being exempted from military service. The procurator as judge had power of life and death, but left much to local courts, and exercised his supreme rights under check of appeal in case of arbitrary and tyrannical exercise of his authority.

Prophets, even in the O.T. record, are not claimed as the exclusive posession of the covenant people, and even among the Hebrews, the older prophets, who were consulted about the recovery of lost property and such like things, and prophesied under the exciting accompaniment of music, have noticeable points of resemblance to the soothsayers of the natural religions (1 *Sam.* ix. 6, x. 5 ; 1 *Kings* xiv. 1–3 ; 2 *Kings* i. 3, viii. 8). The older use of the word *Roeh*, "Seer," indicates the conception of the prophet's office. When prophecy in Israel gained its distinctive place the prophet was not regarded as a mere foreteller of events, but as a divinely instructed man, who could show God's will and give wise counsel accordingly. Inspired discourse which warned or encouraged, and so stimulated the people aright, was regarded as the highest form of prophecy. In the early age of Israel's history the prophets were evidently numerous and highly influential, sometimes at court, but even when failing there, among great masses of the people. Elijah and Elisha, and many whose names have perished, preserved the nation for centuries from the destruction which corrupting forces at work would otherwise have brought on suddenly.

Some idea may be formed of the numbers of these prophets when we think of the references to the schools of the prophets under Elijah and Elisha. The specially brilliant period of Hebrew prophecy is the 8th cent. B.C., when we have such a galaxy of mighty men as is represented by Amos, Micah, Isaiah, Hosea. But the historical circumstances of each period called forth a class of prophets with endowments suitable to the times. In the times of national calamity and doom, we have Jeremiah singularly endowed with faithfulness and fearlessness; and his mission consists in unwearied iteration of the truth that submission to God, even though it may seem to lead to present disaster, is the indispensable condition of success. The gifted prophets of the exilian and post-exilian periods had their own important part to play, and to their enthusiasm and eloquence the restoration of the religious life of Judaism was largely due. The latest form of O.T. prophecy is the apocalyptic as represented in the earlier chapters of Zechariah and in the Book of Daniel. In these the predictive element is made much more prominent than in the utterances of the older prophets. The period between the last of the inspired prophets whose writings have been received into the canon and the coming of Christ was by no means entirely without voices of the prophets. In the wider sense there were among the people prophets who held forth before them the ideal of Jehovah's requirements. Christ himself was the great prophet, after the pattern of Moses, who came to unfold a new law and declare a more perfect revelation.

Prophets of the N.T. were extraordinary officers in the early Christian Church, mentioned along with apostles in *Eph.* iv. 11. While apostles had their revelation immediately from Christ, the prophets had received their knowledge by learning the gospel, their special gift lying in the exposition of Scripture and the foreshowing of the future by immediate revelation of the Spirit. The knowledge of things future was granted just when prediction was necessary for warning of danger in the peculiar circumstances of the infant church, *e.g.* in the case of Agabus (*Acts* xi. 27, xxi. 10). On matters which had not been determined by any written revelation, they were enabled by the immediate teaching of the Spirit to give authoritative counsel (*Acts* xiii. 1). They ranked in order next to apostles (1 *Cor.* xii. 28), and the subjects which they dealt with were for edification, and such as concerned the life and well-being of the churches (1 *Cor.* xiv.). They were evidently associated with apostles in ecclesiastical functions, and their prophecies at Timothy's ordination were regarded as a perennial source of encouragement to the evangelist in the midst of his arduous work (1 *Tim.* i. 18, iv. 14). They were itinerant, and references to the marks of true prophets and the treatment they should receive are found in early Christian writings, such as the *Teaching of the XII. Apostles.*

Proselytes, "new comers," "strangers," used to designate those who had come over from a heathen religion to Judaism (*Matt.* xxiii. 15; *Acts* ii. 10, vi. 5, xiii. 43). They are associated with the Jews, yet distinguished from "men of Israel" by such designations as "those who fear God" (*Acts* xiii. 16, 26), "devout Greeks," "devout persons" (*Acts* xvii. 4, 17). A distinction was made by the Rabbins between "*Proselytes of Righteousness*," who received circumcision and bound themselves to observe all the customs of Moses, and "*Proselytes of the Gate*," who dwelt among the Jews without being circumcised, and observed simply the seven precepts of Noah. It is now generally supposed that in the time of Christ this distinction was not regarded as of any practical account. The Jews, especially those of the dispersion, carried on a most eager propaganda, presenting the aspects of Judaism which would most commend it to earnest Gentiles,—its doctrine of God, its ethical requirement of holiness, its spiritual conception of sin,—and had in

many places very remarkable success. The greater part of those influenced by Jewish teaching doubtless were satisfied with the observance of the Jewish Sabbaths and the prescriptions about meats. Proselytes were admitted to the Jewish communion by a threefold ritual, viz. circumcision, baptism or a bath of ceremonial purification, and the presenting of a sacrifice. Theoretically the rights and duties of the full proselyte were identical with those of the Jews; but really they occupied the lowest place in the congregation, and in the synagogues when praying were required to say: The God of *your* fathers.

Proverbs (Book of), belonging to the Wisdom-literature of the Hebrews, which generally speaking may be regarded as embracing such works of a philosophical character as deal with the problems of life in a predominantly practical way. The distinguishing feature of the Wisdom of the Hebrews is its application of shrewd common sense to the solution of more or less speculative problems. The writers of this class of literature have been styled the Humanists of Israel. The title of this book indicates the aphoristic mode of expression adopted by those writers. The Heb. word for proverb is *Mashal*, "a representation," a statement capable of application in other similar cases. These proverbs consist of statements regarding human life and conduct which are the result of long and careful observation. The canonical book (see Driver, *Lit. of O.T.*, *ch.* viii.) consists of eight parts—(1) The Praise of Wisdom, *ch.* i.–ix., written in a poetical style with careful observance of the law of parallelism, and forming a fit introduction, commending the wisdom contained in the rest of the book. (2) The Proverbs of Solomon, *ch.* x.–xxii. 16, of miscellaneous contents, strictly in the form of terse, sententious proverbs, expressed in the form of antithetic, but also sometimes of synonymous or synthetic parallelism, and reflecting generally a bright and wholesome view of life and firm confidence in God's righteousness. (3) Words of the Wise, *ch.* xxii. 17–xxiv. 22, a short collection of exhortations and warnings of a practical nature, apparently addressed originally to an individual. (4) Sayings of the Wise, *ch.* xxiv. 23–34, short addition or appendix to the previous section, enforcing the counsels there given and satirizing especially the ways of the slothful. (5) Proverbs of Solomon copied by men of Hezekiah, *ch.* xxv.–xxix., similar to the second part of the book, but distinguished in this that figure or comparison is largely used in bringing out the truth emphasized, and that the state of society represented is rather that of the later period of the kingdom. (6) Words of Agur, *ch.* xxx., described as an oracle or prophetic utterance (where, however, *Massa* so rendered in A.V. may refer to Agur king of the Arabian tribe of Massa), and addressed, according to the A.V., to Ithiel and Ucal, which words more probably, as in margin of R.V., should be rendered: "I have wearied myself, O God, I have wearied myself, O God, and am condemned." A biblical theologian of the exilic period answers the questionings of a speculative philosopher. (7) Words of Lemuel, *ch.* xxxi. 1–9, plain counsels addressed by the queen-mother to a king Lemuel, who may be regarded as king of Massa (using the word as in title to *ch.* xxx.). And finally (8), Description of the Virtuous Woman, *ch.* xxxi. 10–31, in verses arranged alphabetically. The book is clearly a compilation, its different parts originating at various periods. The fifth part is apparently the oldest; the collection of the second part, though containing probably many very early proverbs, may be as late as B.C. 600. The nucleus of the earliest collection would probably be proverbs of wise men of the olden times, of whom Solomon is regarded as the ideal.

Psalms in N.T. represented as in use in the services of the early Christian Church. As distinguished from hymns and spiritual songs (*Eph.* v. 19; *Col.* iii. 16), psalms were either the O.T. psalms or Christian compositions modelled upon these. In 1 *Cor.* xiv. 26 the psalm seems to be imme-

diately associated with doctrine, and may have been more distinctly than other poetical compositions the vehicle of religious instruction. They would be also more formal and elaborate as originally, and properly, accompanied by instrumental music.

Psalms (Book of), as at present arranged consists of 150 different compositions. The Heb. name *Tehillim* means "praise songs," and the Grk. name in the LXX. *Psalmoi*. The Psalter is divided into five books, which end respectively with the 41st, the 72nd, the 89th, the 106th, and the 150th Psalm, the end of each being marked by a longer or shorter doxology. This division was in existence before the LXX. translation was made. Book I., consisting mostly of Psalms ascribed to David, is the oldest collection. Book II. consists of a group of Korahite Psalms (*Ps.* xlii.–xlix.), followed by one Psalm (*Ps.* l.) ascribed to sons of Asaph, and then a group assigned mostly to David (*Ps.* li.–lxxii.). Book III. contains two groups, one of Asaph Psalms (*Ps.* lxxiii.–lxxxiii.), and the other comprising 4 Korahite Psalms, 1 Davidic, and one assigned to Ethan. Books IV. and V. naturally go together, as the latest collection, in which the Psalms are of a more distinctly liturgical form as adapted for use in the temple services. The break at *Ps.* cvi. is quite arbitrary. In *Ps.* xlii.–lxxxiii. we have a group in which the name Jehovah has evidently been on principle changed to Elohim, indicating the hand of a late compiler. The natural division of the Psalter seems to be threefold: *Ps.* i.–xli., *Ps.* xlii.–lxxxix., and *Ps.* xc.–cl. The fivefold division seems to have been made subsequently in imitation of the Pentateuch. In regard to the titles, the musical directions may be supposed to have originated after the time of Zerubbabel when the Psalms came to be regularly used in public worship. The historical notices are evidently late and unreliable, assigning to David and singers of his time compositions which presuppose and borrow from earlier songs, and contain allusions to the temple and to national conditions later than David's age. The criteria available for determining the dates of Psalms are: the historical allusions occurring in them, their style and the types of religious thought and feeling expressed in them. These criteria are indefinite and can at best only yield approximate results. Many of the Psalms in Books I. and II. are evidently ancient, some probably as early as the 7th cent. B.C., while in the later Books several are evidently of exilian and post-exilian date. Some modern critics have recognised a larger or smaller number of Maccabæan Psalms, but as the reference of particular psalms to this late date depends upon the opinion taken of the special historical circumstances alluded to in the psalm, there is always here a certain element of uncertainty.

Psaltery, the rendering throughout *Psalms*, *Kings* and *Chronicles* of the Heb. word *Nebel*, which in Samuel and a few psalms is rendered "harp." Both the *kinnor* and the *nebel* were stringed instruments, the former probably a guitar, the latter a harp. The *nebel* is first mentioned in 1 *Sam.* x. 5, and seems to have been of Phœnician origin. Unlike the psaltery now in use, a flat instrument of triangular form, with thirteen wires stretched over bridges, the ancient *nebel* was simply a portable harp, held upright and played in the usual way.

Ptolemais, a city on the coast in the extreme south of the Sidonian region, north of Carmel, in what had been the territory of Asher, called Accho in *Judges* i. 31, an important town in the time of Alexander the Great, his coins struck there having on them both Greek and Phœnician letters. It was destroyed in B.C. 312 by Ptolemy Lagus, and was restored and named after himself by Ptolemy II., under which name it is often mentioned during the Seleucid period. It was an occasional residence of the Seleucid kings (1 *Macc.* x. 56–60, xi. 22, 24). It passed into the hands of Cleopatra of Egypt, and when Syria became a Roman province, Ptolemais received special favour. Its inhabit-

ants were at all times hostile to the Jews. It was visited by Paul on his third missionary journey from Tyre on his way to Cæsarea (*Acts* xxi. 7).

Ptolemais, a place in Egypt, on the banks of a canal west of the Nile in the district of Arsinoites in Middle Egypt, famous for its roses (3 *Macc.* vii. 17).

Ptolemy, a name given to the kings of an Egyptian dynasty, like Cæsar in Rome or Arsaces in Persia. The first of the line was Ptolemy Lagus, general of Alexander the Great, and on the partition of the empire, king of Egypt. Under him and his successors Greek culture was largely and rapidly introduced in Alexandria and Egypt generally. The Ptolemies are "the kings of the south" of *Dan.* xi. 5.—Ptolemy II. Philadelphus, B.C. 284–247, sought with disastrous results by marriage alliance to secure peace with the Seleucid princes (*Dan.* xi. 6). Ptolemy III. Euergetes, B.C. 247–222, engaged successfully in war with Seleucus II. Callinicus (*Dan.* xi. 7). Ptolemy IV. Philopator, and Ptolemy V. Epiphanes, B.C. 205–181, warred with Antiochus III., Ptolemy V. at last marrying the daughter of Antiochus (*vv.* 10–17). Ptolemy VI. Philometor, B.C. 181–146, engaged in war with Antiochus IV. (*v.* 22). Under Philometor the Jews in Egypt were highly favoured, and according to tradition under him and at his request the Greek translation of the O.T. was carried out, this probably being true in regard to the books of Moses. During this reign also Onias, with the king's permission, built his temple at Leontopolis. Ptolemy VII. Physkon or Euergetes II., as joint ruler with his brother, B.C. 170–164, and sole ruler B.C. 146–117, had a writing addressed him by the Romans in favour of the Jews (1 *Macc.* xv. 16), and he is also referred to in 1 *Macc.* i. 18.—One Ptolemy, son of Dorymenes, or Ptolemy Makron (2 *Macc.* x. 12), general of Antiochus IV. Epiphanes, is often referred to in 2 Maccabees (*ch.* iv. 45, vi. 8, viii. 8; also 1 *Macc.* ii. 38).

Publicans, collectors of taxes in Roman provinces, not properly government officials, but lessees who rented the customs of a particular district for a fixed annual sum. Under other rulers in Palestine the taxes proper, *i.e.* the land-tax and poll-tax were also levied in this way; but by the Romans these were collected by state officers, in imperial provinces like Syria by the procurator as assistant to the governor. In Judea, as in all the Roman provinces, however, the customs were still let out to publicans. Whatever they were able to gather in excess of the sum which they paid, was their profit, and if the revenue fell below the rent, they had to sustain the loss. The rates to be paid were indeed fixed by tariff, but these were generally very indefinite, and left room for much arbitrary and unjust exaction. Not only the subordinate officials, but in some cases the principal lessees were natives of the country of which the custom was exacted. Zaccheus, the chief publican or lessee of the taxes at Jericho, was certainly a Jew (*Luke* xix. 1, 2), as was also one John in a similar position at Cæsarea (Josephus, *Wars of the Jews*, ii. 14, 4). The whole class bore a bad reputation, so that from the N.T. "publican" and "sinner" appear to have been in the common language of the people practically synonymous. This hatred no doubt arose partly on account of frequent injustice and rapacity on the part of the tax-gatherers, but also partly from the patriotic objection which the Jews naturally entertained against payments to their conquerors and oppressors. The feeling of hatred and contempt was especially strong toward all degenerate Jews who accepted such appointments, and this popular estimate of them no doubt led to their further degradation.

Publius, "the chief man of the island" of Melita when Paul and the shipwrecked crew were landed there (*Acts* xxviii. 7). At that time Melita was a dependency of the province of Sicily, and so its "chief man" would be the subordinate of the proconsul of Sicily.

Pul, king of Assyria who invaded the northern kingdom of Israel in the

days of king Menahem, or perhaps came in at the king of Israel's invitation to crush his opponents, and withdrew upon receiving payment of a 1,000 talents of silver (2 *Kings* xv. 19). The statement in 1 *Chron.* v. 26, which joins the name of Pul with that of Tiglath-Pileser in the story of the deportation of Israel, may only mean that Assyrian aggression, which under Tiglath-Pileser reached the length of actual removal of the people, had its beginning under Pul in his withdrawal of so large a sum of money. The inscriptions do not give the name of Pul to any Assyrian or Babylonian king, and Assyriologists seem inclined to believe that Pul is the same as Tiglath-Pileser, being possibly the name which he had as a subject, while Tiglath-Pileser was that assumed by the usurper when he mounted the throne.

Pulse (Dan. i. 12, 16) as translation of a Heb. word meaning "seeds" or "garden herbs." A slightly modified form of the same word is used in *Lev.* xi. 37 and *Isa.* lxi. 11 in the sense of seeds for sowing. As indicating Daniel's food the word seems to indicate herbs or vegetables, without specifying the kind.

Punon, encampment of the Israelites, to which they went from Zalmoneh at Ezion-gaber, and from which they moved around to Aboth (*Num.* xxxiii. 42). It lay east of Mount Seir, and its name is evidently derived from that of the Edomite prince called Pinon (*Gen.* xxxvi. 31; 1 *Chron.* i. 52). A place with a similar name in this locality is mentioned by Eusebius and Jerome as having mines in which many Christian martyrs wrought during the Diocletian persecution. Riehm thinks that it is more than a coincidence that just there, in the neighbourhood of these mines, before the children of Israel reached Oboth, the brazen serpent was fabricated while the people suffered from the fiery serpents' bite (*Num.* xxi. 8).

Purim (*Esth.* ix. 26), a feast of the Jews observed on the 14th and 15th of Adar, the twelfth month. According to *Esth.* ix. 17, it was appointed in commemoration of the deliverance of the Jews under Ahasuerus or Xerxes from the machinations of their enemy Haman, by means of Esther and Mordecai. The continuance of the feast for two days is explained by this, that outside of Shushan the Jews had finished their work of vengeance in one day, but those in Shushan had taken two days, so that two successive days were originally observed as days of rejoicing, and were consequently both enjoined by Esther and Mordecai. The word *Pur* means lot, and the festival was so named because Haman had fixed by *lot* upon the 13th Adar for the extermination of the Jews. According to its original institution, there was no service of public worship associated with it, but only festivities and the sending of portions and of gifts to the poor. Notwithstanding opposition from the elders in Jerusalem, connected perhaps with reluctance to admit the Book of Esther into the canon, the festival became a most popular one, and was soon universally observed by the Jews. On these days in the synagogues the Book of Esther was read, and if an intercalary year came round, then in the second Adar Esther was read again. In 2 *Macc.* xv. 37 it is called Mordecai's day, where the day before that feast, viz. the 13th Adar, is appointed to be observed in memory of the death of Nicanor. Some critics, but as it would seem without good ground, hold that the feast of *John* v. 1 was the feast of Purim.

Purple, a dye, and also the cloth dyed with it, highly prized in ancient times, used for the dress of princes and state officials of the highest rank, or the luxurious rich (*Judges* viii. 26; *Luke* xvi. 19). In the O.T. two Hebrew words are used. (1) *Argaman*, Gk. *porphyra*, Lat. *purpura*, primarily the purple mussel of the Phœnician coast, to which elegant locks of hair are compared in *Song* vii. 5. (2) *Tekheleth*, Gk. *hyacinthos*, from a root meaning to glitter, to be bright, and so perhaps applied to some bright shell. The two words are often used together in lists of precious stuffs, the

former meaning the *red*, the latter the *blue* purple (*Exod.* xxvi. 1, xxvii. 16, xxviii. 6; *Ezek.* xxvii. 16, 24). Tyre and the cities of the Phœnician coast were certainly celebrated in antiquity for the manufacture of the purple dye and of purple cloths, yet singularly enough in *Ezek.* xxxvii. Tyre is described as the emporium into which purple and such like fabrics were brought from Greece and other Western lands. So also in N.T. Thyatira in Asia Minor is referred to as a centre of the purple industry (*Acts* xvi. 14).

Puteoli, a Græco-Roman city and seaport on the north side of the Bay of Naples, in a rich and fertile district, founded by Æolians and Ionians. It was the chief port for Alexandrian grain destined for Central Italy and Rome, to which it was carried along the Via Appia, or by sea in smaller ships. It was with such a ship of Alexandria that Paul was taken to Puteoli from Melita by Syracuse and Rhegium (*Acts* xxviii. 13); and from Puteoli the Apostle was led to Rome by the Via Appia. On Paul's arrival at Puteoli he found there not only many Jews, but also a small Christian community, with the members of which he was apparently allowed to remain for seven days. It was the seat of one of the earliest Christian bishoprics in Italy.

Pygarg (*Deut.* xiv. 5), Heb. *dishon*, "the leaper," Gk. *pygargos*, "white rump;" a mountain goat or antelope. In *Gen.* xxxvi. 26, 30, Dishon is the name of an Edomite prince, a fitting designation of a mountaineer.

Q.

Quails, Heb. *selav*, birds sent to the Israelites for food in the wilderness at Sinai, when they murmured because of the manna, the ravenous devouring of which caused a plague in the camp (*Num.* xi. 18, 31). The season was apparently spring, at which time the birds would be taking their passage northwards from their warmer winter quarters. Quails are of the same order as the partridge, which they resemble generally in appearance, while the flesh is more juicy and tender.

Quarantania, a steep precipice or mountain in the neighbourhood of Jericho, named by early Christian tradition as the scene of Christ's temptation in the wilderness. The caves of this mountain range sheltered the spies (*Josh.* ii. 22), and formed the residence of hermits in early Christian times.

Quartus, a member of the Christian Church, apparently of Corinth, from whom Paul sends greeting to the Romans (*Rom.* xvi. 23).

Quaternion, Gk. *tetradion*, a company of four soldiers told off to guard a prisoner, two being with him in the prison and two as guards without. The four quaternions of *Acts* xii. 4, served in turn during each of the four watches.

Queen of Heaven (*Jer.* vii. 18, xliv. 17), probably Atar-Astarte, in inscriptions called Atar of Heaven, as an astral goddess. Cakes were offered to her (comp. *Hos.* iii. 1), which were moon-shaped. She was the female symbolical representation of fertility, and was worshipped chiefly by women. To her, Jewish women in Jeremiah's time, encouraged by their husbands, offered incense and made vows.

Quirinius, governor of Syria, whose name is transliterated in our Bible Cyrenius.

R.

Raamah, mentioned in *Gen.* x. 6 and 1 *Chr.* i. 9, as one of the sons of Cush and father of Sheba and Dedan. He is thus represented as the head of a Hamite tribe, which afterwards parted into two subdivisions. According to *Ezek.* xxvii. 22 it was also the name of a place from which spices, gold, and precious stones were brought to Tyre. It is there mentioned along with Sheba, and is rightly regarded as a seaport on the Arabian shore of the Persian Gulf.

Raamses, so written in *Exod.* i. 11, but in *Exod.* xii. 37 ; *Num.* xxxiii. 3, 5, **Rameses,** a city in Goshen, in Lower Egypt, which the Hebrews were made to fortify by forced labour. It received its name from the great Egyptian king Ramses II., whose name is associated on the monuments with the great city of Tanis, the Zoan of the Bible, not as the builder but as the restorer and beautifier. Modern Egyptian scholars and travellers are inclined to identify Raamses with Tanis or Zoan, and to regard the great buildings of that city, said to have been built by Ramses II., as those erected by the toil of the Hebrew bondmen. The ruins of this city on the northern delta presents such remnants of temples to Ra, Amon, Ptah and Sutech, as we might expect in a city built by this great Pharaoh. The Egyptian records show that the Hebrews, under Egyptian officers, and watched over by Libyan guards, were made to drag stones for the building of this Ramses' city of Tanis. Also in all places where this king is known to have carried on building, bricks bearing his seal both with and without straw are found. But the extreme northern position of Tanis is against this identification. That the Hebrews started on their march from Raamses (*Exod.* xii. 37 ; *Num.* xxxiii. 3, 5) and not from Pithom, is proof that it lay farther to the east. Hence it seems more probable that Pithom, Raamses, and Succoth, lay along a more or less direct route from west to east.

Rabbah, "the great," a city in the mountains of Judah, named in *Josh.* xv. 60, along with Kirjath-jearim, and therefore probably in its neighbourhood. Conder identifies it with Rubba, 6 miles north-east of Beit Jibrin.

Rabbath Ammon: in *Deut.* iii. 11 ; 2 *Sam.* xii. 26, Rabbah or Rabbath of the children of Ammon: in *Josh.* xiii. 25 ; *Ezek.* xxv. 5 Rabbah, "the great city," capital of the Ammonites. When King Hanun insulted David's ambassadors, Joab was sent against the Ammonites, who had hired the Syrians to assist them, and after inflicting on the allies a signal defeat, he began the siege of Rabbah, the Ammonite royal city (2 *Sam.* xi. 1). It was before the walls of this city that Uriah, by the arrangement of Joab at the request of David, was put into a position of danger so that he fell. The siege lasted it would seem a considerable time, but was probably ended before the birth of the child of David and Bathsheba. Part of the city, described as the royal city and the city of waters, that part lying down by the river, was taken by Joab, who now called David to come, that he might in person lead to the capture of the citadel and thus have the honour of the conquest (2 *Sam.* xii. 26–31 ; 1 *Chron.* xx. 1–3). The barbarous treatment of the conquered was no doubt simply what was customary, and what the Ammonites, if successful, would themselves have done (*Amos* i. 13–14). David's conduct is most easily accounted for by supposing that it happened during the time of his hardened impenitence, which preceded the visit of Nathan. At the beginning of Absalom's rebellion, Shobi of Rabbah, brother of Hanun, to whom probably his brother's place had been given, appears as one of David's sympathisers (2 *Sam.* xvii. 27). Whether Rabbah became permanently a possession of Israel does not appear, but in the days of Jeremiah and Ezekiel it was again in possession of the Ammonites (*Jer.* xlix. 3 ; *Ezek.* xxv. 5). In the age of the Ptolemies, in B.C. 285, it was restored by Ptolemy

Philadelphus, and as one of the cities of Decapolis is usually referred to as Philadelphia, but among the natives it is still called Amman. It was in the Greek and Roman periods one of the most important cities east of the Jordan.

Rabbath-Moab, the name given by Greeks and Romans to Areopolis, the ancient Ar of Moab, but properly belonging to a city Rabbah, some 16 miles south of Ar.

Rabbi, meaning exactly "my superior," "one greater than I," in the sense of one superior in knowledge, a master or teacher, in the time of Christ a title given to the scribes by their scholars and by people generally (*Matt.* xxiii. 7). It was evidently given pretty freely by pupils to their master, and so the disciples of John the Baptist address him as Rabbi (*John* iii. 26), as also Jesus' disciples (*Matt.* xxvi. 25, 49; *Mark* ix. 5, xi. 21, xiv. 45; *John* i. 38, 49, iv. 31, ix. 2, xi. 8), and others addressing Jesus (*Mark* x. 51; *John* iii. 2, vi. 25). The Greek word *didascalos*, most commonly used by Luke in the ordinary sense of "Master," is just the equivalent of the Heb. Rabbi. Rabboni (*Mark* x. 51; *John* xx. 16) is simply the Aramaic form of the same word. The word Rabbi does not appear in the N.T. as a title attached to personal names, and was probably so used only after the time of Christ. In the Mishna a threefold gradation of rank was represented by the titles, Rab, Rabbi and Rabban. The title Rabban was given to four great scribes, Gamaliel I., Johanan ben Sakkai, Gamaliel II., and Simon ben Gamaliel II., between the middle of the first and the middle of the second Christian century.

Rabbith (*Josh.* xix. 20), now Raba, 4 or 5 miles south-east of Jenin, a city in the territory of Issachar.

Rab-mag, in *Jer.* xxxix. 3, among the officers of the king of Babylon, in our Bible as a proper name, but more probably like other similarly formed words, an appellative of office. The first part of the word means "great" or "chief," and the second part evidently means "magician," or the Magian class. Even if the Babylonian word here used does not represent the Persian *magus*, but a native term meaning "lofty," or "eminent," there can be little doubt that it was applied to the Magian order, which was so highly honoured in that age.

Rab-saris, a title of rank and office at the Assyrian court rather than a personal proper name (2 *Kings* xviii. 17; *Jer.* xxxix. 3). This word has been discovered quite recently on a tablet in the British Museum, in the title rabû-ša-rêsu, "chief of the heads," or "princes." This officer is thus identified with "the master of the eunuchs," which should rather be "one in charge of the princes" (*Dan.* i. 3).

Rab-shakeh (2 *Kings* xviii. 17; *Isa.* xxxvii. 2; *Ecclus.* xlviii. 18), title of office borne by one of the military officers of Sennacherib, when that monarch threatened Hezekiah. He is mentioned alongside of the Tartan and the Rab-saris. The name corresponds to the Assyrian *Rab-sak*, "chief officer," or "head of the captains." In the inscriptions the title occurs as that of one of the officers of Tiglath-Pileser II., when he was engaged upon the siege of Tyre. As chief of the staff, under the Tartan or Commander-in-chief, he addressed the words of threatening and abuse against the Jews.

Raca, an Aramaic word, used according to *Matt.* v. 22 as a word of reproach and contempt, which indicates such a feeling of malicious scorn that the utterance of it is punishable before the Sanhedrin. Its literal meaning is "empty head," "brainless fellow." It did not imply, as the expression "thou fool" did, that the party referred to was a godless wretch; but was intended to indicate general weakness and worthlessness.

Rachel, Laban's younger daughter, more beautiful than her sister Leah, loved by her cousin Jacob, who agreed to serve his uncle seven years under promise that he would receive her as his wife. When at the end of that period he was deceived by having Leah given him instead of Rachel, he agreed to serve other seven years that he

might get her also. Being long childless she gave to Jacob her maid Bilhah, who became the mother of Dan and Naphtali. She herself bare Joseph while yet in Padan-Aram, and on the way to Canaan, at Ephrath, she bare Benjamin, and died in giving him birth. Her character appears to have been passionate and jealous, and her faith in God to have been mixed with superstition, which led her to steal her father's images. Rachel's grave and pillar lay on the north of the road leading to Ephrath-Bethlehem (*Gen.* xxxv. 16–20, xlviii. 7. Comp. *Jer.* xxxi. 15; *Matt.* ii. 18).

Rages, an important town in the north-east of Media, referred to in the Book of Tobit (*ch.* i. 14, iv. 1, 20, v. 5, ix. 2, 5). It was distant from Ecbatana about 150 miles. Its ruins, still bearing the name Rai, lie near Teheran. It is mentioned in the Assyrian inscriptions of Tiglath-Pileser II.

Raguel, "friend of God," the Midianite, father of Hobab (*Num.* x. 29). He is elsewhere called Reuel (*Exod.* ii. 18), Moses' father-in-law, priest of Midian.—A man belonging to the tribe of Naphtali, a relative of Tobit, husband of Hannah and father of Sara, and father-in-law of young Tobias (*Tob.* vi. 12, etc). He is described as a native not of Rages (as some erroneous texts give it) but of Ecbatana (*ch.* vi. 5, vii. 1).

Rahab, a harlot of Jericho, whose house was on the wall, where she sheltered the Hebrew spies, and was promised her own life and that of her friends within the house, on the occasion of the city's overthrow by the Israelites. Her action is recognised as a heroic act of faith (*Heb.* xi. 31, comp. *Jas.* ii. 25), because her treatment of the spies resulted from her belief in God's mighty works, of which she had heard. According to *Ruth* iv. 21 and 1 *Chron.* ii. 11, read in connection with *Matt.* i. 5, she became the wife of Salmon, ancestor of David. She thus gained an honourable position among the families of Israel (*Josh.* vi. 25).

Rahab, frequently in O.T. as a symbolical name for Egypt (*Ps.* lxxxvii. 4, lxxxix. 10; *Isa.* li. 9). The word means "tumultuous violence." It was properly the name of the great sea monster which was regarded as opposing himself in the beginning to God and His works. Hence it is used of the raging monster of the sea. So in *Job* xxvi. 12 Rahab answers in the parallelism to the sea (comp. *Job* vii. 12). In *Job* xii. 13, "the proud helpers," = "the helpers of Rahab," those who are the partizans of the violent and God-defying. As symbolical name of Egypt it is not to be identified with the crocodile of the Nile, but must rather be thought of as a mythical monster representing opposition to God and violent hostility to the people of God.

Rainbow, according to *Gen.* ix. 12–17, the bow of God, placed in the heavens as a sign that the earth will no more be visited with a flood like that of Noah. It is represented as the visible pledge of the covenant. Similarly in other nations the rainbow has been viewed as the bridge reared by God between earth and heaven. Others prefer to compare the Hebrew picture of the bow with the Indian myth of Indra, who, having showered the arrows of his wrath upon his enemies, lays his bow aside in token of peace and quiet. In the Babylonian story of the flood, so largely parallel to that of scripture, there is no parallel to the story of the rainbow. Elsewhere (*Ecclus.* xliii. 12; *Ezek.* i. 28; *Rev.* iv. 3, x. i.) the rainbow is referred to only in respect of its many-coloured beauty.

Raisins (1 *Sam.* xxv. 18), lumps of dried grapes, among the gifts of Nabal's wife to David. The grapes of Hebron were the finest in all the country, and the best of them were dried as raisins.

Rakkath, a fortified city in the territory of Naphtali (*Josh.* xix. 35), identified in the Talmud in respect of site with Tiberias, because named with Hammath and Chinnereth. It lay apparently on the bank (the name means "bank") of the Sea of Gennesareth.

Rakkon, a city on the borders of Dan, on the Mediterranean coast, near Joppa (*Josh.* xix. 46).

Ram, in 1 *Chron.* ii. 25, 27, the grandson of Hezron, in *Ruth* iv. 19 and 1 *Chron.* ii. 9, the son of Hezron, in the genealogy of David. The name also occurs in *Job* xxxii. 2 as that of an otherwise unknown member of the Aramean family of Buz, to which Elihu, the son of Barahel, belonged.

Ram, in the sacrifices of Israel, occupied a distinctive place. While generally the sacrificial victims, whether oxen, sheep or goats might be of either sex, prominence was given to the ram (*Num.* xv. 6, 11, xxviii. 11), so that a larger meat and drink offering accompanied the offering of a ram than in the case of a lamb. In cases where special importance is attached to the sacrifice, the victim is a ram (*Gen.* xxii. 13; *Exod.* xxix. 15–37; *Lev.* v. 15). Rams of Bashan and of Nebaioth (*Deut.* xxxii. 14; *Isa.* lx. 7), as fattest and best, are the ideal victims for sacrifice.

Ramah (1 *Sam.* i. 19, vii. 17, xxv. 1), "the height," the birthplace, residence, and burial place of Samuel. In some of the passages where the word Ramah occurs, it may mean simply a height, and not any particular place. The position of Samuel's Ramah has been much discussed. Some would identify it with Ramah of Benjamin, 5 miles north of Jerusalem (*Josh.* xviii. 25), the modern Er-Ram, standing on a height. It lay near Geba and Beeroth (*Isa.* x. 29; *Josh.* xviii. 25). It is the place where Jeremiah was set at liberty (*Jer.* xxxi. 15, xl. 1), and was inhabited again after the Exile (*Ezra.* ii. 26; (*Neh.* vii. 30). Others would identify it with Neby Samwil, "the prophet Samuel," on a height 5 miles north-west of Jerusalem, where the traditional tomb of Samuel is pointed out. Most probable is its identification with Ram Allah, east of Beth-horon, on the western slopes of Mount Ephraim. This place lies west of Bethel, which agrees with the description of the position of Deborah's oak, "between Ramah and Bethel" (*Judges* iv. 5).—Other towns bore the name of Ramah, *e.g.* Ramah in Asher (*Josh.* xix. 29), probably Rameh near Tyre; and Ramah in Naphtali (*Josh.* xix. 36), about 7 miles south-west of Safed.

Ramath (*Josh.* xix. 8), *Ramath-Negeb*, in the territory of Simeon. Called in 1 *Sam.* xxx. 27, "Ramoth in the south," or "Ramoth-Negeb," to distinguish it from Ramoth-Gilead, to which David sent presents from the spoil of the Amalekites.

Ramath-Lehi (*Judges* xv. 17), the scene of Samson's exploit with the jawbone. The place was probably previously called Lehi, from some fancied resemblance to a jawbone in the shape of the ridge.

Ramath-Mizpeh (*Josh.* xiii. 26), the same spot on which Jacob and Laban erected their cairn of witness. It lies on the road between Jericho and Damascus, 25 miles east of the Sea of Galilee. It was the scene of Ahab's death (1 *Kings* xxii.), the wounding of Joram (2 *Kings* viii. 28), and the anointing of Jehu (2 *Kings* ix. 1–6). It was probably the same as Ramoth Gilead.

Ramathaim-Zophim, "the double peaks," or "the double-peaked heights," "of Zuph," the birthplace of Samuel (1 *Sam.* i. 1), elsewhere called Ramah. The district of Zuph in which it lay, was no doubt named after Zuph, one of Elkanah's ancestors (1 *Chron.* vi. 26). It is probably the same as the Arimathea of the N.T. In 1 *Macc.* xi. 34 it is called Aramathaim.

Rameses, the form used in *Exod.* xii. 37 for the name of the city in Goshen called Raamses in *Exod.* i. 11. In *Gen.* xlvii. 11 it is the name of a district, either Goshen, or the *nomos* in which Goshen lay.

Ramoth (1 *Chron.* vi. 73), a town of Issachar belonging to the Levites, identified by Conder with Rameh, $5\frac{1}{2}$ miles north-west of Samaria. Probably the same as Remeth of *Josh.* xix. 21, or Jarmuth of *Josh.* xxi. 29.

Ramoth-Gilead, a city on the east of the Jordan, in the territory of Gad (*Deut.* iv. 43; *Josh.* xx. 8, xxi. 3, 8; 1 *Kings* iv. 13), called Ramah in 2 *Kings* viii. 29, but Ramoth-Gilead in the preceding verse. It is elsewhere called Mizpeh (*Judges* x. 17, xi. 11, 34; *Hos.* v. 1), and Mizpeh of Gilead

(*Judges* xi. 29), and in *Josh.* xiii. 26, Ramath-Mizpeh. It is now called *es-Salt.* It was one of the Cities of Refuge, also one of the great fortresses east of the Jordan, commanding the land of Argob and the villages of Jair.

Raphael, "God heals," one of the seven archangels, who came to Tobias in the form of a man, assuming the name of Azariah, and accompanying him on his journey (*Tob.* iii. 17, v. 4, viii. 2, ix. 1, 5, xii. 15). He is represented as the angel of help and healing, the very antithesis of the demon Asmodeus. In the Book of Enoch (*ch.* xx., xxii), he is called Raphael, and is represented as "the angel of the spirits of men," and as caring for the spirits of the departed in the other world.

Raphon or **Raphana,** a town near which Judas Maccabæus gained a victory over Timotheus (1 *Macc.* v. 37). It lay east of the Jordan near Karnaim, and is certainly identical with the Raphana of the Greek and Roman periods, included among the cities of Decapolis. It may perhaps be Rafah, 3 miles west of Edrei.—There was another place called Raphanæa, north of the Lebanon.

Raven, Heb. *oreb.* name of a class of unclean birds eating carrion, including crows and jackdaws (*Lev.* xi. 15; *Deut.* xiv. 14). Various kinds of these birds abounded in Palestine, especially in the rocky ravines around the Dead Sea (1 *Kings* xvii. 4; *Prov.* xxx. 17), or among lonely ruins (*Isa.* xxxiv. 11). It was an old notion that, in preying upon a carcase, they began by picking the eyes (*Prov.* xxx. 17). The feeding of such voracious birds, whose numbers were so great, was regarded as a striking illustration of the riches of God's providential care (*Job* xxxviii. 41; *Ps.* cxlvii. 9; *Luke* xii. 24). In feeding Elijah again they are remarkable instruments of Divine providence, carrying to the prophet that which they would naturally themselves devour so voraciously (1 *Kings* xvii. 4). The superstition that the raven is a prophetic bird, owes its origin probably to the story of the mission on which it was sent by Noah from the ark (*Gen.* viii. 7). He was sent out evidently as a strong flier, but, as the Babylonian myth puts it, found attraction in the floating carcases. In *Song* v. 11 the Shulamith compares the black locks of her beloved to the shining black plumage of the raven.—The Midianite prince, Oreb, slain by Gideon at the rock Oreb (*Judges* vii. 25; *Isa.* x. 26), bore a name meaning "Raven."

Rebekah, daughter of Bethuel, who was son of Nahor, Abraham's brother. Her grandmother was Milcah (her own mother's name has not been preserved) and her brother was Laban. Under divine direction she became Isaac's wife, and after a childless married life of twenty years, she became the mother of twins, Esau and Jacob. Rebekah showed a decided partiality for Jacob, while Isaac leaned more upon the bold and energetic Esau. Jacob was encouraged and urged by his mother to deceive his father so that he might obtain the blessing which Isaac intended for his favourite son. She was a woman of high spirit, decision and resource, and knew well how to obtain all that she wanted from her quiet and easygoing husband. She was grieved with Esau's Canaanitish wives, and made a virtue of the necessity of Jacob's leaving home to escape his brother's vengeance, by sending him to her brother's that he might there get a wife from a better stock. She apparently died before Jacob's return from Padan Aram. Her old nurse Deborah survived her, and continued with Jacob, honoured and respected, till her death (*Gen.* xxiv. 59, xxxv. 8).

Rechab, father of Jonadab and ancestral father of the **Rechabites,** a family which comes prominently before us in *Jer.* xxxv., where their example of obedience to the rule of their father is set forth as a reproof to the careless and disobedient children of God. They had been forbidden to drink wine or strong drink, to build houses, to plant vineyards, or to engage in agricultural pursuits. They were to live in tents and lead the lives of nomades. They had faithfully observed this rule for a century and half before Jeremiah's time, and only

temporarily dwelt in Jerusalem for protection during the Syrian and Chaldean wars against the northern kingdom to which they belonged. According to 1 *Chron.* ii. 55, the houses of Rechab, as well as three distinguished families of Kenites dwelling in Jabez, are descended from one Hemath. They were thus, originally, it would seem, not Israelites. One of the builders of the wall of Jerusalem under Nehemiah, Malchiah son of Rechab (*Neh.* iii. 14), probably belonged to this family.

Red Heifer, used in the ordinance for cleansing after pollution from contact with the dead. The person to be purified was sprinkled with water in which ashes had been mixed. The ashes needed for this purpose were procured in the following way (*Num.* xix.). A red heifer, without blemish, which had never been under yoke, was slaughtered outside of the camp by the son and successor of the high priest, who dipped his finger in the blood and sprinkled it seven times toward the sanctuary. The heifer, with its skin and all its parts, was then burnt, the priest casting cedar wood, hyssop, and scarlet wool into the flames. The ashes were then collected and stored first in a clean place. The priests thus engaged became unclean until the evening and had then to purify themselves. When a man defiled by contact with the dead required purifying, one who was himself free from defilement took of the ashes thus prepared in a vessel, poured running water over them, and dipping a bunch of hyssop in the mixture, sprinkled the defiled person on the third and on the seventh day. After all prescribed rites had been accomplished, on the seventh day the person to be cleansed bathed in water, and became clean in the evening. In regard to the victim, the red colour, as the colour of blood, indicated the fulness of life, and its never having been yoked, pointed to its unimpaired vitality, The whole burning represented the desert of sin as consisting in utter destruction. The burning of the blood with the flesh was designed to give the impression of rich efficacy attaching to the ashes as the whole residuum that endured the purifying of the fire. Emphasis was laid upon the polluting character of sin in that the high priest did not himself come in contact with the victim, which was regarded as the embodiment of sin as defiling, until reduced to ashes by fire, and the officiating priest was defiled by that which he engaged upon.

Red Sea, in O.T. "the sea of reeds," Hebr. *jam sûph* (*Exod.* x. 19, xiii. 18, xv. 4, 22, etc.). The scarcity of reeds about the banks of the Red Sea have led many to think rather of the reddish sea-weeds which abound and give colour to the clear water. The word *sûph,* however, is used in *Exod.* ii. 3, 5 ; *Isa.* xix. 6, of the reeds of the Nile, and is probably intended in the same sense when applied to the Red Sea. Our own name is used in 1 *Macc.* iv. 19 ; *Wisd. of Sol.* x. 18, xix. 7 ; *Acts* vii. 36 : and *Heb.* xi. 29. In early times the name applied to the whole sea between the African and Indian coasts, including the Persian Gulf, as well as the Arabian Gulf, which is that meant by us when we speak of the Red Sea. It received its name, not from the colour of its weeds, but much more probably because the inhabitants of its coasts, Edomites, Arabians, etc., belonged to what, in contrast to the dark races of Africa, were called the Red races. The parts of the Red Sea of most interest from the biblical point of view are the western branch, where the Israelites crossed over, and the eastern branch, on the banks of which were some of their encampments, and ports visited by Israelites in later times. It is now generally admitted that within historic times the Gulf of Suez did not extend any considerable distance further north than at present, and that the crossing of the Israelites must not be put much to the north of the traditional spot. The fixing of any particular spot for the crossing is of interest only in so far as a natural basis is sought for God's wonderful work in the deliverance of His people. Near Suez the ebb and flow of the water are greatly affected

by the wind. Different places north and south of Suez have been described as more or less likely to have been the scene of Israel's crossing over. That most favoured is the passage from near Suez in a slanting direction to Ajun Mûsa (the Wells of Moses) on the Arabian coast. Owing to the modifications of the coast boundaries absolute certainty can never be reached. The eastern branch of the Red Sea is the Ælanitic Gulf, on which lie Elath, Ezion Geber, and in the vicinity other encampments of the Israelites in their wanderings, as well as Ophir, a port of commerce in the times of Solomon and Jehoshaphat.

Redeemer, Hebr. *goel*, was, under the Hebrew law, the man on whom as kinsman lay the obligation of inflicting retribution (*lex talionis*) upon the one who had inflicted injury on his person or property or on that of any one whose representative as nearest of kin he was. The duty was recognised by Moses in accordance with existing tradition, and was simply regulated under form of law. The redeemer is the nearest living blood relation (*Lev.* xxv. 48). In case of murder or homicide, the redeemer is *avenger of blood*, and must kill the murderer if he finds him (*Num.* xxxv. 19). How the whole family took up a matter which seemed to affect their honour is shown well in the parable of the woman of Tekoah (2 *Sam.* xiv. 7).

Redemption of property on the part of the original owner was limited and conditioned by the reversion of lands, houses in country and in villages, and houses and fields of Levites, unredeemed absolutely in the jubilee. Any land purchased and then consecrated to God, could be thus assigned only till the jubilee. Houses within walled towns could be redeemed within a year, after which time they became the absolute property of the purchaser. In the case of Ruth, the kinsman who would redeem her land could secure possession for himself and his family only by marrying Ruth, as otherwise the paying the redemption price could not prevent the land going to any other husband whom she might afterwards marry, or even to her own relatives. Hence the nearest kinsman, who could not marry Ruth, felt that in putting his money out on property which he could not hold, he would be injuring his own inheritance and impoverishing his own family.

Reed (*Ezek.* xl. 3, 5), a measure of 6 cubits, in the passage in Ezekiel the cubit being expressly described as the long cubit, or a cubit and a handbreadth. The larger cubit is about 18 inches, and thus the reed will be about 9 feet. In *Rev.* xi. 1, xvi. 15, the reed is simply a measuring rod and does not indicate any particular measure of length.

Refuge (Cities of), six cities in the land of Israel, three on the west and three on the east of the Jordan, provided for the protection of the manslayer. It was the duty of the avenger of blood to seek the life of him who had taken the life of his kinsman. For the deliberate murderer the law provided no escape, but in the case of the homicide who without any deliberate and malicious purpose had accidentally slain a man, the law provided these cities, in which the manslayer would be safe, if he continued to dwell within the city until the death of the high priest, that death being regarded as an expiation for his offence. His case would be considered by the congregation to see if he had a right to claim asylum (*Num.* xxxv. 12). The cities appointed were, in the Transjordanic territory: Bezer in Reuben, Ramoth Gilead in Gad, and Golan in Bashan in Manasseh; and on the west of the Jordan: Kedesh in Galilee in Naphtali, Shechem in Mount Ephraim, and Hebron or Kirjath Arba in the mountains of Judah (*Josh.* xx. 7–9). It was enjoined that the roads leading to these cities should be kept in good repair.

Rehob (*Num.* xiii. 21; 2 *Sam.* x. 8), apparently Beth Rehob, near Laish on the road from Hamath. Also a town in the extreme north of the territory of Asher, belonging to the Levites (*Josh.* xix. 30; 1 *Chron.* vii. 75). And another town also in Asher (*Josh.* xix. 28; *Judges* i. 31).

Rehoboam, king of Judah, B.C. 975–957, son of Solomon, began to reign in his 41st year. He was approached by people on his coronation with an appeal for relaxation of burdens, but, as he refused any abatement, and answered roughly, according to the advice of his younger counsellors, the ten tribes turned away to Jeroboam, and established the northern kingdom of Israel. Judah and Benjamin still remained attached to the house of David. The territory of the two tribes was much smaller than that of the ten, and much less fertile; but they had Jerusalem, with its strong position and the prestige of the old royal family. They had also for the most part the priests and Levites. The wife of Rehoboam was Maachah, a descendant of Absalom, a woman of power, who played an important part down to the time of her grandson, King Asa. Rehoboam's reign was one of war and unsettlement, his chief enemies being Shishak of Egypt and Jeroboam of Israel. During his reign Judah did evil in the sight of God, tolerating moral abominations, rearing pillars to the sun and asherim on the high places.

Rehoboth, "room" (*Gen.* xxvi. 22), a well dug by Isaac, for which the herdsmen of Abimelech of Gerar did not strive. It lay about a days' journey south-west of Beersheba.

Rehoboth by the river (*Gen.* xxxvi. 37; 1 *Chron.* i. 48), birthplace of an Edomite king, Saul, who is thus probably designated as a foreigner coming from the banks of the Euphrates. It may be Rachaba on the Euphrates, south of the mouth of the tributary the Chaber.

Rehoboth (the city), or Rehoboth-Ja (*Gen.* x. 11), on the Euphrates, probably the southern suburb of Nineveh, and as such named along with Calah, Nineveh, and Resen as one of the quarters of "the great city." The name is of Hebrew origin and has not been found on the monuments.

Rehum, the chancellor or chief of the Persian officers over Palestine under Artaxerxes, who wrote the king complaining of Zerubbabel and his companions, and secured an edict putting a stop to the building of the wall of Jerusalem (*Ezra* iv. 8, 17, 23). The same name was borne by one of the leaders of those who returned under Zerubbabel (*Ezra* ii. 2); also the head of a party of Levites in Nehemiah's time (*Neh.* iii. 17); and a chief among the people (*Neh.* x. 25). The Rehum of *Neh.* xii. 3, is called Harim in *v.* 15.

Reins (*Job* xvi. 13, xix. 27; *Ps.* vii. 9, xvi. 7; *Rev.* ii. 23), used to represent the vital parts, the Hebrews, putting the gall and gall-bladder where we speak of blood and heart.

Rekem, one of the five Midianite kings slain by Moses (*Num.* xxxi. 8; *Josh.* xiii. 21). This also is the name of an otherwise unknown town in the territory of Benjamin (*Josh.* xviii. 27). Rekem, called son of Hebron in 1 *Chron.* ii. 43, may be a city of Judah.

Remmon-methoar, the border that is drawn out from Remmon, stretching out to Neah (*Josh.* xix. 13), in description of territory of Zebulon. Remmon or Rimmon is about 7 miles north of Nazareth.

Remphan, a name resulting from a false reading of the word Chiun of *Amos* v. 26. It appeared first of all in the LXX. rendering of *Amos*, and was quoted from that by Stephen in his speech reported in *Acts* vii. 43. It was long maintained that Remphan or Raiphan was the Egyptian Saturn, the god of time; but it is now generally admitted that no such deity existed. In the old Hebrew writing the letters כ and ר, ו and ך, were easily confounded, and this led to Remphan taking the place of Chiun in the prophetic passage.

Rephaims, the oldest of the inhabitants of Palestine of whom we hear, reduced in number and influence, to some extent driven out by the Canaanites, and afterwards more thoroughly by the Israelites. In our Bible they are referred to under this name (*Gen.* xiv. 5, xv. 20), as inhabitants of Ashtaroth Karnaim in Bashan, smitten by Chedorlaomer king of Elam, and among the nations whose lands were promised to Abram. In general the name is translated "giants" (the rem-

nant of the giants = the remnant of the Rephaims, *Deut.* iii. 11 ; *Josh.* xii. 4, xiii. 12). Og king of Bashan is represented as one of this primitive race. In the more general sense of a gigantic race, the word is applied, just like the term Anakim, to a variety of primitive peoples, called by the Moabites Emim, and by the Ammonites Zamzummims (*Deut.* ii. 20), and apparently also to the Horims, Avims, and Caphtorims. "The land of the Rephaim" (*Josh.* xvii. 15) adjoined Mount Ephraim, probably to the north of Shechem. The Philistine heroes in the times of Saul and David are called "sons of Rapha" (2 *Sam.* xxi. 16 ; 1 *Chron.* xx. 4). They seem to have been a Semitic race, and it is conjectured that possibly from them the Hamitic Canaanites derived their language and other elements of higher culture. Some have supposed, basing their hypothesis on the fact that Og of Bashan was one of the Rephaim, and that the Amorites are described in *Amos* ii. 9 as giants, that the Amorites were their later representatives.

Rephaim (The Valley of), named after the Rephaims, and sometimes rendered in our Bible "the valley of the giants," between Jerusalem and Bethlehem, the northernmost part of which was the boundary between the territories of Judah and Benjamin (*Josh.* xv. 8, xviii. 16). It was a wide valley with rich cornfields (*Isa.* xvii. 5), in which the Philistines on two occasions during their wars with David pitched their camp (2 *Sam.* v. 18, 22).

Rephidim, encampment of Israelites between Alush in the wilderness of Sin and the wilderness of Sinai (*Exod.* xvii. 1 ; *Num.* xxxiii. 14, 15). Here the Israelites murmured for want of water, and God brought them water from the rock at Massah and Meribah by the hand of Moses. The name means "breadth," and on the broad plain a battle was fought between the Israelites and the Amalekites (*Exod.* xvii. 8). The determining of the precise locality depends, on the one hand, upon the particular peak that is identified with Sinai, whether Serbal or Jebel Musa, and, on the other hand, upon the limits given to the wilderness of Sinai. If we identify Sinai with Jebel Musa, the most likely identification of Rephidim is with the Wadi esh-Scheich, which seems to meet all the requirements.

Resen, an Assyrian city, built, according to *Gen.* x. 12, by Asshur, between Nineveh proper and Calah. It thus evidently lay on the eastern bank of the Tigris, somewhere between those two cities. As no discovery of the name had been made in the inscriptions, it was conjecturally identified with the ruins of Selâmieh, north-west of Calah, between that and Nineveh. Professor Sayce, however, has pointed out the high probability of the identification of Resen with the Ri-is-i-ni or Rišîn = "Spring-head," of the Bavian inscriptions of Sennacherib near the river Chansar which intersected Nineveh.

Restitution of property taken away or destroyed was rigidly enforced by the Mosaic law. In case of theft, where articles stolen were found in possession of the thief, the restitution was to be twofold (*Exod.* xxii. 4, 7). Simple restitution was required of a man who allowed his cattle to eat or set fire to the corn or vines of another (*v.* 5, 6). In case of any sort of fraud the penitent offender might at any time make compensation by returning what he had wrongfully got, with a fifth of its value added, either to the party wronged, or, after his death, to the next of kin, making atonement also for his offence by a trespass offering (*Lev.* v. 21–27).

Reu (*Gen.* xi. 18 ; in *Luke* iii. 35, Ragau), "friend," as in Raguel "the friend of God," son of Peleg, son of Eber, in the line of Shem.

Reuben, "behold a Son," eldest son of Jacob and Leah, born in Padan Aram, as the first-born stands at the head of the list of the patriarch's sons (*Gen.* xxxv. 23, xlvi. 8 ; *Exod.* i. 2, vi. 14, etc.). He was deprived of the rank and privileges of his birth by his incestuous offence in lying with his father's concubine Bilhah (*Gen.* xxxv. 22, xlix. 3 ; 1 *Chron.* v. 1). On one occasion he assumes the responsibility of his posi-

tion as specially answerable to his father for Joseph, when he finds that he has been taken away from the pit into which he had persuaded his brethren to put him (*Gen.* xxxvii. 21, comp. *ch.* xlii. 37). His four sons Hanoch, Phallu, Hezron, and Carmi, became heads of the tribe (*Gen.* xlvi. 9; *Exod.* vi. 14; *Num.* xxvi. 5; 1 *Chron.* v. 3), which in Moses' time, under its prince Elizur, numbered in the wilderness of Sinai 46,500 men capable of bearing arms (*Num.* i. 5, 21, ii. 10), but afterwards on the plains of Moab only 43,730 (*Num.* xxvi. 7). The diminution may be accounted for by the loss of men occasioned to certain Reubenite families in consequence of the rebellion of Dathan and Abiram, sons of Eliab, princes of Reuben (*Num.* xxvi. 9; *Deut.* xi. 6). The territory assigned to the Reubenites at their own request lay north of the Arnon, comprising part of the country taken from Sihon king of Heshbon, and including the cities of Heshbon, Elealeh in the north, Medeba, Nebo, Baalmeon in its centre, Dibon and Aroer in the south (*Josh.* xiii. 15; *Num.* xxxii. 37). Bezer, which was made also one of the Cities of Refuge, with Jahazah, Kedemoth, and Mephaath, were the Levite cities within the territory of Reuben (*Josh.* xxi. 36). The tribe plays no part in the exploits of the days of the Judges, and comes in for Deborah's scornful reproaches (*Judges* v. 15), nor does it figure prominently in the later history of Israel. The Reubenites were largely devoted to pastoral pursuits, and chose the lands west of the Jordan as affording abundant pasturage for their flocks and herds. An enterprising Reubenite, Bela, whose territories stretched from Aroer to Nebo, pushed westward to the wilderness of the Euphrates, and in Saul's time the Reubenites conquered and took possession of the lands of the Hagarites in the east of Gilead (1 *Chron.* v. 8–10). Morally and spiritually they suffered no doubt from the presence of numerous colonies of Moabites living among them, who before and during the time of Mesha seem to have reconquered a considerable part of their old possessions. The Reubenites, with the other Transjordanic tribes, suffered under Hazael of Syria (2 *Kings* x. 32), and by Tiglath-Pileser II. were carried away captive (2 *Kings* xv. 29; 1 *Chron.* v. 26).

Reuel (*Exod.* ii. 18), another form of the name Raguel, called also Jethro (*Exod.* iv. 18), father of Hobab (*Num.* x. 29) and father-in-law of Moses.

Revelation (The Book of), called in the Greek "The Apocalypse of St. John," belongs to a class of literature connected in some way, in respect of style and contents, with the O.T. prophecy. In apocalyptic literature generally it was assumed that the end of all things was at hand, and so it dealt mainly with death, judgment, and the world to come. The form assumed was generally that of visions, in which, under veiled symbolical pictures, were represented the fortunes of powers and persons then existing. The canonical Apocalypse represents the hopes of the Christian in times of sore persecution, when it seemed as if the Church would be swallowed up by her enemies. After a preliminary passage (*ch.* i.–iii.), the book opens with an account of the seven seals (a series of trials of believers ending in their obtaining themselves the seal of security, *ch.* iv.–vii.), followed by the sounding by seven angels of seven trumpets (a succession of plagues which fell upon the wicked world, Satan, Antichrist and the false prophet being described, *ch.* viii.–xi.), a series of seven mystic figures (woman clothed with the sun, the red dragon, the man child, the wild beast of the sea, the wild beast of the land, the Lamb on Mount Zion, the Son of man on the cloud (*ch.* xii.–xiv.), the seven vials (the out-pouring of God's wrath, which ends in the great battle of Armageddon, *ch.* xv., xvi.), ending fitly with the final condemnation and overthrow of Babylon and all the nations arrayed against God, the binding of Satan and the last judgment (*ch.* xvii.–xx.). The book closes (*ch.* xxi., xxii.) with a description of the New Jerusalem and the blessedness of those who belong to

the eternal City of God. There has been much discussion on the date of the composition. It would seem that the only hypothesis which can adduce any substantial evidence in its favour is that which assigns it to the years immediately following Nero's death in A.D. 68, and preceding the fall of Jerusalem in A.D. 70. This gives a natural and easy explanation of *Rev.* xvii. 10: "There are seven kings: five are fallen, and one is, and the other is not yet come." Of the Roman emperors Nero was the sixth, the Apocalyptist writes under the seventh, Galba, and before the rise of Antichrist, whose personality it left quite undetermined. The author calls himself John, but it has been much disputed whether he is John the son of Zebedee or some less known disciple of that name. That John the Apostle was its author was the general opinion of the Fathers. This too is the opinion not only of conservative schools, but of the Tübingen school, which rejects the Johannine authorship of the Fourth Gospel. Many, however, who regard the Gospel as John's, assign the Apocalypse to another John. The idea, at one time widely current, that he might be a certain Presbyter John, now meets with little favour, as neither this nor any other John of that age was of sufficient importance in the early Church as to be identified with the author of this book. No serious and solid objection of a legitimate or historical character can be adduced against the apostolic authorship.

Rezeph (2 *Kings* xix. 12; *Isa.* xxxvii. 12), a city named along with Gozan and Haran and the children of Eden which were in Thelassar, as among the earlier conquests of the kings of Assyria. The name is found in several places about the Euphrates, and especially two places, one on the east and the other on the west of the river, have been identified with this city. It is most probably Russapha, the Raseppa, very frequently mentioned on inscriptions, a city on the west bank of the river.

Rezin, king of the Syrians of Damascus, who entered into league with Pekah of Samaria against Ahaz of Judah. His own country was tributary to Assyria, and his conquest of Judah may have been a step towards casting off the Assyrian yoke. In any case Assyria readily agrees to help Judah. Rezin took Elath, an Edomite town on the Ælanitic Gulf, which during the period of Edom's subjection had been an important and serviceable port for Judah. The Assyrian tablets tell of Rezin paying tribute to Tiglath-Pileser in B.C. 738, of wars carried on against him by the Assyrians in B.C. 732, the devastating of his territory and his confinement within his besieged capital. We also learn indirectly that he was completely conquered and his kingdom finally and utterly overthrown, and that in B.C. 694 Sennacherib had set up a governor in Damascus.

Rezon, son of Eliada, king of Damascus, who had previously been in the service of Hadadezer king of Zobah (1 *Kings* xi. 23–25). Though it is said that he escaped from his master Hadadezer, the meaning probably is that Rezon escaped capture by David when he defeated the Syrians (2 *Sam.* viii. 1–3), and that afterwards in Solomon's time he raised a company of Syrians to attempt the restoration of the Syrian kingdom with Damascus as its headquarters. Hezion of 1 *Kings* xv. 18, one of the ancestors of Benhadad, is evidently a misreading of Rezon.

Rhazis (2 *Macc.* xiv. 37), the name of one of the elders of Jerusalem, a zealous patriot and faithful observer of the law, who, when about to be taken by the soldiers of Nicanor, as they brought fire to the tower in which he had defended himself, rather than submit to dishonour at the hands of his enemies, fell upon his sword and perished by his own hand.

Rhegium, a city in southern Italy, near Reggio, lying on the shore of the narrow channel separating the mainland from Sicily, founded in the 8th cent. B.C. by Chalcideans from Eubœa and Messenians from the Peloponnesus. Occupying a favourable

position, it soon became a thriving commercial town. It suffered a long siege, and by stress of famine was obliged to yield at last in B.C. 387 to Dionysius the Elder, tyrant of Syracuse. It was further reduced by successive plunderings and earthquakes. Paul, on his journey to Rome, halted at the town and remained there one day (*Acts* xxviii. 13).

Rhoda, the maiden who answered Peter's knock at the door of Mary's house in Jerusalem. In her excitement, recognising Peter's voice, she ran in, without opening the door, and reported to the assembly of believers that Peter was without (*Acts* xii. 13).

Rhodes, a beautiful island in the south-eastern part of the Ægean Sea, separated from Caria by a narrow strait. It was remarkably fruitful, possessed of excellent harbours, and the centre of a thriving and lucrative trade. At various times it has suffered most seriously from earthquakes. It was colonized about B.C. 1300 by Phœnicians, but these were displaced in B.C. 800 by Dorians, under whom the island gained its reputation and importance. The Rhodians were rather well treated by the Romans, until Cassius in B.C. 43 chastised them severely for their attachment to Cæsar. They very gradually recovered something of their former prestige. Paul on his third missionary journey reached Rhodes from Coos and sailed from it to Patara, on the Carian coast (*Acts* xxi. 1).

Riblah, a town in the land of Hamath (2 *Kings* xxiii. 33, xxv. 21; *Jer.* xxxix. 5), now represented by Ribleh, a small and poor village with some ruins. It lay on the eastern bank of the Orontes, at the north end of the valley of Cœle-syria, between the Lebanon and the Anti-Lebanon. The position is strategically important, as commanding the road from Mesopotamia by which the Assyrian and Babylonian armies made their way to Palestine and to the West generally. Hence the king of Egypt, Pharaoh Necho, on his way to attack the Assyrians in their own land had his camp at Riblah when he sent for king Jehoahaz] that he might have him carried away as prisoner to Egypt. This also explains why Nebuchadnezzar had his head quarters there while his army besieged and conquered Jerusalem. There too Nebuchadnezzar meted out his barbarous punishment to king Zedekiah and the Jewish nobles.—The Riblah mentioned in *Num.* xxxiv. 11 as "Riblah east of Ain" or the well, seems to have been some other place of the same name in the same northern district. The place referred to in *Ezek.* vi. 14, and there called Diblat is in all probability in the land of Hamath, and the passage would thus describe the whole extent of the country from the wilderness in the extreme south to Riblah in the furthest north.

Rimmon, a Syrian or Aramæan deity in whose temple the king of Syria was accustomed to worship (2 *Kings* v. 18). The name was properly Ramman, and corresponds to the Ram-ma-nu of the Assyrian monuments, and in the Assyrian speech would mean "highness," "majesty," or, according to another possible etymology, the thunder god. These inscriptions also reveal a close relationship between the gods Hadad and Rimmon, which accounts for their combination in the name Hadad-Rimmon (*Zech* xii. 11).

Rimmon (*Josh.* xv. 32, xix. 7; 1 *Chron.* iv. 32; *Zech.* xiv. 10), a town reckoned sometimes to Judah, sometimes to Simeon.—Also a frontier town of Zebulun (*Josh.* xix. 13; 1 *Chron.* vi. 77), belonging to the Levites and apparently the same place as is called Dimnah in *Josh.* xxi. 35. It is identified with the village of Rammâneh, in the plain of el Battauf, north of Nazareth, and about 3 miles north-east of Sepphoris.—The rock Rimmon (*Judges* xx. 45, xxi. 13) where the 600 Benjamites in the war of extermination took refuge for 4 months, lay near the village of Remmon, now Rammûn, 15 miles north of Jerusalem, to the east of Bethel. The wilderness from which they fled to it was that of Beth Aven.

Rimmon-Parez (*Num.* xxxiii. 19, 20), encampment of the Israelites after Rithmah, and like it, probably, in the wilderness of Paran.

Riphath, according to *Gen.* x. 3, one of the sons of Gomer, head of a Japhetic tribe, named along with Ashkenaz and Togarmah. As Gomer is identified with the Cimmerians between the Don and the Dnieper, and Togarmah with the Armenians, we naturally look for the Riphathites in the same northern region. Strabo mentions a mountain Riphates, one of the northern spurs of the Armenian Taurus.

Rissah (*Num.* xxxiii. 21), encampment of the Israelites on their journey from Sinai, between Libnah and Kehelathah, the position of which cannot be more exactly determined.

Rithmah (*Num.* xxxiii. 18, 19), "branch of broom," one of the encampments of the Israelites in the wilderness, not far from Sinai, between Hazeroth and Rimmon-Parez.

River of Egypt (*Gen.* xv. 18; 1 *Kings* viii. 65), not the Nile, but a small brook, the Wadi-el-Arish, the *Nahal Musur* of the monuments, running through north of Sinaitic peninsula, and falling into the Mediterranean at Rhinocolura. It is called Shihor or "the Black Stream" of Egypt in *Josh.* xiii. 3 and 1 *Chron.* xiii. 5. In *Isa.* xxvii. 12, it is the Stream of Egypt. This stream was regarded as the southern and western boundary of Palestine as the Euphrates was its ideal boundary towards the east.

Rizpah, daughter of Aiah, concubine of Saul, and mother of two sons, Armoni and Mephibosheth (2 *Sam.* xxi. 8). After Saul's death Abner took her as his concubine, and Ishbosheth's complaining of his conduct gave occasion to Abner's deserting the cause of the family of Saul (2 *Sam.* iii. 7). When the Gibeonites demanded satisfaction for the wrongs committed against them by Saul, David delivered up her two sons to execution, and she watched with faithful motherly love over their corpses to shield them from birds and beasts of prey.

Roebuck (*Deut.* xii. 15, xiv. 5, xv. 22), Heb. *tsebi*, apparently the gazelle, one of the animals allowed to be eaten. In poetical passages used as a figure of swift motion (2 *Sam.* ii. 18; *Isa.* xiii. 14). As a term of endearment a female name; Zibiah, mother of king Joash (2 *Kings* xii. 1), and Tabitha (*Acts* ix. 36).

Rogel or **En Rogel** (*Josh.* xv. 7), a fountain, or the brook issuing from it, which formed the boundary between the territories of Judah and Benjamin. It lay not far from Jerusalem (2 *Sam.* xvii. 7; 1 *Kings* i. 9), toward which it ran from Beth Shemesh in a southwesterly direction, flowing through the valley formed by the junction of the Valley of Hinnom and the Valley of the Kidron. It is called by the Arabs "Job's well," and is so named in an Arabic translation of *Josh.* xv. 7; whether this was suggested by, or gave the suggestion for, the later Jewish designation, "Joab's well," is not clear. Ineffectual attempts have been made to identify the stone Zoheleth near En-rogel, at which Adonijah made preparations for his great feast (1 *Kings* i. 9).

Rogelim, the house of Barzillai in Gilead (2 *Sam.* xvii. 27, xix. 31). As the road from Rogelim to Mahanaim is spoken of as a descent, it must have lain further north in the upland district, and would thus probably be situated in the territory of East Manasseh.

Roman Citizenship, a privilege very highly prized, and carrying with it many advantages. It is brought before us in the N.T. in connection with the life of Paul, who, at least on three important occasions, at Philippi, Jerusalem, and Cæsarea, made use of the privilege (*Acts* xvi. 37, xxii. 25, xxv. 10). It was not his Tarsus citizenship, but some special favour bestowed on his father, probably for some service rendered in time of war. Roman citizens could demand a regular trial, could not legally be scourged, nor have any disgraceful and humiliating sentence passed upon them.

Roman Empire (The), may be regarded as established in the East for

about 200 years B.C., from the time of the overthrow of Philip of Macedon and Antiochus the Great. The author of the Book of Daniel (*ch.* xi. 30), under the words, "ships of Chittim," refers to the Roman fleet which helped Ptolemy against Antiochus Epiphanes. Of the Maccabees, Judas, Jonathan, and Simon, successively, sent embassies to Rome (1 *Macc.* viii. 17, xii. 1, xiv. 24), and John Hyrcanus got Roman help against the Syrians. The first direct interference of the Romans with the Jews was occasioned by the disputes and rivalries of Aristobulus II. and Hyrcanus II., who both appealed to the Roman legate Scaurus, placed by Pompey in Syria. But in B.C. 63 Aristobulus, who had been recognised as high priest and prince, was removed by Pompey, and from that time the Roman authority was supreme in Palestine. The later Asmoneans, as well as the Herod dynasty, were completely subject to Rome, and from A.D. 6 to A.D. 41 Judea was governed directly by a Roman procurator under the governor of Syria. The Jewish local courts were allowed to exercise authority over all who were not Roman citizens, though capital sentences could be carried out only with the consent of the procurator (*John* xviii. 31). The taxes exacted were mainly the land-tax and the poll-tax; but besides these were the customs or duties levied by publicans, often in an exorbitant and oppressive manner. For the maintenance of order and suppression of revolt, troops, generally auxiliaries and not legionaries, were quartered in the province under the command of the procurator. The Latin language seems to have gained its way very slowly, and in the time of Christ the only foreign speech current was Greek.

Romans (Epistle to the), the most elaborate of all the Epistles of Paul, written probably in the winter of A.D. 58 from Corinth, where he had gone soon after writing his second Epistle to that Church. He had time during his stay in that city of three months to make his plans for future work. He sketches out for himself the work which he must immediately engage upon. From Jerusalem, to which in the first instance he must go, he proposes to pass through Syria, Asia, and Greece, to the extreme limits of the West. Regarding Rome as the proper centre for this new field, he writes his epistle carefully, and with abundant elaboration of doctrine, as a preparation for his own personal visit. It has been much disputed whether the members of the Church at Rome were mainly Gentile or Jewish. That there was a very large Jewish population in Rome is certain, as is also the fact that they had been wonderfully successful in making proselytes. When, however, we consider the manner in which the Jews of Rome speak to Paul on his arrival in the city, it does not appear that Christianity had caused any stir or excitement amongst them, as it would have done had any considerable number of Jews there attached themselves to the new faith. It seems highly probable that the number of Christians in Rome was then very small, and that they were almost entirely drawn from the Gentile population. This is in keeping with the didactic character of the main portion of the epistle, which treats dogmatically of justification by faith, so as to fortify the Gentile Christians of Rome against all troubles that might be occasioned by the appearance of legalistic Jewish teachers. In *ch.* xv. the Apostle seems to feel it necessary to exhort his readers to deal tenderly with those who may be over scrupulous in their adherence to Jewish habits and modes of thought. His exposition, generally, of the universalism of the gospel, was the recommendation of himself and his mission among the Gentiles of the West. As subjects of Divine grace, there is no difference between Jew and Greek; neither the Jew who had the law, nor the Gentile who had it not, has observed its precepts, or attained unto righteousness before God. In *ch.* i.–viii. he sets forth the common basis of salvation and the free grace which is open to all; and in *ch.* ix.–xi. he shows how the Jews have been rejected just for the want of that faith

which he now commends to Jew and Gentile alike.—In regard to the salutations of *ch.* xvi., it has been thought strange that so many in a Church never visited by Paul should receive greeting. Some have proposed to attach the chapter to the Epistle, or an Epistle to the Ephesians. Though many of the names are Ephesian, or at least belonging to those of Asia, we may suppose those named to have had business connections with Rome. The most remarkable thing about the closing portion of the epistle is that there are apparently 4 or 5 different terminations; at *ch.* xiv. 23, where the doxology is placed in some MSS., at *ch.* xv. 33, at *ch.* xvi. 20, at *ch.* xvi. 24, and then the present closing formula at *ch.* xvi. 25–27. Many now favour the idea that several copies of the epistle were sent to different Churches, with appropriate closing notices; one, *e.g.*, to Ephesus, with the special greetings of *ch.* xvi. 1–20. We have in *Phil.* iii. 1, as well as in other epistles of Paul, a specimen of the writer's tendency to start afresh after indicating an intention to conclude.

Rome, on the Tiber, founded B.C. 753, capital of the great Roman empire, and mistress of the world. In the time of Christ it was the great metropolis and the political centre, identified with the world power, which had its personal representative in Cæsar. As such it figures in the Book of Revelation under the symbolical name of Babylon (*Rev.* xiv. 8, etc.). In the centuries before and after Christ it was the residence of many Jews, and so many of the highest public offices were held by Greeks, that the satirists called it a Greek city. Paul entertained a very strong desire to preach the gospel there (*Acts* xix. 21), but reached it only as a prisoner, sailing toward it from Cæsarea through the Mediterranean, and coast-wise to Puteoli, and thence travelling by the Via Appia to the city. At that time the population of the city was about one and a half millions.

Rose, Grk. *rhodon*, not in the canonical O.T., but first in *Ecclus.* xxiv. 14, xxxix. 13, and l. 8, as a plant of grace and beauty abounding around Jericho, and flourishing by the banks of streams, and in *Wisd. of Sol.* ii. 8, as used for garlands by the gay and voluptuous at their feasts. The Rose of Jericho was the *Anastatica hierochuntina*, "the resurrection flower," because after being withered it revives and expands again when put in water; a short-stemmed woody annual, with white flowers.

Rose of Sharon (*Song* ii. 1), a narcissus, of splendid colour, blooming freely in the spring, abounding in Palestine, especially in the Valley of Sharon. The same word is used in *Isa.* xxxv. 1, and Sharon is mentioned with Lebanon and Carmel in the following verse.

Rosh (*Ezek.* xxxviii. 2, xxxix. 1, in R.V.), in A.V. rendered "chief," but more correctly "Prince of Rosh," alongside of Meshech and Tubal, one of the confederates of Gog, and therefore the head of a northern people. The identification with Rôs a wild race in the Taurus, probably the same as the pagan Rûs of the Volga, progenitors of the Russians, is only hypothetical.

Ruby in *Job* xxviii. 18; *Prov.* iii. 15, viii. 11, xv. 15, xxxi. 10; *Lam.* iv. 7, Heb. *panin*, should be probably "red coral," though some prefer "pearl." It is doubtful whether the Heb. *nophek*, Grk. *anthrax* (*Exod.* xviii. 18, etc. wrongly rendered emerald), should be translated "ruby" or "carbuncle."

Rue, Gk. *pēganon* (*Luke* xi. 42), a common garden herb of little value, tithed by the Pharisees as a plant that was used. It was highly valued for its medicinal properties, and was employed also as a flavouring herb.

Rufus (*Rom.* xvi. 13), a prominent member of the Church of Rome, whose mother was also a Christian and had apparently been spiritually serviceable to Paul. He is probably the same as is referred to in *Mark* xv. 21 as a son of Simon the Cyrenian.

Rumah, birthplace of the mother of Jehoiakim (2 *Kings* xxiii. 36), may be either the Arumah of *Judges* ix. 41, where Abimelech resided near Shechem, or the Ruma mentioned by

Josephus (*Wars of the Jews*, iii. 7, 21) as a town in Galilee.

Ruth, a Moabitess, whom one of the sons of Elimelech, a Bethlehemite, married during a sojourn of the family in Moab. On her husband's death she accompanied her widowed mother-in-law to Bethlehem, where she married her former husband's kinsman, a wealthy landowner, Boaz, and became the ancestress of David.

Ruth (The Book of) tells the story of Elimelech and Naomi of Bethlehem, who in a time of scarcity leave their own land along with their sons Mahlon and Chilion to sojourn in the land of Moab. The young men marry Moabitish wives, Orpah and Ruth, and after a time both of them, as well as their father, die in the strange land. Ruth insists on accompanying her mother-in-law on her return to the old home, and by following Naomi's instructions makes the acquaintance of Elimelech's kinsman Boaz, and ultimately becomes his wife. The narrative is brightly told and the little book is a perfect literary gem, and affords a most interesting picture of country life in Palestine in those times. The story itself fills up a blank in the history of David as given in the Books of Samuel, and completes the genealogy, though this part may quite possibly have been added at a later period. In point of style it compares favourably with the best parts of Samuel. The book affords no clue to the personality of the author or to the particular date of its composition. In the Hebrew Bible the Book of Ruth is one of the five Megilloth or Rolls appointed to be read at the sacred seasons in the synagogues. It was read during the feast of Pentecost.

Rye (*Exod.* ix. 32 ; *Isa.* xxviii. 25), Heb. *cussemeth*, Grk. *zea*, not our "rye" which is a northern plant not found in Egypt or Palestine, but rather "spelt," a rough kind of barley, which ripens later than true barley.

S.

Sabaoth joined with Jehovah = "the Lord of Hosts," appellation of God as commanding the hosts of heaven to give to Israel victory over her enemies (*Ps.* xxiv. 10, and often in the historical books and the prophets). Used also of earthly kings and leaders in the ordinary sense of "armies" (*Deut.* xx. 9 ; *Ps.* lxviii. 12, etc.).

Sabbath, Heb. *Schabbath*, the day of rest, among the Hebrews the seventh day of the week. The institution is represented as of Divine origin, resting on the ordinance of God and in accordance with His example who rested on the seventh day after His six days' work in creation (*Gen.* ii. 2 ; *Exod.* xxi. 11, xxxi. 17). Its observance, however, among men is first recorded in connection with the Mosaic ordinances about the gathering of the manna (*Exod.* xvi. 5, 22–30), and in the later books it is immediately associated with the exodus from Egypt and the giving of the law at Sinai (*Deut.* v. 15 ; *Ezek.* xx. 10 ; *Neh.* ix. 13). That the institution was not borrowed from Egypt is evident from this, that the old Egyptians divided their months into periods of ten days. Among the old Chaldeans of Mesopotamia before the days of Abraham the week of seven days was known. The naming of the days of the week after the seven planets, however, was not primitive, but comparatively late, and the Jewish Sabbath had nothing to do with the later Babylonian Saturn's day.—As an institution of the law the Sabbath was sacred to Jehovah and was claimed by God from Israel because they were His people. It was reckoned from evening to evening, from sunset on Friday to sunset on Saturday, and the restrictions against work of any kind during the day were very rigid (*Exod.* xx. 10, xxiii. 12 ; *Deut.* v. 14). It was to be observed during the busiest seasons of ploughing and reaping (*Exod.* xxxiv. 21) ; no fire could be

kindled, food cooked, or burdens borne, or any sort of business done (*Exod.* xxxv. 3; *Jer.* xvii. 21; *Neh.* x. 31). The breaker of the Sabbath law was put to death by stoning (*Num.* xv. 35). In the sanctuary the daily offerings were doubled (*Num.* xxviii. 9; 2 *Chron.* viii. 13), the shewbread was renewed (*Lev.* xxiv. 8), and the people gathered together in solemn assembly (*Lev.* xxiii. 2). To all God-fearing Israelites the Sabbath was a day of gladness, because, associated as it was with the example of the Creator and also with the exodus from Egypt, it proclaimed the great truths on which their national being and well-being rested, that Jehovah claimed them as His own possession and that He had redeemed them from bondage. The observance of the Sabbath among the people as hearty or formal or lax afforded a good indication of their spiritual condition. In the early years of the Maccabæan struggle fanatical scrupulosity went the length of refusing to do anything on the Sabbath, even to repel an attack of the enemy (1 *Macc.* ii. 31); but common sense soon led to the abandonment of this absurd position; and it was agreed to repel but not to make an attack, pursue, or plunder, on the Sabbath. The scribes of later times added a vast number of restrictive prescriptions in regard to details, especially in defining what was and what was not work, and as such forbidden (*John* v. 10; *Mark* i. 32). The Pharisees were strict Sabbatarians, and according to Josephus, the Essenes were even more scrupulous in their observance. Among the Dispersion, as well as throughout Palestine, the Sabbath proved a most valuable institution as affording opportunity for the synagogue services where the scriptures were read and religious exhortations given. These services Jesus was wont regularly to attend (*Luke* iv. 16, vi. 6, xiii. 10; *Mark* i. 21, vi. 2). Paul in his journeys took advantage of the synagogue meetings everywhere to proclaim his message. Yet Christ claims absolute authority over the Sabbath, so that He can determine how best it can be used in the service of man (*Mark* ii. 27, 28). As a Jewish institution it was not laid upon the Gentile Christians, and soon the whole Christian community, following a truly Christian spiritual instinct, adopted the day hallowed by Christ's resurrection and the appearance of the Risen Lord to the disciples, and they made the first day of the week the Christian Sabbath (*John* xx. 26; *Acts* xx. 7; 1 *Cor.* xvi. 1). The Lord's day (*Rev.* i. 10), is to the Christian what the Sabbath day was to the Jew, and the relation of the one to the other is essentially the same as that of the law and the gospel.

Sabbath day's Journey (*Acts* i. 12), was the distance which one might walk on the Sabbath, prescribed and determined by the later scribes in accordance with their understanding of the injunction of *Exod.* xvi. 29, which forbade an Israelite to go outside of the camp on the Sabbath. Its length was fixed at 2,000 cubits the supposed extent of the suburbs on every side of the Levitical cities (*Num.* xxxv. 5), and the distance of the camp of the Israelites from the tabernacle (*Josh.* iii. 4). Thus the scribes interpreted the injunction to stay within the camp to mean that Israelites should remain within their dwellings, with the addition of this further permission. The 2,000 cubits, if these were the smaller measure, would be about 3,000 ft., if the larger, about 3,600 ft.; in any case not exceeding $\frac{3}{4}$ of an English mile, somewhat less than a Roman mile. This was the distance from Jerusalem to the Mount of Olives. Various contemptible expedients were resorted to by hypocritical formalists to escape the inconvenience of this restriction. A favourite plan was the depositing of food at the prescribed distance, the eating of it there and the burying of the remainder, which constituted that spot a residence, and allowed a journey as long again to be begun.

Sabbatical Month. The beginning of every month, though not a day of rest from all work, was celebrated by the presentation of offerings additional to those of ordinary days (*Num.* x. 10,

xxxviii. 11–15). The first day of the seventh month was strictly observed as a sabbath of cessation from all labour, special sacrifices and a holy convocation (*Lev.* xxiii. 23; *Num.* xxix. 1–6), and the whole month was regarded as a Sabbatical month. It was a prelude to the Sabbatical year, and fittingly embraced the Day of Atonement, and the Feast of Tabernacles.

Sabbatical Year. After sowing and reaping had been carried on regularly during six years, the seventh year was observed as a Sabbath of the land, during which the fields were not ploughed or sown, the vines were not cut and no produce was gathered. What grew during that year without tending on vine or olive was common property for Hebrew and stranger, for man and beast (*Lev.* xxv. 1–7). As this meant cessation of employment, debts, though not remitted, were not to be pressed during this year (*Deut.* xv. 1). At the Feast of Tabernacles celebrated in the Sabbatical year the law was to be read to all the people solemnly assembled in the sanctuary (*Deut.* xxxi. 10–13). This institution was not a provision for restoring the fertility of the land or giving physical recreation to the people, but for spiritual quickening and increasing the sense of dependence on the Divine providence. As the Sabbath claimed men as Jehovah's, so the Sabbath year claimed the land as God's. It also reminded man that he could not live by bread only, but must give himself to study and meditation upon the Word of God. In the times of Judas Maccabeus the Jews in Bethzur and Jerusalem, besieged by the Syrian army, suffered severely from famine because that year, B.C. 164–163, was a Sabbatical year; John Hyrcanus raised the siege of the fortress of Dagon on account of the coming of the Sabb. year B.C. 136–135; while during Herod's siege of Jerusalem in the Sabb. year B.C. 38-37 there was great suffering from scarcity of food. We find also that the year before the destruction of Jerusalem by Titus, A.D. 68–69, was observed by the Jews as a Sabb. year. The institution is recognised and relief from taxation during that year allowed in an edict of Cæsar (Josephus, *Antiq.*, xiv. 10, 6), and Tacitus reproaches the Jews as a slothful race on the ground of this observance (*Hist.*, v. 4). Among the Jews of the dispersion there was of course no Sabbatical year, and even in Palestine it was only partially observed in later times.

Sabeans (*Job* i. 5; *Isa.* xlv. 14), an Arabian tribe, probably the same as the Seba of *Gen.* x. 7, 28, xxv. 3, connected with Dedan, and so on the border of Edom, travelling as merchants in caravans. In *Isa.* joined with Egyptians and Ethiopians.

Sabtah (*Gen.* 7; 1 *Chron.* i. 9), one of the sons of Cush, and so the head of a Hamite people, identified by Josephus and other ancient writers with the inhabitants of Astaboras, south-east of Meröe. It is much more probable that the home of this people should be sought in Southern Arabia in the neighbourhood of the others mentioned in the same passage. The classical geographers, founding upon statements of the Arabians, give Sabbatha or Sabota as the capital of the Chatramotites.

Sabtechah (*Gen.* x. 7; 1 *Chron.* i. 9), brother of Sabtah, son of Cush and head of a Hamite tribe, whose capital is probably to be identified with Samydake, a city and river in Carmania, east of the Persian Gulf.

Sackbut (*Dan.* iii. 5, 7), Heb. *sebeka*, Grk. *sambukē*, a kind of harp, very large with many strings and rich full tone. It should be rendered harp and not sackbut, which was a wind instrument of the trombone order.

Sackcloth, Heb. *sak*, Grk. *sakkos*, haircloth worn in token of mourning either for the dead (*Gen.* xxxviii. 34; 2 *Sam.* iii. 31), or on account of some terrible disaster and judgment suffered or threatened (2 *Kings* vi. 30; *Jon.* iii. 5; *Matt.* xi. 21). It was a very coarse cloth, used in making sacks and coverings for tents, called in Latin *cilicium*, the camel's hair garment of John Baptist (*Matt.* iii. 4), etc.

Sacrifices were offered to God in the earliest days of the human race.

In scripture we have the story of the sacrifices of Cain and Abel (*Gen.* iv. 3), of Noah (*Gen.* viii. 20), and of the patriarchs. The first idea in these was the presentation of gifts, embracing the recognition of the Divine ownership of all things; and hence the best was given as representative of the whole. This brought in also the idea of self surrender, inasmuch as he gave up what he regarded as most precious among his possessions. Even in the demand made of Abraham for his only son, the claim was that of absolute resignation of self and all most dear to self unto God. What had been spontaneous in pre-Mosaic times became under Moses the subject of rigid injunction. The sacrifices required by the Mosaic law were of four kinds. (1) Propitiatory sacrifices, consisting of sin offerings and trespass offerings, leading the offerer into pardon and acceptance with God. (2) The Burnt Offering, symbolizing the self-surrender of the pardoned and accepted. (3) The Peace Offerings, including thank-offerings, sacrifices connected with vows and free-will offerings. (4) Meat and Drink offerings. They were also distinguished as bloody and bloodless, as prescribed by law or rendered voluntarily; and as holy, and most holy. This latter distinction separated, on the one hand, burnt offerings, sin offerings, and meat offerings, which were wholly burnt or officially eaten by the priests, from the peace offerings, offerings of firstlings, etc., on the other hand, which were eaten partly by the priests and partly by offerers at sacrificial feasts. In the N.T. the realisation of the meaning of sacrificial typology in Christ is very frequently insisted upon. His sinlessness corresponds to the absolute freedom from blemish in the sacrificial victim (2 *Cor.* v. 21; *Heb.* ix. 14). All the kinds of sacrifices, sin offering, burnt offering, peace offering, meat offering, had their typical significance perfectly realised in Christ (*Rom.* iii. 24–26, viii. 3; 2 *Cor.* v. 21; *Eph.* v. 2).

Sacrificial Feasts formed part of the ritual of the peace offerings. The offerer had secured the assurance of forgiveness and acceptance by presenting his sin and trespass offerings, while in the burnt offering he had consecrated himself and his possessions to God; he now sought in his peace offering to realise communion and fellowship with God. The materials of this sacrifice, after sprinkling the blood on the altar and burning the fat, were used to provide a feast, which, as a sacrificial feast, implied that the strength imparted was from God, and depended on the presence and fellowship of God. The portions eaten had not been given over to God, but received a consecration for use by the offerers, through the consecration of those choice parts which were burnt on God's altar or given for the use of God's priests.

Sadducees, a sect of the Jews, deriving their name from the high priest Zadok, in whose family the office of high priest had continued since the days of Solomon. The Zadokites would thus represent the aristocratic priestly party. In regard to doctrinal peculiarities, the Sadducees acknowledged only the written law, rejecting the unwritten tradition of the elders and the additions of the scribes. It was long maintained, but, as it now seems, without any good ground, that they rejected also the Prophets, and adhered only to the Pentateuch. Their interpretation of the law was literal, and therefore, upon the whole, more severe than that of the Pharisees, who often softened down its enactments by their acceptance of later glosses. So far they represented a conservative attitude toward the older standpoint. In respect of doctrine, however, this conservatism showed itself less favourably in the rejection of those doctrines which had been reached through a course of historical development. They rejected the doctrine of a resurrection of the body, retribution hereafter, or indeed any personal continuance after death. They refused to believe in angels and spirits. They so stated their doctrine of freewill as to banish the idea of God's providence from human life, and to make good and evil the result purely of man's own choice. As

a party of rank and culture, their views were largely tinged with worldliness. During the Persian and Greek periods the conduct of political affairs was in the hands of this priestly aristocracy; the high priest was president of the *gerousia*, or Sanhedrim, and the religious interest was quite subordinate to the political. The introduction of Greek culture was eagerly advocated by the Sadducean party, which seemed not disinclined to substitute heathen rites for their old national worship. The Maccabæan rising prevented this extreme development; yet still the priestly party remained lax and indifferent in regard to religious matters. Hyrcanus and his successors, Aristobulus I. and Alexander Jannæus, adhered to the Sadducean sect, and the Herodian priests, as well as those of the Roman period, were all Sadducees.

Saffron, Hebr. *karkom*, the *crocus sativus*, a garden plant mentioned in *Song* iv. 14 along with other exotics, as a sweet smelling plant, employed in the preparation of perfumes or ointments. Used as a dye it was regarded by the ancients as scarcely less precious than the purple.

Salah (*Gen.* xi. 12–15), son of Arphaxad and grandson of Shem. The name means "a flowing forth," and probably involves a reference to some migration, with regard to which, however, we have no further knowledge.

Salathiel (1 *Chron.* iii. 17), son of Jehoiachin or Jeconiah (who is called *Assir*, as being captive in Assyria), and father of Zerubbabel (*Ezra* iii. 2, v. 2; *Hagg.* i. 1; *Matt.* i. 12; *Luke* iii. 27).

Salamis (*Acts* xiii. 5), one of the most celebrated of the Greek cities in Cyprus visited by Paul on his first missionary journey. It lay on the east side of the island on the edge of a fruitful plain, and possessed a commodious and convenient harbour. During the Roman period all the eastern part of the island was regarded as belonging to it, though it was only under Constantius II. that Salamis, on its restoration by him from the destruction caused by an earthquake, under the name of Constantia, was formally made capital of Cyprus.

Salchah (*Deut.* iii. 10; *Josh.* xii. 5, xiii. 11), an ancient city on the eastern borders of Bashan, marking the limits of king Og's dominions, assigned to the tribe of Manasseh (*Deut.* iii. 10), but according to 1 *Chron.* v. 11 included in the territory of Gad. Down to the Roman period, Salchah was a place of importance, marked by extensive ruins at the modern Salchad. It lay south of the Hauran mountain range, about 15 miles east of Bostra.

Salem, the residence of Melchizedec (*Gen.* xiv. 18; *Ps.* lxxvi. 2; *Heb.* vii. 1), the original, or as others think, a shortened form of the name Jerusalem. Cheyne and others suggest that it may have been an old name of Jehovah. The tablets of *Tell el-Amarna* name the capital of Ebed Tob, *Uru Salim*, "the city Salim." The collocation of Zion and Salem in the Psalms makes it almost certain that Jerusalem is intended, the two words designating the Upper and the Lower city respectively.

Salim, a small town 8 miles south of Scythopolis (*John* iii. 23), near to which, at Ænon, John baptized.

Salmon (*Ruth* iv. 20, 21; *Matt.* i. 4; *Luke* iii. 32), the father of Boaz in the genealogy of David, otherwise unknown.

Salmone (*Acts* xxvii. 7), now Cape Sidero, a promontory on the north and east of Crete, opposite Cnidus and Rhodes. The Apostle Paul on his voyage to Rome passed it as he sailed from Myra in Lycia to the Fair Havens in Crete.

Salome, a follower of Jesus, who stood beside His cross and went on the morning of the first day of the week to His sepulchre (*Mark* xv. 40, xvi. 1). She had also ministered to Jesus of her substance during His lifetime (*Luke* viii. 2). She was wife of Zebedee, and mother of the disciples James and John, for whom she sought seats at Jesus' side on His throne. On comparison with the synoptical report, it would seem that John, who does not name himself nor his brother, refers to his own mother as sister of

Mary the mother of Jesus (*John* xix. 15, comp. *Mark* xv. 40; *Matt.* xxvii. 56).

Salome, daughter of Herodias, who danced before her stepfather, and obtained as reward the head of John Baptist (*Mark* vi. 22). She afterwards married Philip, tetrarch of Abilene, brother of Herod Antipas.

Salt, in eastern lands was procured from the banks of the sea or of salt-water lakes, from large deposits caused by natural evaporation under the tropical sun. As a necessary article in daily use it was naturally made a subject of taxation (*Ecclus.* xxxix. 31; 1 *Macc.* x. 29, xi. 35). The common use of salt is never referred to in Scripture; only in *Luke* xiv. 35; *Matt.* v. 13 it is spoken of as good for preserving and seasoning, and utterly valueless when that quality is lost. A land of salt or salt-pits, or sown with salt, is a picture of utter and irreparable desolation (*Deut.* xxix. 23; *Zeph.* ii. 9; *Judges* ix. 45). In ancient times it was employed as a symbol of friendship, so in Aristotle and at the present time among the Arabs, hence the phrase, "a covenant of salt" (*Num.* xviii. 19; 2 *Chron.* xiii. 5). In the sacrificial ritual, while leaven and honey as emblems of corruption had to be put away, salt as emblem of preserving power and enduring soundness had always to be present (*Lev.* ii. 11, 13). Salt was therefore kept in large quantities about the temple (*Ezra* vi. 9, vii. 22).

Salt (City of), in the wilderness of Judah, west of the Valley of Salt and the south end of the Salt Sea (*Josh.* xv. 62), south-east of Beersheba, near Engedi, between Arad and Aroer. Its present name is Tell el Milh.

Salt Sea (*Gen.* xiv. 3; *Num.* xxxiv. 3, 12; *Deut.* iii. 17; *Josh.* iii. 16, xii. 3, xv. 2, 5), in the Vale of Siddim, the site of the cities of the Plain, called also the Dead Sea, the Sea of the Plain, into which the Jordan flows. It lies 1,291 feet below sea level, shallow at the south end and deep at the north, depth ranging from 13 to 1,300 feet. The saltness of its water is very intense, for while the ocean water contains 4 per cent. of salt, that of the Salt Sea has 26½ per cent.

Salt (Valley of), scene of David's victory over the Edomites (2 *Sam.* viii. 13, where Syrians is wrongly put for Edomites; comp. 1 *Chron.* xviii. 12), lay on the south of the Dead Sea, and formed the southern border which separated Judah from Edom. It was also the scene of Amaziah's victory over the Edomites (2 *Kings* xiv. 7).

Samaria, though mentioned by anticipation in 1 *Kings* xiii. 32, was really built by Omri, who transferred to it his capital from Tirzah, which had been the chief city of the northern kingdom of Israel from the days of Jeroboam. Omri purchased a hill, on which he built his city, about B.C. 922, naming it after Shemer, the original owner of the hill (1 *Kings* xvi. 24) It lies 5 miles to the north-west of the ancient Shechem. Under the name of *Sebustieh*, it still exists as a town of considerable size, on an isolated hill, with terraced slopes on which olives grow. Its position was admirably fitted for the requirements of fortification, and it lay in the midst of the richest and most fertile part of all Palestine (*Amos* iv. 1, vi. 1; *Mic.* i. 6; *Isa.* xxviii. 1). It was surrounded by the higher peaks of Mount Ephraim. In the writings of the prophets it is often named alongside of Jerusalem in describing the two kingdoms (*Amos* vi. 1; *Mic.* i. 1, 5; *Isa.* x. 10; *Ezek.* xxiii. 4, 33). Later kings did much to strengthen and beautify the royal city. The "ivory house" of Ahab, a palace with rich ornamentation inside in ivory (1 *Kings* xxii. 39), and the palace of the king's house, the royal residence in the fortress on the hill, where Pekahiah was slain by Pekah (2 *Kings* xv. 25), were prominent buildings in Samaria. It was the religious as well as the political centre of the kingdom, the headquarters of the corrupt form of the worship of Jehovah (*Hos.* vii. 1, viii. 5, x. 5; *Ezek.* xvi. 46), the site of a sanctuary or sacred pillar of Ashtaroth (2 *Kings* xiii. 6), and a magnificent temple of Baal built by Ahab (1 *Kings* xvi. 22; 2 *Kings* x. 17; *Jer.* xxiii. 13).

In this centre of paganising tendencies Elijah ventured to make his appearance (1 *Kings* xviii. 2), and Elisha took up his regular fixed abode (2 *Kings* iii. 11, v. 3, etc.). It would seem also to have been the scene of Hosea's prophetic activity. In the early years of its existence under Omri, Samaria was besieged by Benhadad I. of Syria, who was bought off only by surrendering up parts of the city to the Syrians for purposes of trade (1 *Kings* xx. 34). In Ahab's time it was besieged by Benhadad II., and under Joram by Benhadad III. (1 *Kings* xx. 1; 2 *Kings* vi. 24). During this third siege the inhabitants suffered great distress. In B.C. 722, after a three years' siege by Shalmaneser, it was taken by Sargon, his successor, its inhabitants were carried away into captivity, and the city peopled by colonists from different parts of the Assyrian empire (2 *Kings* xvii; *Jer.* xli.). In B.C. 331 Alexander the Great planted Macedonian colonists in Samaria. Its fortress was destroyed in B.C. 312 by Ptolemy Lagos, and again in B.C. 296 by Demetrius Poliorcetes. In B.C. 107 it was conquered by the sons of John Hyrcanus, and after passing through various vicissitudes, it was, in B.C. 27, handed over by Augustus to Herod, who made it a strong town, in which he settled 6,000 colonists. The new town, which Herod adorned with many magnificent buildings, he now called Sebaste, in honour of Augustus. In the N.T. Samaria figures early in connection with the preaching of the new faith by Philip and Peter (*Acts* viii. 5–25). The churches established in that district were afterwards visited by Paul and Barnabas (*Acts* xv. 3).

Samaria was the name in N.T. times of one of the three districts of Palestine: Galilee in the north, Judea in the south, and Samaria in the middle. It extended along the coast of the Mediterranean from Mount Carmel to near Joppa, and was bounded on the west by the Jordan. It embraced what had previously formed the territories of Ephraim, West Manasseh and Issachar. When Jesus went from Galilee to Judea, he had either to pass through Samaria, or to cross over the Jordan, journey through Perea, and then recross the Jordan. As a district for purposes of taxation under the Romans, it seems to have included Galilee.

Samaritans were a mixed people, made up of the colonists planted in the city of Samaria and its neighbourhood, and the remnants of the original inhabitants of the surrounding districts, large numbers of whom were left behind. While the first settlement was made under Sargon in B.C. 722, and a later one under the same monarch in B.C. 715, there seems to have been a yet later addition made by an immigration under Esarhaddon, B.C. 681–668 (*Ezra* iv. 2). In regard to their religion we are expressly told that they secured Israelitish priests to teach them the Jewish religion, which they sought to observe without abandoning their various heathen modes of worship (2 *Kings* xvii.). Altogether there are nine different heathen peoples mentioned by Ezra as making up this colony. Their co-operation was refused by Zerubbabel (*Ezra* iv. 1), and they are classed by Jesus Sirach with the Edomites and Philistines (*Ecclus.* i. 25). In N.T. times the descendants of this peculiarly mixed race, while utterly despised by the Jews, and hated by them even more bitterly than mere Gentiles, claimed to have retained ancient Israelitish customs, from which the later Jews had departed. The heathen religions had then entirely disappeared, and the Samaritans after their own fashion worshipped Jehovah on Mount Gerizim (*John* iv. 20). They acknowledged the authority of Moses, observed the rite of circumcision, hallowed the Sabbath, and kept the Jewish feasts. They had built a temple on Gerizim, and after its destruction by John Hyrcanus, they worshipped on the mountain. They accepted none of the sacred writings beyond the Pentateuch, and in their conservatism their position is something like that of the Sadducees. They had in their possession a copy of the Pentateuch

which they claimed to have come from the hand of Moses. Its text differs considerably from that of the Massoretes. Of this they have two translations, one in the Samaritan dialect, executed in the first Christian century, and another of the 11th or 12th century in Arabic. The remnants of the Samaritan race still surviving live at Shechem, and are said to number not more than 160 persons.

Samgar-nebo (*Jer.* xxxix. 3), "*Be gracious, Nebo*," one of the army commanders of the king of Babylon, whose name has not been found on the monuments.

Samos, a very important Greek island in the eastern part of the Ægean Sea, separated by a narrow strait from the coast of Asia Minor. It was remarkably fertile and famous for its vineyards, which produced wine highly esteemed in ancient times. It fell into the hands of the Romans in B.C. 134, but was granted autonomy by Octavian in B.C. 19; and it was in this position when visited by Paul on his third missionary voyage as he passed from Chios to Miletus (*Acts* xx. 15).

Samothracia, a Greek island in the northern part of the Ægean Sea off the coast of Thrace, opposite the mouth of the river Hebros. It was visited by Paul in A.D. 53 on his second missionary journey, on his way from Troas to Philippi (*Acts* xvi. 11).

Sampsacus (1 *Macc.* xv. 23), a Hellenic city in the Troad, in the Roman period reckoned in the province of Asia, and bearing the title and rank of a metropolis. According to another reading the place intended in the passage in Maccabees is Sampsame, a seaport on the Black Sea between Sinope and Trapezium.

Samson, the last of the twelve Judges of Israel mentioned in the Book of Judges, whose history is given in *Judges* xiii.–xvi. His story forms an episode standing out from the rest of the book, and his life does not correspond to the requirements of the Judge's office, who shall administer the law in time of peace and lead the people in battle in time of war His exploits as recorded are of a personal and isolated description. By his own doings he involves himself in trouble, and escapes by the forthputting of his remarkable strength. He is described as a Nazarite from his birth, losing his strength when his hair was shorn. He was born at Zorah in the south of the territory of Dan, and his exploits were all performed in the comparatively narrow district between that and Gaza. It was in the valley or by the brook Sorek that he made the acquaintance of Delilah, who betrayed him, and from this place in the north of the Philistine domain the Philistines took him to Gaza, their southernmost city, where, blinded, he was made to grind in the prison, until at last, when made a public spectacle in the Dagon temple, he dragged down the pillars and perished in the ruins along with some 3,000 of his enemies.

Samuel, "heard of God," prophet and judge in Israel, son of Hannah wife of Elkanah of Mount Ephraim, born at Ramathaim-Zophim, given in answer to prayer, and dedicated by his pious mother to the service of God's house (1 *Sam.* i. 1). In his early childhood he was given over to Eli, the aged priest at Shiloh, whom he succeeded, not indeed in the office of high priest, but in that of Judge. He must have entered upon his office somewhere about B.C. 1107. His authority extended over all Israel, from Dan to Beersheba. He certainly exercised priestly functions at the various places where he erected his tribunal. He is the first recognised and official prophet in Israel. Under his administration the Philistines, who had gained advantage over Israel in the close of the days of Eli, sustained a crushing defeat, and seem throughout to have been kept well under subjection. His civil administration was characterized by the strictest justice, and his personal character was in every respect one of the very noblest recorded in history. In his later years he was assisted by his sons, who did not show the same integrity as their father. The people therefore sought

a king, and Samuel, though grieving because of the rebellion against God which this demand implied, acted in the trying circumstances with singular magnanimity. He showed himself the true friend of the young monarch, and even after Saul had been rejected by God, Samuel did not cease to mourn for him. By God's command he went to Bethlehem and anointed David to be Saul's successor (1 *Sam.* xvi). He died at Ramah, mourned over by all the people (1 *Sam.* xxvi.). He once again appears, in the strange story of the witch of Endor, as foretelling to the miserable and distracted Saul his rapidly approaching doom (1 *Sam.* xxviii. 15). As prophet (*nabi* = "speaker") he is referred to in *Ps.* xcix. 6, as one who called on Jehovah.

Samuel (Books of) in the Hebrew Bible form one book, while in the LXX. the two Books of Samuel and the two Books of Kings, which together constitute a consecutive historical record, are reckoned as four Books of Kingdoms, and in Jerome's Vulgate four Books of Kings. The Books of Samuel are so called because Samuel is the prominent figure throughout the history. The period embraced extends from the closing years of the administration of Eli down to the end of David's public life. The three great personalities are Samuel, Saul, and David, and the books may be in a general way divided according as one or other of these is subject of the history. Thus we have: 1. Samuel down to the appointment of a king (1 *Sam.* i.–xiv.); 2. Saul and David in their relations to one another (1 *Sam.* xv.–xxxi.); 3. David, bringing the history down to his last days (2 *Sam.* i.–xxiv.). At several points we have summaries of the narrative up to the point reached (1 *Sam.* xiv. 47–51; 2 *Sam.* viii. 15–18, xx. 23–26) which seem to show that our present book is of composite origin. Differences of style and point of view between different sections make this hypothesis almost a certainty. The earlier narrative in particular is bright and vivid in style and written in pure and idiomatic Hebrew. As to the possible date of the compilation, it is the view of Driver that, while certain portions seem to be contemporary records of the events dealt with, the latest passages can scarcely be later than B.C. 700.

Sanballat, named along with Tobiah as a most persistent and influential opponent of Ezra and Nehemiah in their restorations of Jerusalem. He is called the Horonite as a native of the Samaritan Beth-horon, and was recognised as the popular leader and chief of the Samaritans. He was thus a descendant of the Eastern colonists settled there by Esarhaddon. His name bears witness to his Assyrian origin, meaning "Sin" (an Assyrian deity) "gives life." His opposition to Nehemiah would be inspired by the fear that the establishment of the Jewish power would end the political and religious independence of the colony; and in order to terrify Nehemiah he threatens and seeks to make his proceedings appear treason against the Persian monarch (*Neh.* ii. 10, 19, iv. 2, vi. 6). That his opposition did not arise from any purely anti-Jewish feeling is proved by his allying himself with the family of the high priest (*Neh.* xiii. 28).

Sandal-wood (in margin of R.V. 1 *Kings* x. 11), a valuable wood brought by the fleet of Hiram and Solomon from Ophir for the temple and palace at Jerusalem and for the construction of musical instruments (1 *Kings* x. 11; 2 *Chron.* ix. 10). The name given in the Heb. was *almug* in *Kings*, and *algum* in *Chron.*, while Sandal wood is the Arabic derived from the Sanscrit and brought down through the Grk. and Lat. to us. The Vulgate calls it *thyine* wood. There is some doubt as to whether Sandal wood is that intended. The writer of 2 *Chron.* ii. 8 may not intend to make the algum wood a product of Lebanon, in which case it would be a kind of cypress or cedar, but only a commodity possessed by the Syrians which they could send along with their cedar.

Sandals, Heb. *naalaim*, Grk. *hypodemata* or *sandalia*, the covering of the feet, made of leather and fastened

with thongs. They were taken off on entering a room or a holy place (*Exod.* iii. 5; *Josh.* v. 15). The poor and those in mourning went barefoot (2 *Sam.* xv. 30; *Ezek.* xxiv. 17, 23; *Isa.* xx. 2). Men of rank had slaves to fasten and unloose their sandals (*Matt.* iii. 11; *Mark* i. 7; *John* i. 27). The Assyrian kings had sandals of wood or leather, with a border of leather covering the hooks and the sides of the feet, leaving the front and toes bare, over which the straps were fastened. In some Greek pictures we have the representation of regular lacing boots. Sandals of women were often of sealskin, Heb. *Thachasch* (*Ezek.* xvi. 10) and sometimes had the form of slippers of coloured leather or morocco.

Sanhedrim, or great Jewish Council, owed its origin to the Mosaic institution of the seventy elders (*Num.* xi. 16). The institution bearing the name of Sanhedrim, from the Grk. *synedrion*, had its rise in the times of the exile but was modelled on the old Mosaic lines. We meet with it for the first time during the Seleucid period in 2 *Macc.* i. 10, iv. 44, xi. 27, under the name *Gerousia* of the Jews, or under the name *Synedrion* first during the reigns of Antipater and Herod. The members of this administrative council were the high priests, including all who either had been high priests or belonged to the families from which high priests were chosen, the elders, embracing tribal or family heads among people and priests, and scribes or legal assessors, who might belong either to the Pharisees or to the Sadducees. The council consisted of 70 members, the high priest for the time being invariably holding the office of president (*Acts.* v. 17, vii. 1, ix. 1, 2, xxii. 5, xxiii. 2, 4, xxiv. 1; *Matt.* xxvi. 3, 57). In the Talmud it is maintained unhistorically that the president was elected and held office under the title *Sagan*, and that in the Apostles' time Gamaliel, and in the time of the Jewish war Simon ben Gamaliel were such presidents, whereas according to the N.T. and Josephus it is quite evident that they simply held the position of legal assessors. The meetings of council were held in a hall in the outer court of the temple, but when matters demanded haste the meeting might be convened in the high priest's house (*Matt.* xxvi. 3). The court dealt with all manner of offences civil and religious, only that in case of death sentences the consent of the Roman procurator must be given before they could be carried out (*John* xviii. 31). The stoning of Stephen after trial by the Sanhedrim was evidently an unlawful tumultous proceeding in the absence from Jerusalem of the procurator. In regard to religious matters the authority of the council was not restricted to Jerusalem nor even to Palestine, but extended to Jews in all parts (*Acts* ix. 2). According to the somewhat uncertain statements of Rabbinical literature, after the destruction of Jerusalem the council sat at Jabne, and after moving about from place to place, finally fixed its place of meeting in the time of Antoninus Pius at Tiberias.

Sansannah (*Josh.* xv. 31), city in the south of Judah, identified with the present village of Simsim on a height north-east of Gaza.

Saphir (*Mic.* i. 11), "beautiful city," a place to the north of Jerusalem, of which nothing more is known. In the prophetic description of the distress and humiliation of Judah, the female inhabitants of Saphir, probably noted for their delicacy and gaiety, are to be stripped and put to shame.

Sapphira (*Acts* v.), wife of Ananias, one of the members of the primitive Church in Jerusalem, who conspired with her husband in falsely declaring that they had given over to the community all the proceeds of the sale of their property, while actually retaining a part. Like her husband, she died under the hand of God at the word of Peter.

Sapphire, Heb. *Sappir*, a precious stone of a sky blue colour, in poetical descriptions of heaven, God's footstool, or throne, and foundation of the glorious city of God (*Exod.* xxiv. 10; *Ezek.* i. 26, x. 1. Comp. *Isa.* liv. 11; *Rev.* xxi. 19). It also appears in the high

priest's breastplate and the covering of the king of Tyre. In *Song* v. 14 the blue veins running through the ivory-white body are compared to sapphires; and in *Lam.* iv. 7 the smoothness of the skin of the Nazarites is compared to the polished surface of the sapphire. It was highly prized for its beautiful colour and brilliancy by the ancient Egyptians, and was obtained from Ethiopia and India. Pliny and others use the name for the blue *lapis lazuli* found in Media and also in the mines of Upper Egypt. The sapphire of the Hebrews, however, was quite a different stone, more transparent and brilliant and much more precious.

Sarah, originally **Sarai**, wife of Abraham and apparently his step-sister, the daughter of his father Terah by another mother. She accompanied her husband when he left his native Ur of the Chaldees, and dwelt with him in his various settlements. That she had great personal attractions is evident from Abraham's fear lest on her account he should be murdered by the Egyptians amongst whom in time of famine he went to sojourn (*Gen.* xii. 11), which led him to describe her as his sister, and again in the country of Abimelech of Gerar (*Gen.* xx. 2). When Abraham had reached the age of 100 years and his wife was 90 years old, they were still childless; but now God renewed the promise of a son, changing Abram's name into Abraham, and also that of Sarai, which means one who struggles or fights, into Sarah, princess, fem. from Sar, a prince (*Gen.* xvii. 15). She became the mother of Isaac, the heir of the promises. Her treatment of Hagar (*Gen.* xvi. 6, xxi. 10) shows her to have been imperious and severe, but by the Jews she has been regarded as the pattern of all the virtues of woman and wife. She lived to the age of 127 and died at Kirjath Arba, afterwards Hebron, and was buried in the cave in the field of Machpelah before Mamre, which Abraham bought for a burying place from the sons of Heth (*Gen.* xxiii.).

Sarah, in the Apocryphal Book of Tobit, the pious daughter of Raguel, who, after her seven husbands had been slain by the demon Asmodeus, married young Tobias, with whom she lived at Nineveh until Tobit's death, and afterwards lived with her husband and sons along with her own parents at Ecbatana.

Saramel (1 *Macc.* xiv. 28), in English and Luth. transl. as the name of a place. It is probably a title of Simon Maccabæus who held the threefold office of high priest, military commander and civil governor, and under the title of Saramel would be described as "prince of the people of God."

Sardine (*Rev.* iv. 3), Grk. *sardios*, and so rendered sardius in *Rev.* xxi. 20, a red stone, probably our cornelian. In the one passage it is used to describe the appearance of the occupier of the throne; in the other, one of the foundations of the holy city.

Sardis (the name being an old Lydian word, meaning "year"), ancient residence of Lydian kings and afterwards of Persian satraps, and under the Roman rule, part of the Province of Asia, with the right of coining and holding its own court of justice, lay in a fertile valley at the foot of Mount Tmolus, on the river Pactolus with its golden sands. It is 54 miles from Smyrna by the direct road and 62 from Ephesus. The city was repeatedly reduced to ashes, but owing to its advantageous situation in a fruitful and well watered region, it was always quickly rebuilt. It was defended by a strong fortress on a steep rock 1,000 feet high. In the beginning of the Christian era there was a large Jewish population in Sardis, which had granted to it the right of Roman citizenship and a tribunal of its own with jurisdiction over the community. A Christian Church was established in Sardis in early times, which was charged by the Apocalyptist with spiritual deadness, and warned by him that continued barrenness will bring on it sudden overthrow (*Rev.* iii. 1–6). The terms of the threatening may have been suggested by the devastation caused by the earthquake some 40 years before.

Sardius (*Rev.* xxi. 20), Heb. *odem*,

"the red stone" (*Exod.* xxviii. 17), the first stone in the first row of the high priest's breastplate, and in the covering of the prince of Tyre (*Ezek.* xxviii. 13), and the sixth stone in the foundation of the New Jerusalem. The same as is called in *Rev.* iv. 3, a sardine stone. In both cases the Grk. *sardius*, a red stone, probably our cornelian.

Sardonyx and onyx are varieties of the chalcedony. The sardonyx, very highly prized by the ancients, was a cornelian, a clear brilliant stone with whitish streaks through it, like the finger nails (hence the name *onyx*), and was got mainly from India and Arabia (*Rev.* xxi. 20).

Sarepta in the N.T. corresponds to the O.T. Zarephath. It lay between Tyre and Sidon, near the coast of the Mediterranean (*Obad.* 20; *Luke* iv. 26) in the Phœnician territory, about 10 miles south-south-west of Sidon. There Elijah resided during the famine in Ahab's time with a widow whose means of livelihood he miraculously maintained and whose dead son he restored to life (1 *Kings* xvii. 9). It was famous in the early Christian centuries for its purple dyeing and also for the excellent quality of its wines. A Christian chapel was built on the site habitually associated with the house of the widow.

Sargon, in Assyrian *Sarrukin*, "firm is the king," successor of Shalmaneser and predecessor of Sennacherib, the builder of *Dûr-Sarrakin*, northern Nineveh, the present Khorsabad, king of Assyria, B.C. 722–705. He is only mentioned once in Scripture, in *Isa.* xx. 1, where he is described as sending his Tartan or commander-in-chief against Ashdod. From discoveries made in 1840 at Khorsabad, to the north-east of Nineveh proper, it appears that Sargon was one of the most powerful of Assyrian rulers; that he was not only a distinguished and successful warrior, but also a man of taste, who did much to adorn the palaces with sculptures and other works of art. He is represented as warring successfully with Assyria's old enemies the Elamites, also with the rebellious Phœnicians, Philistines and Israelites, and even with the proud Egyptians. He also reduced the Armenians in the north and the Babylonians in the south. From the Khorsabad inscription it appears that Ashdod had revolted contemporaneously with Egypt and Ethiopia, and Sargon's successful campaign against Ashdod was undertaken in the eleventh year of his reign in B.C. 711. In the story of the siege of Samaria (2 *Kings* xvii. 3, xviii. 9) we are told that it was begun by Shalmaneser, but that it lasted three years, and then it is said "the king of Assyria took Samaria," "they took it," etc. The siege lasted B.C. 727–722, and the taking of the city was one of the first acts of Sargon. It appears from a fragment of a tablet that Sargon fell by the hand of an assassin, some malcontent of the town of Kullum, in the month of April B.C. 705, and three months later Sennacherib his son ascended the throne.

Sarid (*Josh.* xix. 10–12), town on the southern border of Zebulun, somewhere inland in the plain of Esdraelon. It is supposed to be the N. T. Nazareth, the initial N representing the *En* or *Ain* prefixed to Sarid.

Sarsechim (*Jer.* xxxix. 3), chief of the eunuchs, one of the officers of king of Babylon. As to the meaning of the name, *Sar*=prince; but the latter part is unknown.

Satan, "accuser," rendered in *Num.* xxii. 22, "an adversary" as applied to the angel who withstood Balaam, but in every other instance in Scripture used only of the enemy who urges another into an evil way. In 1 *Kings* xi. 14, 23, 25, Jehovah stirs up Hadad and Rezon as *Satans*=adversaries against Solomon (comp. 1 *Sam.* xxix. 4; 1 *Kings* v. 4). As a proper name without the article it occurs in the prologue of the Book of Job, in the fourth vision of Zechariah (ch. iii.) and in the late composition 1 *Chron.* xxi. 1. He appears in those passages, not as an over zealous good angel concerned for the honour of God, but as an evil spirit full of hatred toward all who are favoured of God and who exercise faith in Him. It is instructive to mark the historical development of the idea of

Satan by comparing 2 *Sam.* xxiv. 1, where David's reckoning of the people is ascribed to the anger of Jehovah, with 1 *Chron.* xxi. 1, where it is assigned to the immediate influence of the evil spirit. Only in the three passages referred to does he appear as a personal being in the canonical books of the O.T. In *Ecclus.* xxi. 27: 'When the ungodly curseth *Satan*, he curseth his own soul;' it is doubtful whether a superhuman personality is intended. In the N.T. he is very frequently mentioned, and that under this name, as inciting to apostasy and sin (*Matt.* iv. 10; *Luke* xxii. 31; *Acts* v. 3; 1 *Cor.* vii. 5; 2 *Cor.* ii. 11; 1 *Tim.* v. 15), deceiving (2 *Cor* xi. 14; 2 *Thess.* ii. 9), exercising sway over idolators (*Acts* xxvi. 18; *Rev.* xii. 9), taking possession of men's bodies and afflicting them with diseases (*Luke* xiii. 16; 2 *Cor.* xii. 7). He is to be chained for a 1000 years, then released for a little while, and finally bound in everlasting chains (*Rev.* xx. 2, 7, 10).

Saturn, name of the Roman deity corresponding to the Syrian Chiun (*Amos* v. 26) and Babylonian Kaiwanu, after whom the seventh day of the week was named as being dedicated to him by the Romans, Sabeans and Assyrians. Saturn's day was kept as a sabbath of rest by the Assyrians. In the Babylonian astrological system the planet El-Moloch, in Assyrian called Kaivan, corresponding to the Grk. Chronos and to the Lat. Saturn, played a conspicuous part. His worship was the cruel Moloch worship introduced into Israel in connection with that of Baal.

Saul, son of Kish, of the tribe of Benjamin, chosen by lot as first king of Israel. Timid and unwilling to face the responsibilities of so exalted a position, though previously anointed in secret by Samuel, he at first hid himself; but when brought before the people, head and shoulders above them all, he was received with acclamation. There were some detractors, however, who murmured against him; but as soon as the young king had led the people to victory in the relief of the men of Jabesh Gilead from the Ammonites (1 *Sam.* xi.), all murmuring was stopped, and Saul was solemnly confirmed in the kingdom by Samuel at Gilgal before all the people. In regard to the period following we have no record in the Book of Samuel, and apparently 10 or 15 years of his reign had passed before the great war of independence with the Philistines began. During the interval his character had sadly deteriorated. He had become self-confident and self-indulgent, and in his movements he refused to consult those who would have helped him, and very notably the influence over him of the wise and godly Samuel had waned. He was too impatient to wait Samuel's coming to sacrifice at Gilgal preparatory to his entering on the war, and this was regarded by God as a rejection of His authority, and the manifestation of a disposition to act after his own will without consulting the will of God. His rashness and self-will, blended with superstition, is seen both in his premature and uncalled for sacrifice and in his inconsiderate vow which nearly cost Jonathan his life. His whole reign was filled with wars against Moab, Ammon, Edom, Zobah and the Philistines, and also the Amalekites, and he gained signal victories over them all (1 *Sam.* xiv. 47). His wilfulness and disobedience in sparing the king of the Amalekites and their spoil, which had been devoted to destruction, brought upon him the doom of God's disfavour. God's Spirit departed from Saul and an *evil* spirit from God took possession of him (1 *Sam.* xvi. 14). David is now brought in to soothe the monarch by music, and alternately the frenzied king seeks to pierce him with his javelin, and lavishes upon him the assurance of his warmest affections. To such fits of madness, manifesting themselves in ungovernable fury, must be attributed the slaughter of the priests of Nob and the massacre of the Gibeonites. For years David was obliged to live the life of an outlaw in the mountains and wild parts of the country. At last the Philistines collected all their forces and made one grand combined effort to regain their

dominion over the Israelites. They were encamped in Shunem and Saul and his army were in the mountainous region of Gilboa on the east of the plain of Esdraelon. Samuel was dead, and there was no voice from God, and so Saul in sore distress went to the witch of Endor, and there received, as it seemed, from Samuel the assurance of his impending doom. On the mountains of Gilboa the war went against him, and wounded in body and utterly broken in spirit, fearing the insults of his enemies, he fell upon his own sword and perished. Three of his sons, one of them the noble Jonathan, were then slain by the Philistines. Their bodies were recovered by the valour of the men of Jabesh Gilead and buried at Jabesh under a tree. David mourned over the death of Saul and Jonathan, and gave expression to his grief in a touching and beautiful elegy (2 *Sam.* i. 17–27).

Saul, the original name of the Apostle Paul, of the tribe of Benjamin like the king of Israel, born of Jewish parents in Tarsus in Cilicia.

Scapegoat, one of the two goats presented to Jehovah on the Day of Atonement on which the lot fell to be given "to Azazel," an evil spirit represented as dwelling in the wilderness, into which the goat was sent (*Lev.* xvi. 8–10, 20–22). The sins of the congregation were solemnly laid on the head of this goat, which was then sent away, to show that sin must be wholly banished from the congregation of God's people. Going out to Azazel as the bearer of sin, it taught symbolically that sin must lead back to the parent of all sin, and that the unredeemed sinner is doomed to the kingdom of evil spirits.

Sceva (*Acts* xix. 14), a Jew, chief of the priests at Ephesus, whose sons had taken up the profession of exorcists, and sought with disastrous results to themselves to cast out devils in the name of Jesus and Paul.

Scorpion, Heb. *Akrab*, "an animal that catches," *Deut.* viii. 15. The Hebrew word was metaphorically applied to anything crooked or bent, *e.g.* "The going up to Akrabbim" or the ascent of Scorpions (*Judges* i. 36). It is a small animal in shape somewhat like a lobster, having a sting in its tail, and lurking under stones. In Grk. it is *skorpios* (*Luke* x. 19, xi. 12; *Rev.* ix. 3, 5, 10).

Scourging, under the Jewish law, was adminstered probably with a rod, the number of the strokes being limited to forty (*Deut.* xxv. 2). This punishment was inflicted in retribution for bodily injuries, and the restriction of the number of strokes was in order that a brother Israelite might not be made to appear vile. The rod as the usual instrument of correction is mentioned in *Prov.* x. 13; but the Rabbins, referring to the lesson of *Isa.* i. 3, ordained a scourge of thongs of leather of calf or ass skin. Scourging is frequently mentioned in N.T. (*Matt.* x. 17, xxiii. 34; *Acts* v. 40). Paul seems to give the maximum allowed in later Jewish practice at thirty-nine (2 *Cor.* xi. 24). It was barbarously used even by the Romans in the examination of prisoners and witnesses.

Scribes, were lawyers, skilled in the law, and capable of teaching the people. In the earlier times the people throughout Israel were apparently taught by the Levites, who had possessions in the various tribes. Subsequently instruction may have been given more systematically by the schools of the prophets under Samuel, and then in the northern kingdom under Elijah, Elisha and their successors. But it was only during the exile, or perhaps after it, that the law began to be studied scholastically, and a regular class sprung up devoted to this particular study. The first scribe mentioned in the O.T. is Ezra, who searched in order to know the law of Jehovah and to teach ordinances and judgments in Israel (*Ezra* vii. 10). As a priest he had evidently made it his business to study and teach the law. From that time onwards we have a succession of notable scribes, Heb. *sopherim*, Grk. *grammateis*, or lawyers, and *nomodidaskaloi* "teachers of the law" (*Luke* v. 27; *Acts* v. 34), *nomikoi* "jurists" (*Matt.* xxii. 35; *Luke* vii. 30, x. 25,

xi. 45, 52, xiv. 3), who gave scrupulous attention to the preserving and guarding of the letter of scripture. In the matter of teaching, the special endeavour was to make application of the precepts of scripture to all the minutest details of everyday life. The rules formulated by distinguished teachers in such questions of casuistry, were transmitted orally through their scholars. In this way arose a code of unwritten laws, called the tradition of the elders, which soon came to rank on an equality with, and by and by was set even above, the law of Moses (*Matt.* xii. 5). In elaborating their views on all conceivable sorts of questions, these scribes naturally diverged more or less from one another, and thus originated various schools. This was specially the case in regard to the more or less rigid conception of the meaning of the Mosaic precepts. After the rise of the Pharisees and Sadducees, the scribes adhered mainly, but not exclusively, to the former. The scribes seem to have taught partly in their own houses, and partly in the synagogues, and also by conversation and disputation in the porches of the temple. Their teaching was gratuitous, and they earned a livelihood by following a trade, unless they were possessed of private means. They used their knowledge not only in teaching, but also in aiding in the adminstration of the law, acting as legal assessors to the members of the Sanhedrim. In earlier times there were no learned titles among the scribes; but in the time of our Lord these were just coming into use, and after the destruction of Jerusalem were freely used in the schools at Jabne, Tiberias, and elsewhere. Three degrees of honour are represented by the titles Rab, Rabbi, Rabban. Only seven learned men were allowed the highest rank of Rabban, one of whom was Gamaliel. The mass of traditional law, forming an unwritten Torah or law of custom, was called the *Halachah*, and the elaboration of the historical parts of scripture by means of explanatory comment and legendary addition was called the *Haggadah*. Of famous scribes who flourished before the fall of Jerusalem one of the treatises in the Mishna (*Pirke Aboth*) gives the following five pairs. 1. Joses ben Joeser of Zereda and Joses ben Johanan of Jerusalem, who gave strict ordinances about uncleanness and purifications. 2. Joshua ben Berechiah and Nitrai of Arbela, in the last years of John Hyrcanus, laid special stress upon tradition. 3. Judah ben Tabbai, and Simon ben Shetach, were leading Pharisees and careful jurists. 4. Shemaiah and Abtalion (Sameas and Polion), descendants of proselytes, under Hyrcanus II. and Antipater. 5. Hillel and Shammai, the former representative of the milder, the latter of the more rigid, interpretation of the law. Gamaliel, the teacher of Paul, belonged to the school of Hillel. From Joses ben Joeser to Gamaliel covers the period from about B.C. 150, to A.D. 40. These were not presidents of the Sanhedrim, but simply heads of schools.

Scriptures, as the sacred writings, do not receive exactly this name in the O.T., where "the Book of Jehovah" (*Isa.* xxxiv. 16) refers simply to the prophecy in which the title occurs, except in the case of *Dan.* ix. 2, where the term "the books," properly "the scriptures," means the books of Moses, as giving an interpretation of the particular prophecy of Jeremiah referred to. It is only in the N.T. that we have "the holy scriptures" as a collective name for the sacred writings as a whole (*Rom.* i. 2; 2 *Tim.* iii. 15), and more commonly simply "scripture" or "the scriptures." As to the books which formed the O.T. canon, we find Jesus Sirach somewhere about B.C. 180, making such use of the books of scripture as shows that he had all the canonical books with the exception of Daniel (see *Ecclus.* xliv.–xlix.), while in the prologue by the grandson of Jesus, about B.C. 132, we have the first indication of the threefold division, the law, the prophets, and the other books. This distribution of the books is similarly referred to in the N.T. in *Luke* xxiv. 44; whereas in *John* xii. 34 we have "the law"

and in *Acts* xxviii. 23, "the law and the prophets." The absence of references in N.T. to *Esther*, *the Song* and *Eccles.* may be accidental. It was a curious device of the scribes to preserve the copies of the scriptures from profanation and careless handling, to include all canonical books among those things that defiled the hands and made men ceremonially unclean. The O.T. writings are quoted in N.T. as scripture, but this position was accorded to the N.T. canon, as we now have it, only in the 4th century, after long continued uncertainty with regard to a few, mostly of the smaller, epistles.

Scythians, a widely spread people, afterwards known as Sarmatians, regarded by antiquity as the most perfect type of utter barbarism ; hence in *Col.* iii. 2, they are named after barbarians as the last and lowest type of all. By earlier Greek writers, who did not know them, they had been idealised as the noble savage, simple, pure and honest, free from all the vices of civilisation. The author of Second Maccabees describes them as utterly regardless of right and justice ; and charges Menelaus with condemning men whom even the Scythians would have declared innocent (2 *Macc.* iv. 47 ; comp. 3 *Macc.* vii. 5). These barbarian hordes had descended upon Palestine and devastated it and the surrounding countries during the reign of Josiah. Though these raids are not mentioned in *Kings* or *Chron.*, we seem to have reference to them in *Ezek.* xxviii., xxxix. ; *Jer.* i. 13, vi. 1, etc. Josephus identified the Scythians with the Heb. Magog. They too were that northern power of which Zephaniah and Jeremiah (*ch.* iv.–vi.), about B.C. 630, prophesied as sent by God as a scourge to chastise His unfaithful people. They were famous as bowmen. Their country embraced a large part of southern Russia, and the nomadic tribes more or less closely federated with them spread along the coasts of the Black Sea, and the Caspian, and even stretched far into Asia. The region of the Western Scythians, afterwards Sarmatia, may be described as extending from the Danube to the Don.

Scythopolis, the ancient Bethsean or Bethshan, in the territory of Manasseh east of the Jordan. In N.T. times it was reckoned one of the towns of Decapolis. It always retained its old name alongside of the new one, and is now called Beisan. The name Scythopolis certainly means "the city of the Scythians," and was most probably given to it on the occasion of the Scythian invasion of those regions in the middle of the 7th century B.C., when a Scythian colony may have settled there. In 2 *Macc.* xii. 29–31 it is referred to under this name as a heathen city ; but under John Hyrcanus, about B.C. 107, it was again won over by the Jews. Under Roman supremacy it remained an independent city, outside of Herod's jurisdiction.

Sea of Brass or **Molten Sea** (1 *Kings* vii. 23–26 ; 2 *Chron.* iv. 2–5), a large round water-basin which stood between the altar and the porch. It was 5 cubits high, and at the brim 10 cubits in diameter, and 30 cubits in circumference. It was made of strong bronze a handbreadth thick, with a double row of ornamentation under the curving brim. It was capable of containing 2,000 baths of water (not 3,000 as wrongly given in 2 *Chron.* iv. 5), = 15,000 gallons. This immense basin was laid upon 12 brazen oxen, which looked three to each of the cardinal points. It was from this reservoir that water was taken for washing the hands and feet of the priests.

Seah, dry measure of the Hebrews, containing $\frac{1}{3}$ of an ephah, or about 17 pints. It is rendered "measure" in 1 *Sam.* xxv. 18, and also in *Matt.* xiii. 33, where it is represented by the Grk. *saton.*

Sebat (*Zech.* i. 7), Heb. *Shebat*, eleventh month of the Jewish sacred year from new moon of Jan. to that of Feb., called Sabat in 1 *Macc.* xvi. 14.

Sechu (1 *Sam.* xix. 22), a place near Ramah on the way to Gibeah, where there was a great well, to which Saul went seeking for David.

Sects, in the N.T. specially used of the two great Jewish, the Pharisees

and Sadducees (*Acts* v. 17, xv. 5, xxvi. 5). Also of the Christians in reproach (*Acts* xxiv. 5, 14, xxviii. 22). The Greek word there used is *hairesis*, lit. a choosing, hence an opinion chosen, a peculiar tenet.

Seer, in the A.V. of the O.T. used to represent the two Heb. words *rôĕh* and *hôzeh*. The word *rôĕh*, lit. "one who sees," is most commonly used as an appellative of Samuel (1 *Sam.* ix. 9; 1 *Chron.* ix. 22, xxvi. 28, xxix. 29), also of Hanani (2 *Chron.* xvi. 7, 10), and generally (*Isa.* xxx. 10). In the time when the Book of Samuel was compiled it had fallen out of use, so that it had to be explained as an old name for a prophet. The other word, *hôzeh*, lit. "gazer," is first given to the prophet Gad (2 *Sam.* xxiv. 11; 1 *Chron.* xxix. 29), to Iddo (2 *Chron.* ix. 29, xii. 15), and Jehu (2 *Chron.* xix. 2). It is also given to the singers Asaph and Jeduthun (2 *Chron.* xxix. 30, xxxv. 15), and also to false prophets (*Micah* iii. 7; *Isa.* xxix. 10, xlvii. 13). In 2 *Chron.* xxxiii. 19 Hozai may be a proper name or may mean simply "the seers." The designation *seer* seems to fix attention on the mode of communication by vision, while the common name "prophet," *nabi*, expresses simply the fact that a divine revelation is made.

Seir, "the rough" (applied to Esau's hairy appearance as a babe (*Gen.* xxv. 25), the name of a mountain which the Edomites took possession of as their dwelling-place. It extended along the east side of the Arabah from the Dead Sea to the Ælanitic Gulf. Its original inhabitants were the Horites, subjugated but not wholly exterminated by the sons of Esau (*Deut.* ii. 12, 22). The name was given to the mountain from the ancestral patriarch of the Horite tribe, who is represented in *Gen.* xxxvi. 20; 1 *Chron.* i. 38, as the head of a long line of Horite rulers, Troglodytes or cave-dwellers. Some of these may have borne rule alongside of the princes of the conquering tribe. In any case there was marriage affinity between Esau and the Horites, Aholibamah, Esau's wife, being a Horite, not a Hivite. The descendants of Esau may have come in among the Horites as relatives, and completely overshadowed them. Later writers speak of the Edomites as the "sons of Seir" (2 *Chron.* xxv. 11, 14; *Ezek.* xxv. 8). Another mountain range has the same name of Seir (*Josh.* xv. 10), lying in Judah or on the border of Benjamin, between the Wady-Aly and the Wady-Shurab. It may have received its name either from its rough rugged appearance, or from some raid of the Edomites.

Seirath (*Judges* iii. 26), the place to which Ehud escaped after killing Eglon king of Moab. It has not been identified, and is perhaps no proper name, but simply a descriptive term referring to some "wooded district" in the south-east of Mount Ephraim.

Selah, "the rock" (in *Judges* i. 36 and 2 *Chron.* xxv. 12, in the R.V. rendered "the rock"), the capital of Edom built on a rock (2 *Kings* xiv. 7; *Isa.* xvi. 1), afterwards Petra. King Amaziah of Judah fought against Selah and took it, and changed its name to Joktheel, *i.e.* "subdued by God." It would appear that the city was so utterly ruined that Amos, who prophesied just shortly after that campaign, makes mention only of Bozrah, which seems from this time forward to rank as the royal city of Edom (*Amos* i. 12), so that Selah is not afterwards mentioned in the O.T. except in *Isa.* xvi. 1, xlii. 11. In the 4th century B.C. Selah became the capital of the kingdom of Nabateans, who were conquered by Pompey, their country becoming a Roman province in the beginning of the first Christian century. The famous ruins of Petra lie in the middle of the mountains of Edom, half-way between the Gulf of Akaba and the south end of the Dead Sea. Its position among the mountains made it almost inaccessible to an enemy, while its nearness to the main thoroughfares through the Arabah from Arabia to Syria, made it a suitable residence for a trading people. Not far from this was the rock (*sela*) in the wilderness which supplied the Israelites with water.

Selah, a word which occurs in the Psalms, evidently not a part of the sentence where it occurs, nor a word required to complete the sense, but a musical term or note of some sort. The Chaldee Targumist translates it "for ever and ever," so that its recurrence would be like that of an Amen. In many places, however, such a rendering is quite inappropriate. The explanation which seems simplest and most suitable is that which gives it the proper meaning of the word, "height." It might be thus a musical term indicating the place where the congregation should lift up their voices and join in singing aloud, or perhaps that the instrumental accompaniment, which had been subdued during the singing, should now burst forth vigorously. The latter alternative seems most probable, and thus *selah* would indicate an interlude where singing would stop and the instruments play.

Sela-hammahlekoth, "Rock of divisions," where Saul had to abandon the pursuit of David in order to go after the Philistines (1 *Sam.* xxiii. 28); identified by Conder with *Wady-Malaki*, a gorge between El Kôlah and Maon.

Seleucia, the name of a great number of towns founded by or in honour of members of the Seleucid family during the time of their supremacy. The city of this name mentioned in the Bible is the great seaport of Syria, which served as port for the Syrian capital, Antioch. It lay about 12 miles west of Antioch and 5 or 6 miles north of the mouth of the Orontes. It was built by Seleucus I. Nicator about the same time as Antioch in B.C. 300. It was not only a commodious seaport, but also occupied a very strong position. The region around was uncommonly fertile and had a delightful climate, and as the approach to Antioch from Cyprus, Cilicia, Syria, and Phœnicia, it lay on the very highway of commerce. From Seleucia Paul sailed in the spring of A.D. 50 on his first missionary journey for Cyprus and Asia Minor (*Acts* xiii. 4).

Seleucus IV. Philopator, king of Syria, B.C. 187–175, mentioned in the history of the period just preceding the Maccabæan revolt (2 *Macc.* iii. 1, 7, v. 18). He was son and successor to Antiochus the Great, who in B.C. 198 had taken Palestine from Ptolemy, but in order to pay the tribute exacted by the Romans, Seleucus was led to plan the robbing of the temple of Jerusalem, which a miraculous appearance prevented the commissioner Heliodorus from accomplishing. That same Heliodorus soon after murdered the king in the hope of advancing himself to the throne, which was prevented by the rapid movement of Antiochus Epiphanes.

Senaah, a city the inhabitants of which to the number of 3,630 (*Ezra* ii. 35) or 3,930 (*Neh.* vii. 38) went back from exile with Zerubbabel, and under Nehemiah built the fish gate (*Neh.* iii. 3). It is identified with Magdal Senna, 6 or 7 miles north of Jericho.

Seneh, "acacia," a sharp rock on the south side, opposite Bozez, in the narrow pass of Michmash (1 *Sam.* xiv, 4), where Jonathan surprised the Philistine garrison and occasioned a panic, ending in a great victory for the Israelites. It is now called *Wady es-Suweinit*, *i.e.* "the valley of the acacia or thorn tree."

Senir, the Amorite name for Hermon (*Deut.* iii. 9), in the territory of Manasseh (1 *Chron.* v. 23), and as mentioned along with Hermon, probably one of the peaks of Anti-Lebanon (*Song* iv. 8). It is named with Lebanon as famous for its timber (*Ezek.* xxvii. 5.

Sennacherib, "Sin (Assyrian moon god) sends many brothers," Sin-ahi-irba, Heb. Sennacherib, great king of Assyria, son and successor of Sargon, B.C. 705–681. According to the inscriptions he was engaged year after year in a series of campaigns against more or less formidable enemies at a greater or less distance. A minute account is given of expeditions against the Phœnician and Philistine kings who had revolted in the first years of Sennacherib's reign, leading to an attack upon Jerusalem and Hezekiah

of Judah, and collision with the king of Egypt. In the first series of campaigns the Assyrian reduced one by one the Phœnician and Philistine towns in the north, of which Sidon was the most important, and probably the head of the federation. He then proceeded southward and conquered Ashkelon. Next he had to deal with Ekron, which had the support of Egypt and Ethiopia, and so at Altaku, between Ekron and Jerusalem, near Timnath, a great battle was fought, claimed by the Assyrians as a victory, That this battle with the Ekronites and their allies was not decisive, appears from this, that the inscriptions give no list of spoil or Egyptian prisoners of war, while laying great emphasis on the restoration of the former king of Ekron who had been kept prisoner in Jerusalem. It would seem that Hezekiah before the battle between the Assyrians and the Ekronites had become alarmed, which was not to be wondered at if, as the inscriptions say, Sennacherib had now conquered and taken 46 cities of Judah. He therefore hastened to send his prisoner the king of Ekron, and a present, which might be called a tribute, to Sennacherib at Lachish. In order if possible to have a strong position in his rear, so that he might with safety advance to meet the Egyptians, Sennacherib sought by diplomacy and then by threats to obtain from Hezekiah temporary occupation of the fortress of Jerusalem. But now, encouraged by the approach of the Egyptians, Hezekiah refused the use of his city, and then Sennacherib sent a force against the capital of Judah with the object of taking it. This expedition must have been made in B.C. 701. Though the inscriptions tell of no defeat or disaster before Jerusalem, it is quite evident that the Assyrians were unable to boast of a victory. All that the Assyrian record can say is that Hezekiah was shut up in his capital like a bird in a cage, and that he paid tribute, which can only refer to the payment made before the siege was begun, and not to anything paid to one whose army was obliged to retire, leaving the city whole. That the withdrawal of the besieging army was hastened by the outbreak of a plague in the ranks is not in the least inconsistent with anything that is reported nor is it out of keeping with the general state of matters which that report suggests. Nothing is told in the Bible history of Sennacherib's movements during the last 20 years of his reign. This is easily accounted for by the fact, ascertained from the cylinder inscriptions, that the warlike expeditions of Assyria during those years were directed exclusively against nations lying east, north and south of Nineveh. The western nations, therefore, such as Palestine, were in no way concerned in them. In B.C. 681, while in the temple of his god, he was murdered. The god Nisroch (2 *Kings* xix. 37) is apparently the great Assyrian god Asur. Abydenus, quoted by Eusebius, attributes his assassination to one son Adramelus, and makes Nergilus his immediate successor, displaced soon by Esarhaddon. It would seem that Adrammelech slew his father to allow Sharezer to succeed rather than their half-brother Esarhaddon, who returning from the war in which he was engaged, drove Sharezer (*i.e.* Nergilus) from the throne, and reigned himself according to his father's will.

Sephar (*Gen.* x. 30), the frontier of Mesha, to which the territories of the Joktanide Arabs reached. It is probbably the seaport in the south-west of Yemen called Sapphara by Ptolemy.

Sepharad, a city or district to which the people of Jerusalem were deported, whose restoration was foretold by Obadiah (*v.* 20). No place has been discovered with this name, at least in this form of it The *Çparda* of the Persian inscriptions is Sardis in Lydia. If, however, the prophecy of Obadiah were written, not in the Greek period, but in the times of Jeremiah, the deportation must have been carried out by Nebuchadnezzar of Babylon. It may, therefore, be with much probability identified with Saparda, a province in the south-west of Media, belonging to Babylon.

Sepharvaim, mentioned in 2 *Kings* xvii. 24, along with Babylon, Cuthah, Ava and Hamath, as a place from which people were sent down to colonise Samaria after the removal of the Israelitish inhabitants by Sargon king of Assyria. It was the capital of a district of country which had formerly been an independent state, but had, previous to the fall of Samaria, been conquered by the Assyrians (2 *Kings* xviii. 34, xix. 13; *Isa.* xxxvi. 19, xxxvii. 13). It is the Sipar or Sippar of the Assyrian inscriptions, lying on the eastern bank of the Euphrates. The dual form of the name in Hebrew may be explained in this way: the inscriptions distinguish Sipar-sa-samas (*Sipar of the sun-god*) and Sipar-sa A-nu-nituv (*Sipar of Anunit*). Hence our Sepharvaim is the double city, comprising both. Extensive ruins lying south-west of Bagdad have now been identified as those of Sepharvaim. The deportation of the Sepharvites was punishment probably for their joining the Babylonians under Merodach Baladan in a revolt against the king of Assyria.

Seraiah, in 1 *Chron.* vi. 14, and *Ezra* vii. 1, the last high priest before the exile, of the time of Eleazar, slain at Riblah by Nebuchadnezzar (2 *Kings* xxv. 18; *Jer.* lii. 24), and one of the ancestors of Ezra. The one styled "ruler of the house of God" in *Neh.* xi. 11, is probably an uncle of the former, brother of his father Azariah.

Seraiah (2 *Sam.* viii. 17), scribe or secretary of state under David, is called Shavsha in 1 *Chron.* xviii. 16, and Sheva in 2 *Sam.* xx. 25, and *Shisha* in 1 *Kings* iv. 3. According to this last passage, his sons Elihoreph and Ahiah succeeded him in the office of scribe under Solomon.

Seraphim, from Heb. singular *Saraph*, "shining," or "burning," in the description of the appearing of God at the calling of Isaiah to the prophet's office, angelic beings standing beside the throne (*Isa.* vi. 2, etc.). Each seraph has six wings, two for covering the face and two for covering the feet in reverence before Jehovah. It would seem from the way in which Isaiah refers to the seraphim, that their existence and knowledge of their characteristic form and function were already elements in the popular creed. They guard the throne of God from all approach of impurity, and so they are chosen to cleanse the lips of him who is to speak for God. Apart from their wings, they are represented by Isaiah as having the form of man, with feet, faces, voices, hands. There is no ground for regarding them as mere symbolical figures, such as winged dragons or serpents. As winged they are distinguished from the angels of the O.T., and also in this—that they are not represented as going upon the errands of God among men. They are closely related to the cherubim, occupying a similar but loftier and more spiritual position.

Sergius Paulus, Roman governor of Cyprus in the time of Paul, by whom he was converted to the faith of Christ (*Acts* xiii. 7). As governor of the senatorial province, his proper title would be proconsul. In a Cyprian inscription lately discovered, the name of a proconsul Paulus is mentioned, who may be identical with Paul's convert. The conjecture of some of the Fathers that the Apostle took the name of Paul from this Roman governor is not in the least degree probable. The name no doubt was his from the first, alongside of the name Saul, according to a common custom among the Jews.

Serpent, Heb. *nachash* (referring probably to the hissing sound which it utters, *Jer.* xlvi. 22), Gk. *ophis*, ranked among the creeping things forbidden to be eaten (*Lev.* xi. 41). Through the O.T. the serpent is commonly referred to as venomous, a creature whose bite was deadly (*Prov.* xxiii. 32; *Eccles.* x. 11), and this is the symbol generally of godless malice (*Ps.* lviii. 4, cxl. 3; *Eccles.* xii. 13). It is also as such used by God in carrying out His judgments upon those who rebel against Him (*Jer.* viii. 17; *Amos* ix. 3). The most notable incident in which the serpent was actually thus used by God, is presented in the story of the judgment upon Israel in the wilderness from fiery serpents (*Num.* xxi. 6). In

this passage we have the Hebrew word *saraph* used along with *nachash*, in *v.* 6 as an adjective meaning "fiery," and in *v.* 8 independently, or denominating the creature. The two names are also found together in *Deut.* viii. 15. The fiery serpent, saraph, with wings, is a symbolical representation of supernatural judgment inflicted on the wicked (*Isa.* xiv. 29, xxx. 6). The "brazen serpent" was a representation in brass of this poisonous *saraph*. The serpent is represented both in the O.T. and the N.T. as remarkable for its slyness and wisdom (*Gen.* iii. 1; 2 *Cor.* xi. 3), this idea being immediately associated with the representation of the serpent's part in the story of man's temptation and fall. In the N.T. the serpent is used as a symbol of true wisdom (*Matt.* x. 16), and of craft and hypocrisy (*Matt.* xxiii. 33). Among the later Jews this serpent came to be identified with the devil (*Wisdom of Sol.* ii. 23; 4 *Macc.* xviii. 8), who is therefore called "the old serpent" (*Rev.* xii. 9, 14, xx. 2).

Serpent of Brass, made by Moses according to God's command for the cure of those bitten by the fiery serpents in the wilderness, was still in existence during the days of Hezekiah, and had become an object of idolatrous reverence, so that the Israelites were accustomed to burn incense before it. It was called *Nehushtan*, which means "a piece of brass," and so may express the reformer's contempt for it, but is a name also closely modelled on the Heb. *nachash*, a serpent. It was ground to powder by Hezekiah's command, to show that, though made by Moses, it could only serve the symbolical purpose for which it was intended, and when idolatrously used must be treated just like any other idol.

Servant of Jehovah, Heb. *ebed Jehovah*, a phrase which in *Isa.* xl.–lxvi. is used sometimes to denominate all Israel as called to God's service, and sometimes to describe an individual person in whom the ideal of that service is reached. The ideal personality is set forth with special fulness of detail in *Isa.* xlix.–lvii., where he is represented as bearing that humiliation due to the sinning and unfaithful people of God who have failed in their service, and as enduring rejection and ill-treatment at the hands of those whom he would restore to the Divine favour. The picture presented is that of God's suffering servant, whose glory lies in his realizing the ideal of God's calling, and bringing back Israel and the heathen to their allegiance. The Messiah is the perfect realization of this ideal.

Seth, according to the record of Genesis as we have it, the third son of Adam, younger than Cain and Abel. If we had only the narrative based on the document forming the groundwork of our Genesis, Seth would be the only son of Adam named, and his descendants would constitute the race extending from the days of Adam to the Flood (*Gen.* v.). In the portion regarded as based upon the other document, we have a connected narrative of the fall, the birth of Cain and Abel, the death of Abel and the punishment of Cain, with the list of Cain's descendants, the birth of Seth, and the opposition of the godly Sethites to the ungodly Cainites (*Gen.* ii. 5–iv. 26, vi. 1–8). Nothing further is communicated regarding Seth in canonical scripture, and the late Jewish legends about him are of no value and of little interest. "The children of Sheth" (*Num.* xxiv. 17) means, as in *Jer.* xlviii. 45, "the tumultuous ones," as a description of the Moabites. —The list of Sethites in *Gen.* v. gives ten names from Adam to Noah; and according to the numbers thus given, it covers a period of 1656 years, as representing the antediluvian period.

Seventy Disciples (*Luke* x. 1–24), sent out two and two by Jesus in advance, to prepare for His coming in the various towns and villages which He meant to visit. This preparation was necessary owing to the short time that Jesus could remain in any one place. He had sent the Twelve on a similar mission in Northern Galilee, and He now sent a larger party to accomplish the work more rapidly in the southern district. The number 70 may have been fixed upon

in view of the Mosaic institution of the elders, and that of the Jewish Sanhedrim ; but many think that, in view of the prevalent Jewish notion, based on *Gen.* x., that the human race consisted of 70 nations, the number of the 70 disciples indicated the bearing of Christ's salvation upon the Gentile world, as the institution of 12 Apostles did in regard to the house of Israel. The mission of the seventy was temporary, and, when accomplished, the members of the company were disbanded. Early Christian tradition makes many of those who figure in the history of the primitive Church as members of the seven (*Acts* vi.), and bishops in the Christian communities, receive their training in this mission under Christ.

Seventy Elders, an institution of Moses, according to the command of God (*Num.* xi. 16), for assistance in the administration of the law. Moses complained of the burden laid upon him when the people murmured at Taberah, and God commissioned him to appoint 70 men whom He would qualify for assisting His servant in the work. Whether they were chosen from the existing elders, appointed in accordance with the plan proposed before by Jethro (*Exod.* xviii. 13–26), is not expressly said ; but this is extremely probable, seeing that even at Sinai a selection of 70 had been made from the elders as a select council with Moses and the chief priests (*Exod.* xxiv. 1, 9). Though the Sanhedrim, the great council among the later Jews, was avowedly modelled on the Mosaic institution, we have no certain trace of its existence during the period of the kingdom. The eldership in Israel was rather after the pattern of the Jethro organization.

Seventy Weeks of *Dan.* ix. 24, are the 70 weeks of years, at the end of which Israel's redemption will be completed. Though everywhere else in scripture a week means 7 days, here it evidently means a week of years, an idea with which the Jews from the institution of the Sabbatical year were quite familiar. According to 2 *Chron.* xxxvi. 21, the 70 years of the Captivity meant 70 Sabbaths of the land, *i.e.* 70 Sabbatical years. Perhaps the special scripture referred to in *ch.* ix. 2, as enabling Daniel to understand Jeremiah's prophecy of the 70 years, is *Lev.* xxvi. 18, 20, 24, 28, with reference to Israel's punishment 7 times for their sins. It was evident the fulfilment in the 70 literal years was extremely meagre, but Daniel's hope is that in 70 times 7 years (reached by combining *Jer.* xxv. 11, xxix. 10, with *Lev.* xxvi. 18), the period of full redemption and restoration will be gained. The reckoning of this period of 490 years would begin with the destruction of Jerusalem by Nebuchadnezzar in Jeremiah's time The end to be reached is evidently B.C. 164, for in the middle of the last week the daily sacrifice was to cease, which was accomplished by the action of Antiochus in B.C. 168. The actual period seems to be only 424 instead of 490 years, but this discrepancy is not to be wondered at, when we consider the imperfect chronology of those times, and the difficulty, perhaps impossibility, of obtaining accurate chronological data.

Seventy Years (*Jer.* xxv. 11, xxix. 10), the prophesied length of the Babylonian captivity. It marks the period between the fourth year of Jehoiakim (*Jer.* xxv. 1), B.C. 606, to the conquest of Babylon by Cyrus in B.C. 536. This period of 70 years was otherwise understood by the author of the Book of Daniel, who understood it to mean 70 weeks of years (*Dan.* ix. 2, 24).

Shaalabbin (*Josh.* xix. 42), town in the territory of Dan ; in *Judges* i. 35, and 1 *Kings* iv. 9, **Shaalbim,** and in 2 *Sam.* xxiii. 32, and 1 *Chron.* xi. 33, **Shaalbon,** now Selbit, 3 miles north-west of Ajalon.

Shaaraim (1 *Sam.* xvii. 52) ; in *Josh.* xv. 36, **Sharaim,** meaning "the two gates," in the north-east of the plain of the Philistines, on the border of the Shephelah, 3 miles north-west of Socoh, and 5 miles south-east of Azekah, on a line between the two.

Shaaraim (1 *Chron.* iv. 31), in the

territory of Simeon, the same as Sharuhen of *Josh.* xix. 6, or Shilhim of *Josh.* xv. 32, sixteen miles south-east of Gaza.

Shadrach, Chaldean name given to Hananiah, one of the Hebrew youths in Babylon (*Dan.* i. 6, 7), whose constancy led to their being cast into the fiery furnace (*ch.* iii.). His Jewish name, Hananiah, "Jehovah is gracious," was probably a favourite one among the Jews (1 *Chron.* iii. 19; *Jer.* xxviii. 1; *Neh.* viii. 4, x. 3, 24), and is familiar in its Greek form Ananias in the Apocrypha and N.T. His Chaldean name, Shadrach, *Shudur-Aku*, means "command of Aku" (the moon deity).

Shalim, "foxes," a district of country apparently in the territory of Dan on the border of Benjamin, near Shaalabbin, lying to the south of Shalisha, through which Saul passed seeking his father's asses (1 *Sam.* ix. 4).

Shalisha. Probably the district round about Baal-shalisha (2 *Kings* iv. 42) which lay about 12 miles north of Lydda, to which Saul went in search of his father's asses after passing through Mount Ephraim (1 *Sam.* ix. 4).

Shallum, son of Jabesh (which means perhaps that he was a native of Jabesh-Gilead), who conspired against King Zachariah of Israel, the last of the line of Jehu, in B.C. 772, and after reigning one month in Samaria, was slain by Menahem.

Shallum, king of Judah, son of Josiah (*Jer.* xxii. 11; 1 *Chron.* iii. 15), called in the Book of Kings Jehoahaz (2 *Kings* xxiii. 31–33; 2 *Chron.* xxxvi. 1). Shallum probably was his name before he came to the throne. He was taken prisoner by Pharaoh-Necho, and died in captivity in Egypt.—Others bearing the name of Shallum were: a Korahite, head of a Levitical family which was over the watch and door-keepers at the east gate of the temple (1 *Chron.* ix. 17–19), called Meshullam in *Neh.* xii. 25.—Also, the husband of Huldah, the prophetess (2 *Kings* xxii. 14; 2 *Chron.* xxxiv. 22), a relative of Jeremiah (*Jer.* xxxii. 7), etc.

Shalman (*Hos.* x. 14), the name of the conqueror of Beth-arbel. As the name corresponds to the first part of the name Shalmaneser, it has been conjectured that it may refer to one or other of the many Assyrian monarchs who bore that name. But not only is the designation, "king of Assyria," wanting here, but also there is no historical support to the conjecture. We should rather think of some prince whose territories bordered on Israel, such as Salamanu, king of Moab, a tributary prince under Tiglath-Pileser II. Though subdued by Jeroboam II. the Moabites certainly afterwards secured their freedom, and their prince may well have led an expedition or carried on a guerilla warfare against Israel in which Beth-arbel was destroyed. If the incident belonged to Hosea's own time, this would account for the prophet's neglecting to mention the nationality of the victor or any other particulars regarding the occasion of the raid.

Shalmaneser, "Salman pardon," name of at least four kings of Assyria. Shalmaneser I., who reigned about B.C. 1300, was the original builder of Kalah, which was rebuilt and made a royal residence by Asurnasirhabal in the beginning of the 9th century B.C. Shalmaneser II., B.C. 860–825, is described as marching against the land of Chatti, and putting to flight twelve of its kings in B.C. 849, and receiving tribute from Jehu in B.C. 842 (according to Biblical chronology Jehu died B.C. 856). Shalmaneser III., B.C. 783–773, who has no connection with the O.T. history unless we understand Shalman of *Hos.* x. 14, to refer to him. Shalmaneser IV., B.C. 727–722, the successor of Tiglath-Pileser, is the one referred to in the Bible. He began the siege of Samaria in B.C. 724, but died before it had been conquered, so that the accomplishment of this victory lay with Sargon, his successor, in B.C. 722. Shalmaneser probably died in a revolution, as Sargon evidently was not his son, but apparently of some collateral line.

Shamgar (*Judges* iii. 31), judge of Israel, whose history is given in this one verse. He saved Israel, but only

the one incident of his slaughter of 600 Philistines is recorded. He was probably a contemporary of Ehud, and is referred to by Deborah in her song (*Judges* v. 6) as contemporary of Jael, and as living in a time of sore oppression.

Shamir (*Josh.* xv. 48), town in the mountains to the south-west of Judah, now Sômerah, 13 miles south-west of Hebron, near Debir. Also a town in Mount Ephraim (*Judges* x. 1, 2), residence of the judge Tola.

Shammah, an Edomite prince descended from Esau and Bashemath, the daughter of Ishmael (*Gen.* xxxvi. 13, xvii. 1; 1 *Chron.* i. 37).—Also, David's brother, third son of Jesse (1 *Sam.* xvi. 9; xvii. 13), elsewhere called Shimeah (2 *Sam.* xiii. 3, 32, xxi. 21; 1 *Chron.* ii. 13, Shimma).—Also, the third of the most famous of David's mighty men (2 *Sam.* xxiii. 11). —Probably Shammah, the Harodite (2 *Sam.* xxiii. 25), is the same as Shammoth the Harorite of 1 *Chron.* xi. 27, and Shamhuth the Izrahite (of the family of Zerah) of 1 *Chron.* xxvii. 8.

Shaphan (2 *Kings* xxii. 12), the scribe, seems to be distinguished from Shaphan the father of Ahikam. The latter is altogether unknown except as the father of two distinguished sons, Ahikam and Gemariah (*Jer.* xxxvi. 10, xxxix. 14). The scribe appears rather as a contemporary of Ahikam, and probably his junior, as he is mentioned third in the list of commissioners sent to Huldah (2 *Kings* xxii. 12–14). He is sent by Josiah in the 18th year of his reign to take account of the contributions made to the treasury of the temple, and while discharging this duty, is told by Hilkiah the priest of the copy of the Law of Jehovah which he had discovered. After making report of his own proper business, he tells the king of his discovery, and reads the book before him. Jaazaniah, one of the leaders of the apostasy in the time of the exile (*Ezek.* viii. 11), and Elasah, bearer of Jeremiah's letter to the Jewish elders in captivity (*Jer.* xxix. 3) were probably sons of the younger Shaphan, and not brothers of Ahikam.

Shapher (*Num.* xxxiii. 23), a mountain mentioned only in this one place, as an encampment of the Israelites midway between Hazeroth and Hashmonah. The most probable identification is that which places it south of Kadesh, the Jebel 'Araif, lying south of the south-west corner of the Makrah plateau, which agrees with the idea that the twelve following encampments mark the road to Kadesh, and that Rissah, the previous encampment, is to be identified with Rasa, on the Roman road.

Sharezer (2 *Kings* xix. 37; *Isa.* xxxvii. 38), "guard the king," son of Sennacherib, who, according to the biblical account, along with his brother Adrammelech, slew his father and then escaped into Armenia; but according to early historians, he sought (no doubt after sharing in the murderous plot) to secure the throne, but was soon driven away by his stepbrother, Esarhaddon, the heir according to the will of Sennacherib. His full name seems to have been Nergal-Sharezer, in the writings of profane historians "Nergilos."

Sharon, "plain," the northern half of the lowland part of Palestine, lying along the Mediterranean coast, the southern part being the Plain of the Philistines. The plain of Sharon (called "Saron" in *Acts* ix. 35) extends from Carmel in the north to Joppa and Lydda in the south, in width about about 12 miles, and in length about 44 miles. The country is undulating, the soil sandy, with scattered woods in the north and rich vegetation in the southern parts. Back from the sea, sheltered by the line of downs along the coast, the whole plain is covered with brilliantly coloured flowers, anemones, narcissus, iris, etc., "roses of Sharon and lilies of the valley." At its northern point it communicates with the Plain of Esdraelon running in a south-easterly direction to the Jordan. This accounts for the easy access which Philistines and Egyptians had to Esdraelon; and also for Assyrian armies passing to the land of the Philistines without intruding on Judah. In ancient times Sharon

was renowned for its fertility (*Isa.* xxxiii. 9, xxxv. 2; *Song* ii. 1), and its rich pastures (1 *Chron.* xxvii. 29; *Isa.* lxv. 10). Even in these days it is freely cultivated and yields considerable quantities of grain and fruit. The two principal towns lying on the coast were Joppa and Cæsarea on the road from Egypt to North Syria; the more important towns lie further back in the hilly regions.

Sharon (1 *Chron.* v. 16), a wide and evidently important district east of the Jordan, in the territory of Gad, not elsewhere referred to. It may probably be part of the Mishor, as that name is closely related to that of Sharon.

Sharuhen (*Josh.* xix. 7), probably the same as *Shilhim* of *Josh.* xv. 32, and *Shaaraim* of 1 *Chron.* iv. 31. It is identified with Tel-esh-Shoriah, 16 miles south-east of Gaza.

Shaveh, "plain," valley of Shaveh =the king's dale (*Gen.* xiv. 17) where the king of Sodom met Abraham returning from his victory over Chedorlaomer. It lay somewhere near Jerusalem. In the "king's dale" Absalom erected a pillar as a memorial of himself (2 *Sam.* xviii. 18).

Shaveh-Kiriathaim, "the plain of Kiriathaim" (*Gen.* xiv. 5), originally the residence of the primitive giant race of the Emims.

Sheba (*Josh.* xix. 2), in the territory of Simeon, about 3 miles east of Beersheba, now Tell-es-Seba.

Sheba, a tribe of North Arabia, which in *Gen.* x. 7, as Seba, is described as a descendant of Cush, that is, a Cushite or Hamite tribe, while in *Gen.* xxv. 3 it is described as descended from Abraham. Schrader accounts for this discrepancy by the supposition that different documents are relied on in the one case and in the other. In *Gen.* x. 28 Sheba appears as a son of Joktan, therefore a tribe of Joktanide Arabs in south-west Arabia with Mariaba or Saba as its capital. We have therefore to distinguish the Northern and Southern Sabeans. The tribe of Northern Sabeans is mentioned along with that of Dedan. It is the Saba referred to by Sargon as the realm of a tributary king, and previously also by Tiglath-Pileser II. as supplying him with spices, camels, and other commodities as tribute. It is not certain whether the Northern and Southern Sabeans were simply two portions of one great community, or whether each formed a politically distinct and independent body. In any case, the original Sabean settlement seems to have been that in South Arabia, which subsequently formed trading stations and colonies in North Arabia. As a trading people, the Sabeans ranked in antiquity next in importance to the Phœnicians. They traded with Tyre, Syria, Egypt and Mesopotamia, in gold, spices, and precious stones (*Ezek.* xxvii. 22; 1 *Kings* x. 2–10; *Isa.* lx. 6; *Jer.* vi. 20; *Ps.* lxxii. 10, 15). It was the queen of this region, called by the Arabians Bilkis, who visited Solomon (1 *Kings* x.), and not of Ethiopia, as Josephus and the Christians of Abyssinia have erroneously supposed.

Shebah (*Gen.* xxvi. 33), probably the Wady Sheba in which lay Sheba and Beersheba. The well so named was dug by Isaac, after his covenant with Abimelech of Gerar.

Shebam (*Num.* xxxii. 3), a town or district east of the Jordan, named by the representatives of Reuben and Gad when they sought to get their possessions there. It is elsewhere called Sibmah, and lay near Hesbon.

Shebarim (*Josh.* vii. 5), a place east of Ai on the way to Jericho. The word means "breaches," and may refer to broken or ruined walls, or to some rugged pass where the rocks had fallen down.

Shebna (2 *Kings* xviii. 18), "youth." Hezekiah's scribe or secretary, one of whose representatives he was to the Rabshakeh of the king of Assyria. From *Isa.* xxii. 15–19, it appears that he originally had the place then occupied by Eliakim, but had lost it, probably through Isaiah's influence, owing to his luxury and his favouring alliance with Egypt.

Shebuel, (1 *Chron.* xxiii. 16), "captive of God," chief of the line of Gershom

the son of Moses, in the old age of David during the preparations for Solomon's succession.

Shechem, in *Gen.* xxxiv. 2, xxxiii. 18 (comp. also *Judges* ix. 28), the son of Hamor the Hittite, who called the city which he founded after his son. When Abraham entered Palestine the city had not been built, for mention is made only of a district *Sichem* (*Gen.* xii. 6) in or or near the plain of Moreh. It was erected, however, before Jacob's return from Padan Aram (*Gen.* xxxii. 18–xxxv. 2), and it is referred to in describing the place where Joseph's bones were laid (*Josh.* xxiv. 32; *Acts* vii. 16). It was at Shechem that Joshua assembled all Israel before his death that he might renew the covenant with them (*Josh.* xxiv. 1). On Gerizim and Ebal, hills to the north and south of Shechem, were the blessings and the curses of the law pronounced before Israel (*Josh.* viii. 33). In the apportioning of the land, the district of which it was the centre was assigned to Ephraim. It lay upon what was called Mount Ephraim, on the main high road between Jerusalem and the north, midway between the Jordan and the Mediterranean. It was given to the Levites and was the middle one of the three Cities of Refuge west of the Jordan. Even in the time of the Judges there was a temple of Baal Beerith in Shechem (*Judges* viii. 33, ix. 4, 46). It was utterly destroyed by Abimelech and its site sowed with salt (*Judges* ix. 45). By the time of the division of the kingdom it had evidently regained its importance, so that Jeroboam fortified it and made it his first capital (1 *Kings* xii. 25), though afterwards he removed to Tirzah (*ch.* xiv. 17). At the time of the destruction of Jerusalem it was still in existence (*Jer.* xli. 15). It became afterwards the capital of the Samaritans, and was conquered by John Hyrcanus. In the time of Christ it was called by the natives Mabortha, or Mamortha. In early Christian times it was called Neapolis, of which its present name Nablûs is undoubtedly a corruption. The district around is remarkably fruitful and well-watered. Its name Shechem, "shoulder," "ridge," is most appropriate, as it lies on the watershed between the Jordan and the Mediterranean.

Sheep in the earliest ages (*Gen.* iv. 2) formed the chief part of the flocks, and, along with oxen and goats, constituted the wealth of the patriarchs. Abraham, Isaac and Jacob moved from place to place according to the requirements of their flocks, and the Israelites received Goshen in Egypt as a place suitable for pasturage. In the settlement of the tribes, Reuben, Gad and Manasseh chose the west of the Jordan as most suitable for feeding sheep and oxen; and in the days of Saul, Nabal in Carmel had 3,000 sheep. Solomon, according to the report in 1 *Kings* viii. 63, is said to have sacrificed 120,000 sheep at the dedication of the temple, while the daily provision for his table required 100 (1 *Kings* iv. 23). Job had at first 7,000 sheep and afterwards 14,000; while Ahab received annually as tribute from Mesha of Moab, who was a great sheepmaster, 100,000 lambs and the wool of 100,000 rams (2 *Kings* iii. 4). Almost fabulous numbers were taken by the Israelites from the Midianites and Hagarites (*Num.* xxxi. 32; 1 *Chron.* v. 21). The Syrian sheep, which was the commonest, perhaps the only, kind known to the Israelites was the *fat-tailed* variety (*Exod.* xxix. 22; *Lev.* iii. 9, vii. 3, viii. 25, ix. 19). The fat tail, which weighed from 5 to 15, and sometimes even 30 lbs., was in the peace, sin and trespass offerings, laid upon the altar (*Lev.* iv. 35). It was regarded as the choicest part. The wool was largely used in supplying clothing (*Lev.* xiii. 47; *Ezek.* xxxiv. 3; *Job* xxxi. 20; *Prov.* xxxii. 26, xxxi. 13); and sheep shearing was accompanied by rejoicing and festivities (1 *Sam.* xxv. 4; 2 *Sam.* xiii. 23). The flesh of the sheep was the principal animal food of the people, and the strong milk of the sheep was also an ordinary article of diet (*Isa.* xxii. 13; *Amos* vi. 4; *Deut.* xxxii. 14; *Isa.* vii. 21).

Sheep-gate (*Neh.* iii. 1, 32, xii.

39), in A.V. of John v. 2 Sheep-*market*, so called probably because there the sheep were brought in or sold for the Passover. It was a gate of Jerusalem on the north-east of the city, nearest to the temple. Some suppose the place referred to in John was rather the sheep-pool where the sheep for sacrifice were washed, and that it was this pool that was called Bethesda.

Shekel, "weight," originally like our "pound," simply a weight, and only afterwards used for money of a particular weight or value. The O.T. shekels of gold and of silver, of brass and of iron, were simply pieces of these metals weighed to a certain amount (1 *Sam.* ix. 8, xvii. 5, 7). According to *Ezek.* xiv. 12, as read by the best critics, the shekel is $\frac{1}{60}$ of the maneh, which again was the $\frac{1}{60}$ of a talent. As money the shekel of gold was worth about 45*s.* The silver shekel, which was that in common use, was worth about 2*s.* 6*d.* For the redemption of the first born child, if male, the Israelite parent had to pay 5 shekels according to the standard of Tyre; this was the same as the early Hebrew standard. The value of 5 shekels would be about 13*s.*, and would be spent in purchasing an animal substitute for the child. After the exile a tax was levied for every male Israelite of 20 years old and assigned for providing the public sacrifices given in earlier times by the kings, in Nehemiah's time $\frac{1}{3}$ (*Neh.* x. 33, 34), and afterwards $\frac{1}{2}$ shekel. This was the regular impost of temple dues in the time of Christ (*Matt.* xvii. 24). The half-shekel corresponded to the Tyrian didrachma. As Roman money was the currency in Christ's time, to obtain the half-shekel it was often necessary to have recourse to the exchanger.

Shelah (*Gen.* xxxviii. 5), son of Judah and Shuah, a Canaanite woman, born at Chezib. After the death of his brothers Er and Onan, Judah withheld him from Tamar.

Sheleph (*Gen.* x. 26), son of Joktan, and so ancestor of a South Arabian tribe. In the Arabic genealogies he is Selef, grandson of Himyar. A district of Yemen is called *Michlaf Selef.*

Shelomith, originally a female name, that of the mother of the man who cursed in the camp of Israel, daughter of Dibri of the tribe of Dan, married to an Egyptian (*Lev.* xxiv. 11). Also a daughter of Zerubbabel (1 *Chron.* iii. 19). As a man's name: a son of Rehoboam (2 *Chron.* xi. 20); also several Levites (1 *Chron.* xxiii. 9, 18, xxiv. 22, xxvi. 25). In *Ezra* viii. 36 the true reading probably is: And of the sons of Bani, Shelomith the son of Josiphiah, etc.

Shem, the eldest of the three sons of Noah and so named first in the lists (*Gen.* v. 32, vi. 10, vii. 13, ix. 18, x. 1; 1 *Chron.* i. 4). The rendering of *Gen.* x. 21 should be, not "Shem the brother of Japheth the elder," but "Shem the elder brother of Japheth." He was born, according to *Gen.* v. 32, when Noah was 501 years old, and according to *Gen.* xi. 10 he was himself 100 years old two years after the flood. His sons were Elam, Asshur, Arphaxad, Lud and Aram. When the Chronicler (1 *Chron.* i. 17) makes them 9, this is in consequence of his missing the words: "And the children of Aram" (*Gen.* x. 23), and so including Aram's four sons. Through Arphaxad Shem is father of all the sons of Eber (*Gen.* x. 21), and so the tribal ancestor of the Hebrews. In regard to the personal history of Shem, the Bible only relates that on account of his filial piety he shared with Japheth the blessing of his father (*Gen.* ix. 23). In Rabbinical literature Shem, without any sufficient ground, is identified with Melchizedec. The generations of Shem are given in *Gen.* xi. 10–26, and, according to the later document, along with those of the other sons of Noah in *Gen.* x. 21–31. Of his five sons it is Arphaxad whose genealogy is given in detail as containing the descent of Abraham. From Shem to Abraham inclusive we have 10 names, none of them names of nations, and only two or three of them, and these but doubtfully, connected with places with which the migrations of the race from Meso-

potamia to Canaan can be associated. The Semites as descendants of the five sons of Shem, though of common descent, did not all speak languages of the same family. It is quite evident that the Elamites did not speak a language belonging to the same group as the Hebrew. On the other hand the Canaanites, though of Hamite descent, certainly spoke what is called a Semitic language. The use of the name Semitic in the classification of languages is somewhat misleading. Some who are Semites by race do not speak Semitic languages, and some who speak Semitic languages are not Semites.

Shema, son of Hebron among descendants of Caleb (1 *Chron.* ii. 43). —Also a city in Judah, 6 miles south by east of Hebron (*Josh.* xv. 26). Now *Rujum Selameh.*

Shemaiah (1 *Kings* xii. 22 ; 2 *Chron.* xi. 2), prophet of Judah in the days of Rehoboam, who forbade war against the ten tribes, and who wrote a history of Rehoboam's reign (2 *Chron.* xii. 15). —Also, an influential man, not a prophet (for he wrote in his own, not in God's name), in Jeremiah's time, called the Nehelamite (*Jer.* xxix. 24), charged with inciting Jeremiah's enemies against him and encouraging among the people false hopes of the speedy overthrow of the power of Babylon. Because he had prophesied lies his own destruction was foretold (*ch.* xxix. 31)

Shemida (*Num.* xxvi. 12 ; *Josh.* xvii. 2), one of the sons of Gilead and head of one of the families of Manasseh ; mentioned in 1 *Chron.* vii. 19, as the father of four sons.

Shen (1 *Sam.* vii. 12), "the tooth," a sharp rock near Bethcar, to which spot Samuel pursued the Philistines after the battle of Mizpah and there erected the memorial stone "Ebenezer." Probably Esir Yesin, 3 miles west of Jerusalem and 1½ north of Ain Karin whieh is Bethcar.

Shepham (*Num.* xxxiv. 10), on the north-eastern boundary of the land of Israel. Otherwise unknown.

Shephelah (*Josh.* ix. 1, x. 40, xi. 16 ; *Judges* i. 9 ; 1 *Kings* x. 27) usually identified with the Plain of the Philistines, but more exactly applied to the range of low hills that lay immediately behind. The word means "low" or "lowland," but the towns assigned to the Shephelah are not on the plain but on the low hills (*Josh.* xv. 33 ; 2 *Chron.* xxviii. 18). In 1 *Macc.* xii. 38, xiii. 13, the Shephelah is described as "over against the plain." Lydda, according to the Talmud, marks the division between the plain and the Shephelah. Though the line of low hills runs north to Esdraelon, the name Shephelah was not applied beyond Lydda and the vale of Ajalon, stretching southward as far as Joppa. It was the debatable land between the Israelites and the Philistines, beyond which the Philistine conquests seldom extended. It includes most of the localities made memorable by Samson's exploits, many of Joshua's most famous battlefields, the scene of David's encounter with Goliath and his subsequent encounters with the Philistines from Gibeon to Gezer. The original home of the Maccabees lay in the Shephelah, and there most of their struggles were carried on.

Sherezer (*Zech.* vii. 2), one of the commissioners sent by the inhabitants of Bethel to Jerusalem to ask whether the fast of the fifth month in memory of the destruction of the temple was to be kept up. From his name it would seem that he had been born in Babylon.

Sheshach (*Jer.* xxv. 26, li. 41) evidently means Babylon. One explanation is that it meant a division or quarter of the city, perhaps Borsippa, as a race of kings are called in a Babylonian register "kings of Sis-kû-ki." It is commonly explained as the word *Babel*, disguised by the use of a secret alphabet, *Athbash*, according to which the last eleven letters of the Heb. alphabet were used for the first eleven in a reverse order. Thus B was represented by S, and L by Ch. That it was not employed by Jeremiah for purposes of concealment and safety is seen by this, that in *ch.* li. the name of Babylon is quite openly used. If this explanation be

accepted, we can only regard Jeremiah's use of the word as rhetorical.

Sheshbazzar (*Ezra* i. 8), the Persian name of Zerubbabel, the prince of Judah, either from a Persian word meaning "fire worshipper," or a Sanskrit word meaning "the distinguished one."

Shetharboznai (*Ezra* v. 3, 6, vi. 6, 13), made up of two words meaning "a star" and "splendour," a Persian officer of high rank in Palestine, who sought to hinder the work of Zerubbabel, but was ordered by Darius to give every help for its furtherance.

Shewbread (*Exod.* xxv. 30; *Lev.* xxiv. 6), "bread of the presence," which always stood before the Lord. It consisted of 12 loaves, after the number of the tribes, arranged in two rows containing 6 loaves in each, presented by Israel to Jehovah with incense upon each row, as a sacrifice. The bread was baked without leaven, was renewed every Sabbath, and as peculiarly sacred was eaten only by the priests. It thus belonged to the class of meat offerings and was a symbol of spiritual food blessed by God. The table, on which the bread was placed, standing in the tabernacle in the holy place along with the altar of incense and the candlestick, was of shittim wood or acacia, 1½ cubits high, with a top 2 cubits long and 1 cubit broad. In the temple there were 10 tables, 5 on each side (2 *Chron.* iv. 8), though in 1 *Kings* vii. 48 only one table is mentioned. The custom in heathen religions of placing cakes upon tables in the temples (*Isa.* lxv. 11; *Jer.* vii. 18, xliv. 17), as also in the case of the Roman *lectisternia*, signified, not as in Israel the presentation of bread for divine consecration, but the providing of food for the gods. The custom of making this provision and the superstition that the gods actually consumed the food form the subject of the Apocryphal tract *Bel and the Dragon*.

Shibboleth (*Judges* xii. 6), a Hebrew word meaning "a stream" (*Ps.* lxix. 2, 15; *Isa.* xxvii. 12) or "an ear of grain" (*Gen.* iv. 15; *Ruth* ii. 2; *Isa.* xvii. 5; *Job* xxiv. 24). It was pronounced Sibboleth by the Ephraimites, and used by Jephthah's Gileadites at the fords of the Jordan as a test for those who denied that they were of Ephraim.

Shior-libnath (*Josh.* xix. 26), "the glass river," small stream in the south of the territory of Asher, rising in Carmel, and receiving its name from the use of its sands by the Phœnicians in the manufacture of glass.

Shilhim (*Josh.* xv. 32), probably Shilhân, 6 miles south-east of Gaza, a city in the south (the *Negeb*) of Judah.

Shiloh, now Seilûn, a city of Ephraim, 9½ miles north of Bethel, and about 10 miles east of the road from Bethel to Shechem. In the days of Joshua after the camp had been moved to Gilgal, it was an important and central city (*Josh.* xviii. 9, xix. 51, xxi. 2, xxii. 9, 12). It was the site of the tabernacle from the days of Joshua till those of Samuel (*Josh.* xviii. 1, 8, xix. 51; *Judges* xviii. 31; 1 *Sam.* i. 3, 9, 24, ii. 14, iii. 21, iv. 3, xiv. 3; *Ps.* cxxviii. 60; *Jer.* vii. 12). In later times Shiloh held a position of importance among the cities of Israel, suffering in the overthrow of the kingdom, but continuing to exist after the exile (1 *Kings* xi. 29, xii. 15, xiv. 2, 4; *Jer.* vii. 12, 14, xxvi. 6, 9, xli. 5). The "coming to Shiloh" of *Gen.* xlix. 10, meant the settlement of the tribes with Judah at their head in the land of promise. Shiloh then, according to its name, became the resting place of Israel. This does not exclude the Messianic interpretation of that passage. Shiloh there is indeed a geographical and not a personal proper name; but just as the promised glory was not fully realised in David and Solomon but only in David's son and lord and in the greater than Solomon, so also rest is only reached in Him who is our *peace* (*Mic.* v. 5; *Eph.* ii. 14).

Shilonite, a native of Shiloh, applied as designation of the prophet Ahijah in the days of Jeroboam (1 *Kings* xi. 29, xii. 15). It is also used as a patronymic of certain men of Judah after the exile residing in Jerusalem (*Neh.* xi. 5; 1 *Chron.* ix. 5).

Shimea, one of the sons of David

born in Jerusalem (1 *Chron.* iii. 5), called Shammua in *ch.* xiv. 4. One Shimeah or Shimeam is named among the ancestry of Saul (1 *Chron.* viii. 32, x. 38).

Shimeah, the third of the sons of Jesse (2 *Sam.* xiii. 3, 32, xxi. 21), called also Shammah (1 *Sam.* xvi. 9, xvii. 13). His son Jonathan gained fame by slaying a giant of Gath.

Shimei, with his brother Libni, one of the heads of the families of Gershon the son of Levi (*Num.* iii. 18), called **Shimi** in *Exod.* vi. 17.—Also a Benjamite of the family of Saul, who followed David as he fled from Absalom, uttering bitter curses and throwing stones. His life was spared at his humble entreaty, by David. Solomon put him on parole in Jerusalem; he went beyond the bounds in search of runaway servants, and was accordingly put to death (2 *Sam.* xvi. 5; 1 *Kings* ii. 36).

Shimron, chief place of a small Canaanite district with a king of its own (*Josh.* xi. 1), confederate with Jabin of Hazor. Its full name seems to have been **Shimron-meron** (*Josh.* xii. 20). The territory was afterwards assigned to Zebulun (*Josh.* xix. 15).

Shimshai (*Ezra* iv. 8, 17), "Jehovah is splendour," called the scribe, one of the Samaritan officers who wrote Artaxerxes, and succeeded in obtaining a decree to stop the rebuilding of the wall of Jerusalem under Zerubbabel.

Shinar, the country where Nimrod set up his rule (*Gen.* x. 10). In the O.T. the name of Babylonia (*Gen.* xi. 1), identical probably with Sumir, the name for South Babylonia. As the land of Nimrod, Shinar included the cities of Erech, Accad, and Calneh. In *Dan.* i. 2 it is certainly used in the wide sense of Babylonia; but in *Isa.* xi. 11 and *Zech.* v. 11 it apparently means Sumir or Southern Babylonia, as distinguished from Accad the Northern. The use of the word in the wide sense of the Hebrews might result from this, that the original dwelling place of their race, Ur of the Chaldees, was in the southern district. In *Gen.* xiv. 1 the king of Ellasar or Larsav is named as well as the king of Shinar, though the territory of the former was within that of the latter, who was his suzerain.

Shishak, king of Egypt, the first Pharaoh of the 22nd dynasty of the kings of Bubastos or the biblical Pibesheth, called Sheshonk on the monuments, and Sesonchis in the lists of Manetho. He was the king of Egypt who received Jeroboam when he fled from Solomon (1 *Kings* xi. 40) and afterwards in the fifth year of Rehoboam, king of Judah, probably at the instigation of Jeroboam, who had meanwhile been made king of Israel, attacked Jerusalem and took away the treasures of the temple and the palace, particularly Solomon's golden shields, which were replaced by shields of brass (1 *Kings* xiv. 25). On his return he celebrated his victory by hanging on the walls of the temple of Ammon at Thebes long lists of cities and districts which he had conquered, the king being represented holding his enemies by the hair with his left hand, while he wields in his right hand a battle-axe with which he is about to behead his victims. The most interesting of the names on the list is *Judha mālek.* Many places in Israel are also mentioned, but these, as belonging to his *protégé* Jeroboam, probably opened their gates to him without resistance.

Shittim (*Num.* xxv. 1, xxxiii. 49; *Josh.* ii. 1, iii. 1; *Mic.* vi. 5), the same as Abel Shittim, which lay in the fields of Moab, in the territory of Reuben.—The Shittim referred to in *Joel* iii. 18 cannot be the same, but another in the country west of the Jordan. It may perhaps not be a proper name, but an appellative, "the valley of acacias," a name well suiting a waterless valley. It may well characterize one of the valleys on the western border of the Dead Sea, possibly the Kidron valley.

Shittim wood, the wood of the acacia, used in the construction of the tabernacle and for its furniture (*Exod.* xxv. 5, xxvi. 15, xxvii. 1). The tree is only mentioned once in O.T., and there is called the *Shittah tree* (*Isa.*

xii. 19). The wood was the only kind available in the wilderness, where it is the only tree of any considerable size. In appearance it is like a large hawthorn, growing in dry places, with hard firm wood of orange-brown colour. It is from it that *gum arabica* is obtained, and its astringent bark is used for tanning.

Shoes were used by the Hebrews, as well as by the Greeks and other ancient nations, during the winter to protect the soles of the feet from the cold. They were sometimes of little value, and apparently nothing but sandals (*Amos* ii. 6, viii. 6). The shoe latchets referred to in *Gen.* xiv. 23; *Mark* i. 7; *Luke* iii. 16, seem to point simply to sandals with edges. Even where the prophet denounces luxury in dress (*Isa.* iii. 16, 18) no menton is made of shoes; but probably the foot coverings of badgers' skins of *Ezek.* xvi. 10 are shoes in the proper sense. Every one wore sandals or shoes of some sort, and to be barefooted was a reproach. To take off one's shoe, according to accompanying actions, meant either reverence or contempt (*Exod.* iii. 5; *Deut.* xxv. 9).

Shobach (2 *Sam.* x. 16), the captain of the armies of Hadarezer, slain by David as he led the Syrians and their allies against Israel.

Shuah, one of the sons of Abraham by Keturah (*Gen.* xxv. 2; 1 *Chron.* i. 32). To the Arab tribe descended from him belonged Bildad, Job's friend, the Shuhite (*Job* ii. 11).

Shual, name of a district lying north of Michmash in the direction of Ophrah in Benjamin (1 *Sam.* xiii. 17), perhaps the same as *Shalim* (*ch.* ix. 4).

Shulamite (*Song* vi. 13), a native of Shunem, the *n* having been changed into *l*.

Shunammite (1 *Kings* i. 3; 2 *Kings* iv. 12, 25), native of Shunem, applied to Abishag, and to the woman whose son Elisha restored to life.

Shunem, a city in Issachar (*Josh.* xix. 18), opposite Gilboa (1 *Sam.* xxviii. 4), not very far from Carmel (2 *Kings* iv. 24), 3½ miles north of Jezreel. It was the native place of Abishag given to David in his old age and asked by Adonijah (1 *Kings* i. 3, 15, ii. 17). A pious woman of Shunem gave her generous hospitality to Elisha and had her son restored to life by the prophet (2 *Kings* iv. 8, viii. 1). It is also the Shulem to which the heroine of the *Song of Songs* belonged (*Song* xii. 13). It is represented now by a small mean village of Sûlem, high up on the south-west spur of the Jebel ed-Dachi, the Little Hermon.

Shur, "wall," the desert lying between Egypt and Palestine, through which Abram must have passed on his journeys to and from Egypt (*Gen.* xii. 9, xiii. 3). He afterwards sojourned "between Kadesh and Shur" (*Gen.* xxi. 1), near Gerar, which is 12 miles south of Gaza and 25 miles west of Beersheba. On the way from Beersheba to Shur between Kadesh and Bered, Hagar discovered the well which she called *Beer-lahai-roi* (*Gen.* xvi. 7). Through this wilderness the Israelites journeyed immediately after crossing the Red Sea (*Exod.* xv. 22), proceeding three days without finding water. It is called the wilderness of Etham (*Num.* xxxiii. 4), because Etham lay at the end of it. It extended from the eastern border of Egypt on the Gulf of Suez northward at least as far as Etham. It is so described in *Gen.* xxv. 18 and 1 *Sam.* xv. 7, as lying east of Egypt and reaching to the land of the Ishmaelites and Amalekites, which again stretched eastward to Havilah. Though spoken of in *Gen.* xxv. 18 as before Egypt as thou goest to Assyria, that is rather the wilderness of Paran, of which Shur formed properly only the western portion. In this region also were found the Geshurites and Gezrites against whom David fought, as well as the Amalekites (1 *Sam.* xxvii. 8), on the far south of Palestine toward Egypt. As to the name Shur="wall," it has been supposed that it received this name because for the defence of Egypt a series of forts had been erected at intervals along its course from north to south. Even apart from this, its bare and arid surface, which rendered march through it so arduous, may well have entitled it to this designation.

Shushan (*Neh.* i. 1; *Dan.* viii. 2

Esth. iii. 15, viii. 15, etc.), the ancient capital of Elam on the Ulai or Euläus, and also near the Choaspes, called in Assyrian inscriptions Šušan and in Elamite inscriptions Šušun, often referred to in O.T. as the name of the capital and palace or castle of the Medo-Persian kings. According to the Book of Esther many Jews lived there. No satisfactory explanation of the name has yet been found. It does not seem to have any connection with the Hebr. *shoshannah*, "lily." The language of Elam-Susiana, as represented by the inscriptions on bricks, was not Semitic. Mention is made of Shushan in the Assyrian inscriptions by Asurbanipal, B.C. 668–626, who took away a trophy in the image of the god Nana, which had been taken from Babylon 1635 years before by *Kudur-Nanhundi*, a king of the same line as Chedorlaomer. The magnificent palace was begun by Darius Hystaspis and finished by Artaxerxes Memnon, and restored and beautified by Artaxerxes Longimanus. It was the Persian residence of Alexander and the depository of his treasures. It continued to flourish under the Sassanidæ ; and though considerably shattered by the Arabs in the 7th Christian century, it continued till the 12th century a populous and thriving city. But in the 13th cent. whether by gradual decay, or by some violent catastrophe which has not been recorded, it became utterly ruined.

Sibbechai (2 *Sam.* xxi. 18 ; 1 *Chron.* xi. 29), the Hushathite, called in 2 *Sam.* xxiii. 27 **Mebunnai**, a native of Hushah in Judah (1 *Chron.* iv. 4) and a descendant of Zerah (1 *Chron.* ii. 4), was commander of the 8th division of the army under David (1 *Chron.* xxvii. 11). He gained fame by slaying the giant Saph or Sippai (1 *Chron.* xx. 4).

Sibmah (*Josh.* xiii. 19 ; *Isa.* xvi. 8, 9 ; *Jer.* xlviii. 32), called Shibmah in *Num.* xxxii. 38 and Shebam in *Num.* xxxii. 3. It lay near Heshbon, in the territory assigned to Reuben. The prophets mention it in the lament for Moab, referring to the wine of Sibmah which was so famed as to be put on the tables of kings, and was produced all through Moab.

Siddim (*Gen.* xiv. 3, 8, 10), lower portion of the valley of the Jordan, now occupied by the Dead Sea, or as it is here called, the Salt Sea. In this valley lay the cities of the plain, Sodom, Gomorrah, etc. In Assyrian *Sidde* means a district on a river's bank. It was full of asphalt or bitumen pits. In *Gen.* xiii. 10, etc., it is called "the plain of Jordan," outside of Canaan (*Gen.* xiii. 12).

Sidon or **Zidon**, an important city on the Mediterranean coast, not far from Lebanon, 23 miles north of Tyre, 18 north of the mouths of the Leontes or Litâny, and 8 north of Sarepta. The name means *Fish* or *Fisher's town*, the modern name Saida, being the same word as occurs in the well-known name Bethsaida. It was a very ancient Phœnician foundation, built on a promontory jutting into the sea and surrounded by a number of islands. It formed the northermost border of the Canaanites (*Gen.* x. 19), the ideal northern boundary of the territory of Asher (*Josh.* xix. 28), but Israel never really possessed any of the country north of the Leontes (*Judges* i. 31). It was the most important of the early Phœnician cities, and was called the mother of Tyre. The latter city is not referred to in the Pentateuch, whereas Sidon appears there as a great and flourishing city. Its antiquity is attested by its descent being traced back to Sidon, the first born of Canaan (*Gen.* x. 15 ; 1 *Chron.* i. 13). Sidon was called *the Great* because the capital (*Josh.* xi. 8), and the Sidonians is a term commonly used by Hebrews, as well as Greeks and Romans, as equivalent to Phœnicians (*Josh.* xiii. 6 ; *Judges* xviii. 7 ; *Ezek.* xxxii. 30, etc.). The name is so applied in O.T. to Phœnician gods (*Judges* x. 6 ; 1 *Kings* xi. 5, 33 ; 2 *Kings* xxiii. 13), women (1 *Kings* xi. 1), merchants (*Isa.* xxiii. 2) and language (*Deut.* iii. 9). In later times Tyre won the supremacy (*Ezek.* xxvii. 8) ; but even then Sidon had its own kings and held a prominent place as one of the chief Phœnician cities (*Jer.* xxv. 22, xxvii. 3, xlvii. 4 ; *Ezek.*

xxviii. 20; *Joel* iii. 4; *Zech.* ix. 2). After Nebuchadnezzar's conquest of Tyre, Sidon regained the supremacy among Phœnician cities, which it held till its unfortunate encounter with Artaxerxes Ochus in B.C. 351. In the time of Christ it was still a town of considerable importance. It received the Christian faith very early (*Acts* xxvii. 3), and was the seat of a Christian bishopric. It was greatly celebrated among the ancients for its manufacture of glass. The most valuable discovery in the ruins around Saida is the sarcophagus of the Sidonian king Eshmunazar dug up in 1855, being a figure of the king in the Egyptian style of art, with an inscription threatening with the anger of the gods any one who would disturb his bones. Eshmunazar lived probably in the 4th cent. B.C. The inscription is specially interesting as affording a specimen of Phœnician writing.

Sihon, Amorite king, whose capital was Heshbon, a great ruler and conqueror who had extended the territories and consolidated the government of his people. He had apparently come from the west of the Jordan, and conquered the Moabites, and pressed the Ammonites eastward away from the Jordan, so that his territories extended along the valley of the Jordan from the Arnon northward even beyond the Jabbok as far as the Lake of Gennesareth. His country then marched on the north with that of Og of Bashan, another important Amorite potentate. The nomad Midianites and other people in the south and east of the territory were subject to him and their princes his vassals (*Josh.* xiii. 21). He refused to allow Moses to lead the people through his country, and rapidly collecting an army he stood ready to oppose the Israelites at Jahaz (*Num.* xxi. 23), where he sustained an utter defeat. His territories were assigned to the tribe of Reuben and Gad. The victory was long remembered and celebrated in song as one of the greatest of Israel's triumphs (*Ps.* cxxxv. 11, cxxxvi. 19).

Sihor (*Isa.* xxiii. 3; *Jer.* ii. 18), "the black river," the Nile, so called from the black colour given it by the soil washed down by it in the time of flood, with which it enriches the fields of the Egyptians. The word "Nile" itself comes from a Sanskrit word, *nilas*, "black." The Hebrew Sihor may be a Hebraised form of the native *Siris* as name of the Upper Nile.

Sihor (*Josh.* xiii. 3), called Shihor in 1 *Chron.* xiii. 5, the river of Egypt, not the Nile, as many older expositors supposed, but a small brook which formed the south-western boundary of Palestine. It is described as "before," *i.e.* east of, Egypt, which certainly does not suit the Nile. The idea that it was the Nile may have originated from a false notion that the *Wady el-Arish* was a branch of that river; but more probably this winter torrent with its rapid troubled waters got the name from the dark muddy character of the stream.

Silas, shortened Greek form of the Latin name Silvanus, an early Christian prophet and assistant of the apostles (1 *Thess.* i. 1; 1 *Cor.* xii. 28 xiv. 3). He was a recognised teacher in Jerusalem when the Apostolic Council was held there (*Acts* xv. 22, 32), and was chosen by Paul as his companion instead of Barnabas when starting on his second missionary journey (*Acts* xv. 40). He accompanied the Apostle through Asia Minor, shared his imprisonment at Philippi, remained at Berea with Timothy, and joined Paul again at Corinth (*Acts* xvi.–xviii.), and his name is associated with that of Paul in the Epistles to the Thessalonians written from Corinth, and mentioned as an esteemed fellow-worker of Paul in 2 *Cor.* i. 19. He seems after this to have given himself to work among the Jews, and was the bearer to the Jews of Asia of Peter's Epistle (1 *Pet.* v. 12).

Silk (*Prov.* xxxi. 22; *Ezek.* xvi. 10), though known in China from a very remote antiquity, and also as an animal product to Aristotle, was only introduced into the West as an eastern product by Alexander the Great, and was not manufactured in the West earlier than the middle of the 6th cent. B.C. It is extremely doubtful whether the

ancient Hebrews knew anything about silk. The word *shēsh* in *Prov.* xxxi. 22 is certainly fine white linen, as everywhere else correctly rendered, while *meshi* of *Ezek.* xvi. 10, 13 means evidently some light material worn with linen, but whether silk or not is not clear.

Siloam (*John* ix. 7), in *Isa.* viii. 6 and *Neh.* iii. 15 **Siloah**, a pool or fountain at the opening of the Tyropœon, near the base of Mount Zion. The word means "sent" or "outflow," referring to the course of the waters. The Jews were charged with contemning the outward insignificance of the kingdom and sanctuary of Zion, and turning to the more gorgeous and imposing services of idolatrous worship; and so in judgment instead of a quiet stream there would come a roaring torrent which would drive them away. It was to this water as nearest to the temple that Jesus sent the blind man to wash and receive his sight. The Tower of Siloam, the fall of which caused the death of certain men in the time of Pilate (*Luke* xiii. 4) was probably some building in connection with the aqueduct from this pool. Its name is still preserved in that of the modern village of *Silwân* on a rock on the opposite side of the Kidron.

Silvanus, the full Latin name of that early Christian prophet and teacher otherwise known under the shortened Greek form of the name as Silas.

Simeon, second son of Jacob and Leah, associated with his brother Levi in the massacre of the Shechemites in revenge for their sister's wrong (*Gen.* xxxiv. 25), and singled out by Joseph in Egypt and kept there as a hostage to secure his brother's return with Benjamin (*Gen.* xlii. 24). His sixth son Shaul is described as the son of a Canaanitish woman (*Gen.* xlvi. 10), showing that the tribe of Simeon early began to intermarry with the Canaanites. The number of armed men provided by the Simeonites at the first numbering in Moses' time under their chief Shelumiel was 59,300 (*Num.* i. 23), and at the second only 22,800 under Shemuel (*Num.* xxvi. 14). This reduction was caused probably by this that the tribe of Simeon suffered most heavily in the judgment of Baal Peor, in connection with which Zimri, a Simeonite chief, was conspicuous (*Num.* xxv. 14). At a very early period the tribe ceased to have any independent position among the tribes of Israel. The cities assigned to the tribe (*Josh.* xix. 1–9) in the south or Negeb had all been previously given to Judah, sometimes under different names (*Josh.* xv. 26–32, 42). This may be explained partly by the close relation existing between Judah and Simeon, and partly by the fact that the nomadic life of the Simeonites prevented them from framing any well consolidated civic constitution. Judah and Simeon seem to have fought together in securing possession of the southern part of Palestine (*Judges* i. 3, 17). When David became king the Simeonites supplied him with 7,100 soldiers (1 *Chron.* xii. 25), but on the partition of the kingdom only Judah is named as in possession of all the south. During the reigns of Asa and Josiah we hear of Simeonite towns in the northern kingdom, and of the false worship of Jehovah at Beersheba as well as at Bethel, Gilgal and Dan. In 1 *Chron.* iv. 39–43, we are told in Hezekiah's days certain Simeonites following their nomadic course of life went to Gerar (not Gedor as our text has it) in the far south, destroyed the Hamites whom they found there, and took possession of their country; and again another band of 500 Simeonites, under five captains, went to Mount Seir, smote the Amalekites of that region and settled down in their place. In the Apocryphal Book of Judith, which highly approves Simeon's massacre of the Shechemites, Ozias the governor of Bethuliah and Judith herself are Simeonites. The tribe is also reckoned in the lists of the future perfected kingdom of God (*Ezek.* xlviii. 24, 33; *Rev.* vii. 7).

Simeon, in the N.T. an aged man of great piety in Jerusalem, who greeted the infant Jesus when, 40 days after His birth, His mother came up to be purified (*Luke* i. 25). He then uttered

his blessing in the rapturous hymn know as the *Nunc Dimittis*.

Simon, the Maccabee, son of Mattathias and elder brother of Judas and Jonathan, whose wisdom the father urged the younger brothers to follow (1 *Macc.* ii. 3, 65). Under Judas he conducted a most successful campaign in Galilee and Northern Palestine (1 *Macc.* v. 17), and after Judas' death he co-operated vigorously with Jonathan (1 *Macc.* ix.). As Trypho's lieutenant he conquered Joppa and built the fortress of Adida, and on Trypho's treacherous seizure of Jonathan, Simon himself undertook the command. On Jonathan's death he became high priest and prince of the Jews, B.C. 143–135. He secured from Demetrius important advantages to the Jews. He next had the Syrian garrisons driven out of the land, and in consequence of civil commotions in the Syrian empire, he succeeded in delivering his country completely from foreign domination. In B.C. 139 he entered into a league of friendship with the Romans ; and in B.C. 137 his sons Judas and John completely defeated the Syrians under Cendebæus. His own son-in-law Ptolemy, who aspired to the sovereignty, treacherously assassinated him at a banquet in the fortress of Dok in B.C. 135.

Simon, son of Jona or John, a fisherman of Bethsaida, called early by Jesus as a disciple, and named by him Peter, under which name he figures in the N.T. history.

Simon, one of the twelve apostles, called the Canaanite (*Matt.* x. 4 ; *Mk.* iii. 18), which should be Kananite or Kananæan, not a Canaanite, nor a native of Cana in Galilee, but a Zealot (as in *Luke* vi. 15), from *Kineah*, "zeal." He had evidently belonged to the fanatical order which had committed so many crimes and excesses under Judas the Gaulonite.

Simon, one of the brethren of Jesus (*Matt.* xiii. 55 ; *Mk.* vi. 3), certainly not to be identified with the Apostle, but with Symeon son of Cleophas, successor of James the Just as president of the Christian Church at Jerusalem. He is said to have suffered crucifixion under Trajan in his 120th year.

Simon the Pharisee (*Luke* vii. 36) at whose table Jesus met the woman that was a sinner. He does not seem to have had any real love for or interest in Christ, and certainly showed little sympathy with, or understanding of, the heart of Jesus.

Simon the Leper, who had probably been healed by Jesus, in whose house at Bethany Mary anointed Jesus (*Matt.* xxvi. 6 ; *Mk.* xiii. 3). The conjectures that he was husband of Martha, or her father, are unlikely and unnecessary, as his house was simply used as a convenient one by the friends of Jesus.

Simon the Cyrenian, a Jew resident in the Greek settlement of Cyrene in North Africa, who being at Jerusalem for the feast, was met by the procession to Calvary and compelled to aid Jesus in bearing the cross (*Matt.* xxvii. 32 ; *Mk.* xv. 21; *Luke* xxiii. 26). It is probable that he became a Christian. In any case his sons Alexander and Rufus are mentioned in *Mk.* xv. 21 as members of the Christian Church, and as well known to readers of the gospel.

Simon Magus (*Acts* ix. 9–24), a sorcerer who plays a very prominent part in early Church History. When Philip the evangelist was preaching in Samaria immediately after the death of Stephen, Simon was recognised in the city as a great power. He too professed conversion under Philip's preaching and was baptized into the new faith. He had given himself out before as a special revelation if not an incarnation of God. That the professed change was not real was shown by his offer of money to the Apostles that he might receive power to bestow the Holy Ghost on whomsoever he would lay his hands. This proposal of his has given the name Simony to the purchasing of any spiritual office. In the early tradition of the Church Simon was regarded as the originator of the gnostic heresy, especially in its grosser and more immoral forms.

Sin (Wilderness of) stretching between Elim and Sinai (*Exod.* xvi. 1), a

strip of rough dry land along the eastern side of the Red Sea. During this march which occupied 2 or 3 weeks, the Israelites had the quails and the manna and the water from the rock.

Sin (*Ezek.* xxx. 15), one of the cities of Egypt threatened by God with destruction, called "the bulwark of Egypt," is usually identified with Pelusium. This city lies on the N.E. frontier of Egypt and might be regarded as the key to the country. Joined as it is to No, we might expect it thus to designate a chief city of Lower Egypt, as before Memphis and Pathros are set over against one another. Another less probable hypothesis identifies it with Syene, beside the first cataract.

Sinai, the mountain where God appeared to give Moses the law for Israel. The Israelites came to it after leaving Rephidim, in the third month after leaving Egypt, and remained there till the 20th day of the second month of the second year (*Exod.* xix. 1 ; *Num.* x. 11). The name probably means "the mountain of Sin," the moon god, worshipped under this name by the Himyarite Arabs, as well as by the Babylonians, Assyrians and Syrians. The name Horeb is also used for the same mountain, but is probably a name applied to the whole range of which Sinai is a prominent peak. It is also called "the Mount of God," because of the revelation which God there made of Himself (*Exod.* iii. 1, iv. 27, etc.). It has been shown convincingly on geographical and topographical grounds that not *Jebel Serbal*, but *Râs es Safsâfeh*, with the commodious Râcha plain spread out below, is the most probable identification of the Mount of God. On the mountain top Moses remained for 40 days with God, receiving the ten commandments on two stone tables, and full instruction about the tabernacle and its services. It would seem that other 40 days were thus spent after the apostasy of the Israelites and the breaking of the first tables. It is only in the N.T. that this revelation to Moses is ascribed to angels rather than to God (*Gal.* iii. 19 ; *Heb.* ii. 2 ; *Acts* ii. 23). The contrast of the old and new dispensations under the figure of Sinai as representing the old, is carried out in different ways in *Gal.* iv. 25 and *Heb.* xii. 18.

Sinim (*Isa.* xlix. 12), as inhabitants of a land from which, as well as from the north and the south, the exiles of Israel will be gathered in the days of the Messiah. As coming after the reference to the west, it is naturally looked for in the far east, and so has very generally been understood of the Chinese. The common designation of China among nations of South Asia outside of China, is *Tsin*, and in the form *Sin* this name had been introduced among the Arabians and Syrians. It is also observed that the Chinese dynasty of Tsin began to reign about B.C. 255. For ten centuries before Christ the Chinese had commercial relations with the West. The term is no doubt used as designating the furthest off people known to the prophet.

Sinites (*Gen.* x. 17 ; 1 *Chron.* i. 15), descended from the 8th of the 11 sons of Canaan, and thus forming one of the small Canaanitish tribes. As named between the Arkites and the Arvadites, their city or district must be placed on the southern shoulder of Lebanon, some 12 miles north of Tripolis and south of Aradus, the dwelling place of the Arvadites. Jerome places the ruins of "Sini" not far from Arka.

Sin offering, in respect of its material depended on the theocratic position of the offerer, and also on the more or less heinous character of the sin to be atoned for. Thus in a regularly determined gradation the victim might be, a young bullock (*Exod.* xxix. 10, 14, 36 ; *Num.* viii. 8 ; *Lev.* xvi. 3, iv. 3, 13), or a he-goat (*Num.* xxviii. 15, 22, 30, xxix. 5, 11, etc., vii. 16, 22 ; *Lev.* iv. 13), or a she-goat or she-lamb (*Lev.* iv. 28, 32, v. 6 ; *Num.* vi. 14 ; *Lev.* xiv. 10, 19), or a turtle dove or young pigeon (*Lev.* xii. 6, xv. 14, 29 ; *Num.* vi. 10 ; *Lev.* v. 7, xiv. 22), or an ephah of fine flour (*Lev.* v. 11). The blood was sprinkled on the altar and poured out at the foot of it, and a handful of the flour was burnt on the

altar. In the case of animal sacrifices, the fat was burnt on the altar, and the flesh was eaten by the priests in a holy place. The meaning of the offering was to put an end to that separation which sin had made between God and man. Yet these offerings referred not to original but to actual sin, and so they implied both forgiveness and cleansing. When the offerer laid his hand on the head of the victim, this indicated his consciousness of his guilt, and the slaughtering of the victim pointed to vicarious suffering on the part of a substitute; but it was not merely the death of the victim, but the purification by fire of the better part, which was accepted then by God, while the flesh eaten by the consecrated priests was, as it were, incorporated in their holy flesh, and so made free from sin. There was thus the annihilation of the flesh and the saving of the spirit.

Sion (*Deut.* iv. 48), another name for Mount Hermon, the northern boundary of the possessions of Israel, east of the Jordan. This is probably the Sion intended in *Ps.* cxxxiii. 3.

Sion, in some places the form of the word usually given as Zion, the mount on which the citadel of Jerusalem was built. *See* Zion.

Siphmoth (1 *Sam.* xxx. 28), one of the towns to which David, in acknowledgment of help received, sent portions of the spoil of the Amalekites. It lay in the south-west of Judah, and so is not to be identified with the Shepham of *Num.* xxxiv. 10.

Sirion (*Deut.* iii. 9; *Ps.* xxix. 6), Anti-Lebanon, or the Sidonian name for Hermon. It is derived from an Arabic word, meaning to gleam or sparkle, and so like Lebanon, "white," refers to the snow covering its peaks.

Sisera, the captain of the army of the Canaanite king, Jabin of Hazor, who subjugated the Israelites of the plain of Jezreel and surrounding districts (1 *Sam.* xii. 9). Barak, encouraged by Deborah, made a sudden attack upon him at the river Kishon, and when his army was scattered he took refuge in the tent of Jael, the wife of Heber, the Kenite, who put him to death by driving a nail through his temples as he slept (*Judges* iv.–v.). Although the exaggerated language of the Song of Deborah might lead to the idea that he was a much greater personage than he really was, this must be attributed to the poetic licence of the prophetess, and gives no ground for regarding Sisera as an "over-lord" or king over the federation which had Harosheth as capital.

Sitnah, "strife," name of a well digged by the servants of Isaac, but striven for by the herdmen of Abimelech of Geser (*Gen.* xxvi. 21).

Sivan (*Esth.* viii. 9), Assyrian Shiva-nu, the third month of the Jewish year, from the new moon of May to that of June.

Slaves, Slavery. As in other ancient nations, so also among the Hebrews, from the very earliest period, we find slavery as a recognised institution (*Gen.* xii. 16, xiv. 14, etc.). The Mosaic law did not abolish slavery, but took cognisance of it, and in some measure ameliorated the condition of slaves and secured their protection. Slaves among the Israelites were mostly of non-Israelitish origin, remnants of subdued Canaanites, or prisoners of war, women and children whose lives had been spared, or those who had been bought in the market (*Gen.* xvii. 23). Also strangers in the land who had become impoverished, might voluntarily become slaves for support, or might be made slaves through failure to pay their debts. Those who thus became slaves were held as permanently the property of their master, and their children born in the master's house were also his slaves (*Gen.* xvii. 12, xiv. 14). Even an Israelite, if sorely impoverished, might sell himself and his family into slavery (*Exod.* xxi. 2; *Lev.* xxv. 39, 47), and even if he could not otherwise provide for them, he might thus sell his daughters (*Exod.* xxi. 7). Also thieves, who could not make restitution, might legally be made slaves (*Exod.* xxii. 3). Man-stealing and trafficking in slaves were strictly forbidden every Israelite on pain of death (*Exod.* xxi. 16; *Deut.* xxiv. 7). Even

the enslaving of Israelites for debt was regarded as against the spirit of the law, and was condemned by prophets and reformers (2 *Kings* iv. 1 ; *Neh.* v. 5, 8 ; *Isa.* l. 1 ; *Amos* ii. 6, viii. 6). Thirty shekels of silver seems to have been the average cost of a slave (*Exod.* xxi. 32), and this also was the ransom fixed by Ptolemy Philadelphus for each Jewish prisoner of war. The estimation in case of a vow in the sanctuary was 50 shekels for a man and 30 for a woman in their prime (*Lev.* xxvii. 1), which, on the principle of adding one-fifth to the value, was higher than slave price, Joseph at seventeen was sold for 30 shekels.—Slaves were required to do absolutely all that their masters demanded. They could possess no property, for their time and strength for earning anything belonged to their master. For disobedience or any such offence they might be beaten with rods or scourged, and the law only very inadequately sought to check the abuse of this power (*Exod.* xxi. 20, 26). The treatment of slaves, however, among the Hebrews does not seem to have been usually harsh, and so we hear nothing of revolt among slaves, and very rarely of attempts to run away. While the slavery of strangers was for life, that of Israelites ended with the seventh year (*Exod.* xxi. 2), unless the slave, from love to his master, refused to leave, in which case his slavery became permanent, or, according to later legislation, continued till the year of jubilee (*Lev.* xxv. 39). A Hebrew slave purchased by a foreigner dwelling in the land might be redeemed at any time at a price determined partly by what had been paid for him, and partly by the number of years intervening between that time and the year of jubilee. In any case the jubilee set him free. This law of jubilee does not seem to have been rigorously enforced, and no mention of it is made in Deuteronomy, which repeats simply the earlier enactments (*Deut.* xv. 12). Even when Zedekiah, in times of straits, ordered the fulfilment of jubilee obligations, so soon as the pressure was over the masters sought to resume their possession (*Jer.* xxxiv. 8–22). From Nehemiah's days onward the Jews do not seem to have enslaved their fellow-countrymen, who only served as hired day labourers. In the time of Christ the Essenes declared all slavery as property in men unlawful and Christianity, without legislating against the institution, inculcated principles which made the continuance of slavery impossible (*Gal.* iii. 28 ; *Col.* iii. 11 ; 1 *Cor.* vii. 23, etc.). While enjoining on the Christian slave obedience to masters and contentment with his position, Paul maintains that before God there is no difference between bond and free. In all their highest and truest interests, master and slave have common rights. Yet even when he sends back Onesimus to his master Philemon, he does not ask that the slave be set free, but only that he be treated as a Christian brother. It is left to Philemon to determine whether such treatment will not necessarily involve manumission.

Sling, used in early times in war along with the bow. Among the Israelites it was used by shepherds and huntsmen, and also in war. The Benjamites were famous as slingers (*Judges* xx. 16). The sling carried its missile further than the bow, so that a good slinger could strike an object 600 paces off. It was therefore used as a figure of casting off or driving away completely (1 *Sam.* xxv. 29). The use of the sling in war was introduced into the West by the Phœnicians or Carthaginians. Slingers formed an important constituent in Assyrian, Egyptian, and Persian armies. In the Roman army the Balearic mercenaries were specially famous for their use of the sling, and they had three different kinds of slings for firing to different distances. The sling consisted of a piece of leather, broader in the middle and tapering at both ends, with a cord of hair or thong of leather fastened to each end. In the leather receptacle a stone or rounded pebble was placed (1 *Sam.* xvii. 40), or, in the case of the Balearic soldiers, a rounded piece of burnt clay, or a leaden bullet. The slinger, holding both straps in his

hand, swung it round his head, and then letting one strap go, the missile was shot out.

Smyrna (*Rev.* i. 11, ii. 8), an important town of Asia Minor, in which a Christian Church was established during the Apostolic Age. It lay on the Lydian coast at the head of the Hermæan Gulf, about 44 miles north by west of Ephesus, and 54 miles west of Sardis. It was a very ancient city, one of those which claimed the honour of being the birthplace of Homer, and regarded Theseus or Tantalus as its founder. It fell under the Romans as a part of the Pergamene Empire in B.C. 133, and was incorporated in the province of Asia. It was the seat of a court of justice, and had the title of Metropolis, while it ranked in the first class among the cities of Asia, along with Ephesus and Pergamus. Though Ephesus was regarded as the proper Metropolis, Smyrna was called the eye, the jewel, the crown, of Asia. The Christian Church was founded in all probability as a result of Paul's three years' labour in Ephesus, A.D. 54–57 (*Acts* xix. 10, 26). Early tradition makes Stratæas, brother of Timothy, its first bishop; then perhaps Aristion, and afterwards Bucolus, who was the immediate predecessor of Polycarp. The Apocalyptic epistle to the Smyrnæans well describes the condition of the Church under Polycarp, though it was probably written about the time of Polycarp's birth. The town still exists, picturesque but filthy, with a considerable export trade.

Snail (*Ps.* lviii. 8), Heb. *shablul*, the destruction of the wicked being compared to the melting away of the snail. It was a popular notion that the snail wasted its substance in leaving its slimy mark upon its trail. The word translated "snail" in *Lev.* xi. 30, as one of the unclean creeping things, is the Heb. *chomet*, which means a creature of the lizard sort, probably a sand lizard, which abounds in the Arabian desert.

So (2 *Kings* xvii. 4), the king of Egypt with whom Hoshea of Israel had conspired against Shalmaneser of Assyria. The Hebrew name of this king should apparently be pronounced not So but Seveh, who is identified with the Sabi of the Assyrian inscriptions and the Sabako of the Egyptian hieroglyphs. In the Assyrian inscriptions of Sargon he is not called king or Pharaoh, but ruler or Sultan, which shows that in B.C. 720, when the Assyrian came into collision with him, he was not yet recognised as king. He was then probably only king of Ethiopia, afterwards of all Egypt as founder of the 25th Ethiopian dynasty.

Socho (variously written Socoh, Sochoh, Shochoh), the name of two towns: (1) One in the mountains of Judah (*Josh.* xv. 48; 1 *Chron.* iv. 18), now *Shuweikeh*, 10 miles south-west of Hebron. (2) Another in the Shephelah (*Josh.* xv. 25), 2 miles north-west of Adullam. It was the site of the Philistine camp on the occasion of David's combat with Goliath (1 *Sam.* xvii. 1). It was fortified by Rehoboam, and taken by the Philistines from Ahaz (2 *Chron.* xi. 7, xxviii. 18).

Sodom, an important city in the fruitful valley of Siddim, being first among the five, which beside it were Gomorrah, Admah, Zeboim and Bela or Zoar. Lot was tempted by the uncommonly rich soil and general fertility of the district to choose the valley in which Sodom lay, to pitch his tent near Sodom, and ultimately to take up his residence within the city. Their territory indeed lay outside of what is ranked as Canaan, but the inhabitants, though never called Canaanites, most probably belonged to that race, and had become morally degraded to a terrible degree. Each town in the federation had its own king, but all combined to repel the attack of an enemy under the leadership of the king of Sodom. The city lay in what is now the extreme southern part of the Dead Sea. That some catastrophe, like that recorded in *Gen.* xix., caused the destruction of the cities of the plain, may be accepted as a historical fact, of which we have a report in Strabo and even in Tacitus. The biblical writer, as well as early travellers like Burckhardt, assume

that previous to this occurrence the Jordan flowed on through the valley to the Ælanitic Gulf. Such a change as led to the formation of the Dead Sea must be quite prehistoric, and the local convulsion which destroyed the cities can only have deepened a sea already existing. The Israelites always regarded the overthrow of Sodom as a terrible warning of the doom of defiant ungodliness.

Solomon, king of Israel, B.C. 978–938, son of David and Bathsheba, whose reign was peculiarly brilliant and peaceful, after the consolidation of the country as a result of his father's warlike successes. The opening of his reign was stained by the bloody death of Joab, the faithful soldier if somewhat unscrupulous man, doomed by David, and executed by the young king, more probably in order to establish the succession than from any real desire to avenge the murder of Abner and Amasa. Solomon's execution of Adonijah was undoubtedly dictated by fear of an elder brother's claims upon the throne. His request of God for wisdom was granted, and his fame spread through all lands. The two great works which occupied him largely during about 20 years were the building of the temple and of his great palace. In carrying out those great undertakings he had the help of Hiram of Tyre, from whom he got cedars of Lebanon, and the loan of skilled workmen. He married a daughter of Pharaoh, and also many other wives from the nations around. He thus gave a bad example of polygamy on an enormous scale ; and he was himself led away to take part in the idolatrous rites which at first he only tolerated on the part of his heathen wives and their attendants. The glimpses given of courtly extravagances and vast daily outlays for supply and provision, as well as the importation of articles of luxury and show, while they evidence advance in culture and taste, must have proved a heavy drain upon the national resources. The magnificence of the court was maintained at the expense of sore and harassing oppression. A popular agitation for relief may have had as much to do with Solomon's jealousy of Jeroboam, as the prophetic destination of the young officer to a portion of the kingdom. That revolt was kept down, if indeed it was wholly kept down, only by severe and despotic measures, is seen from the representations made by the people as a preliminary to the acceptance of his son as his successor.

Song of Songs, Heb. *Shir-Hashirim*, one of the five Megilloth or Rolls, which were publicly used at certain great festive seasons in the synagogue. The Song was read at the Passover. It is a poem in dialogue form, but considerable difference of opinion prevails as to the persons to whom the various parts are to be assigned. Critics are now pretty generally agreed that it is not a mere collection of separate love songs, but that it is a poem with quite a definite arrangement of constituent parts. The traditional interpretation recognises only two characters in the poem, Solomon and the Shulamite or Shunammite, a maiden whom he takes from her rural home in northern Israel and makes queen in Jerusalem. In his presentation of this conception of the poem, Delitzsch, treating it as a drama, distributes its parts into six acts : (1) The lovers' meeting, *ch.* i. 2–ii. 7 ; (2) Monologues of the Shulamite, in which she recounts scenes from her own past life, *ch.* ii. 8–iii. 5 ; (3) The royal espousals—procession in Jerusalem and banqueting hall of the palace, *ch.* iii. 6–v. 1 ; (4) Love lost and found again—the Shulamite tells her dream, sings the praises of Solomon, who enters singing the praises of his bride, *ch.* v. 2–vi. 9 ; (5) The Shulamite, as queen in Solomon's grove at Etam, singing the praises of the country, and urging Solomon to visit her northern home, *ch.* vi. 10–viii. 4 ; (6) The king and queen go to Shulem—scene first, in a valley near her northern home, then in the Shulamite's own house, with her sisters and brothers, *ch.* viii. 5–14. The other theory which distributes it among three actors, the Shulamite, her shepherd lover, and the king, finds general

favour among modern critics. According to it the maiden rejects the approaches of Solomon, and, in spite of all inducements and the attractions of the court, remains true to her first love. The imagery of the song is regarded by all critics as singularly beautiful, and the poet's appreciation of natural scenery, and his knowledge of localities in all parts of the land, are very remarkable. That he was a native of northern Israel is regarded as highly probable, both on account of his special familiarity with northern localities (Carmel and Lebanon, and places in the country east of the Jordan), and on account of certain dialectic peculiarities. As to its date, the mention of Tirzah and Jerusalem (*ch.* vi. 4) would seem to imply that Tirzah, and not yet Samaria, was capital of the northern kingdom, and so it may have been written in the 10th cent. B.C., perhaps in the early years of Omri, before recollections of Solomon had become indistinct. The allegorical interpretation was a favourite one with the Jews, who found in the poem the history of their nation, and by the early Fathers, who understood it of the Church ; and many in modern times regard the earthly love which is primary as typical of the love of God to His people, or of Christ to the Church. Those who read it as a story of steadfast love amid terrible and strong temptations, think the ethical purpose sufficient without any such directly spiritual teaching.

Sopater, a member of the Christian church at Berea in Macedonia, companion of Paul on his last journey to Jerusalem. In the best MSS. of *Acts* xx. 4, he is called "son of Pyrrhus" which may distinguish him from Sosipater, the uncontracted form of the same name, Paul's kinsman, greeted in *Rom.* xvi. 21.

Sorcery, denounced in the O.T. as one of the sins of Babylon (*Isa.* xlvii. 11), and as practised by the degenerate Israelites classed with adultery as a figure of spiritual apostasy (*Isa.* lvii. 3). The term is a general one and includes all sorts of secret arts, by astrology, necromancy and such like devices, to discover the hidden things of the future. It was much practised in all ancient nations, and in the times of Christ, Jews and other Eastern adventurers swarmed in the cities of Greece and Rome pretending to tell fortunes and forecast coming events. To this class belonged Simon Magus at Antioch (*Acts* viii. 9). Paul encountered such a vagabond Jew at Paphos in Cyprus, called Bar-jesus, but known by the Aramaic name *Elymas*, "sorcerer" (*Acts* xiii. 7, 8). In *Rev.* xxi. 8, xxii. 15, the word "sorcerer" is used to translate the Grk. *pharmakos*, which is the LXX. rendering for the Hebr. *Mecasheph* in *Deut.* xvii. 10 ; *Exod.* xxii. 17, etc. As practised in ancient times, sorcery was invariably associated with idolatrous and superstitious rites, and is often associated in history, as well as in the biblical books, with murder and impurity.

Sorek (*Judges* xvi. 4), the residence of Delilah, the Philistine woman loved by Samson. It seems to have been the name of a village in a valley of the same name, now Khurbet Surik, near Zorah, Samson's native place. The village is now *Wady Surêr*. The stream which flows through it is formed by those of several wadies east of Bethshemesh. It flows past Makkedah and Jabneel or Jabneh, falling into the sea 8 or 9 miles north of Joppa.

Sosipater, the uncontracted form of the name elsewhere given as Sopater. One of this name was lieutenant to Judas Maccabæus who, along with Dositheus, conquered the Syrian general Timotheus, east of the Jordan, in B.C. 164 (1 *Macc.* xii. 19, 24). Another of the name is mentioned in *Rom.* xvi. 21 as a Christian brother and relation of the Apostle Paul. It is not likely that he is to be identified with the Macedonian Sopater of Berea.

Sosthenes, a Christian associated by Paul with himself in the address of 1 *Cor.* as one known and respected in Corinth. There is no ground for identifying him with the ruler of the synagogue at Corinth, the leader of the opposition against Paul, on the

occasion of the Apostle's visit to that city.

Sostratus, commander of the castle of Jerusalem in the times of Antiochus IV. Epiphanes, about B.C. 171. He was placed in this position to guard the interests of Menelaus, the high priest appointed by Antiochus, and also to see that the sums promised to the king were duly raised and forwarded.

Spain, Grk. *Spania* (*Rom.* xv. 24, 28), for the more usual *Hispania* (1 *Macc.* viii. 3), of which the southern part seems to have been known to the Hebrews and Phœnicians, who had trade with Tarshish It was not fully conquered by the Romans till B.C. 19, when it was divided into three provinces. It is much disputed whether Paul ever accomplished his journey to the extreme west. The theory of a visit actually paid stands or falls with that of a second Roman imprisonment, which is largely discredited by modern scholars.

Span (*Exod.* xviii. 16), a Hebrew measure of length containing 3 palms or 12 finger breadths = 11 inches or $\frac{1}{2}$ a cubit.

Sparrow (*Ps.* cii. 7), Hebr., *tzippor*, a word occurring very frequently in O.T., but always rendered "fowl" or "bird," except in this one passage. Sparrows abound in Northern Palestine, and were specially abundant in the plain of Gennesareth, where they were trapped and sold for small sums, according to *Matt.* x. 29, two for one farthing, or according to *Luke* xii. 6, five for two farthings, where the farthing is the *assarion*, $\frac{1}{160}$ of a drachma or denarius, the biblical penny. The value of the sparrow would thus be about three farthings of our money.

Spices, referred to in the Bible as used in religious services and in funeral rites. In *Exod.* xxv. 6, xxx. 23, xxxv. 28, the Heb. *besem* is used of the several spices employed in making the holy anointing oil, etc., and in *Exod.* xxv. 6, xxx. 7, 34, xxxvii. 29; *Lev.* iv. 7, the Hebr. *samim* is used in the same connection. The Heb. *besem* is also used of spices employed for domestic purposes, and as an article of trade (*Song* iv. 14, 16; 2 *Chron.* ix. 1, comp. *Esth.* ii. 12). At funerals it was the custom of the Jews to burn incense and sweet smelling canes (2 *Chron* xvi. 14, xxi. 19; *Jer.* xxxiv. 5). It was also customary to embalm the dead body by placing alongside of it aromatic plants and spices of various kinds, and pouring over it liquid perfume (*Mark* xvi. 1; *Luke* xxiii. 56; *John* xix. 40).

Spies, scouts employed more or less in all wars, whose business it is to press in as far as possible among the enemy, and bring back such reports as may assist the general in directing his campaign. The most memorable occasions in Israelitish history in which spies were employed, were the examination of the land of Palestine generally by representatives from all the tribes when the Israelites had reached the wilderness of Paran (*Num.* xiii.–xiv.), and the search of Jericho by direction of Joshua (*Josh.* ii. 1, vi. 17).

Spikenard, Heb. *nērd*, Grk. *nardos*, an Indian plant belonging to the genus Valeriana, from which a precious oil is prepared (*Song* i. 12, iv. 13). It was largely used in compounding ointments of a costly order (*Mark* xiv. 3; *John* xii. 3).

Spinning (*Exod.* xxxv. 25) was probably learnt by the Israelitish women in Egypt, as well as weaving and embroidery, and was used by them in preparing curtains for the tabernacle and garments for the priests. It was evidently among the Hebrew women, as well as among the women of the ancient nations, the common occupation within doors during the winter evenings, where the family clothing of woollen and linen was ordinarily prepared (*Prov.* xxxi. 19).

Stachys (*Rom.* xvi. 9), meaning in Grk. "an ear of corn" (*Matt.* xii. 1; *Mark* ii. 23, iv. 28; *Luke* vi. 1), a member of the Christian Church at Rome. The name was an uncommon one, but is found in one or two Roman inscriptions. Later tradition made him one of the seventy disciples.

Stacte, the Greek rendering of the Heb. *nataf* (*Exod.* xxx. 34), probably the gum of the storax, a fragrant shrub

abounding in Palestine, with blossoms like those of the orange tree. The Greek word probably means "dripped," and is used in later Greek writers of "oil of myrrh." As one of the ingredients of the sacred perfume, it undoubtedly meant some aromatic perfume dropped from a tree. In *Job* xxxvi. 27 it is used of the rain drops.

Stars are referred to very frequently in the O.T. from the standpoint of the ordinary beholder in regard to their multitude, their regular and ordinary arrangement and movement, their brightness and brilliancy, as the work of God's hand, and under His government (*Gen.* xv. 5, etc.; *Jer.* xxxi. 35; *Isa.* xl. 26; *Dan.* xii. 3). It is only in poetic passages that they are spoken of as living beings, called by name by Jehovah, and ministering to Him as His angels (*Ps.* viii. 3; *Job* ix. 9, xxxviii. 7; *Isa.* xl. 26). The *morning star* is probably the planet Venus, from its brightness and its association with the early morning used as a figure of Christ (*Rev.* ii. 28, xxii. 16). Of the constellations, Arcturus, Pleiades, and Orion are not with any certainty identified (*Job* ix. 9, xxxviii. 32), but are probably the Great Bear, the Seven Stars, and Orion. The *Mazzaroth* of *Job* xxxviii. 32 is uncertain, being regarded by some as the *Mazzaboth*, or the signs of the zodiac, and by others as the name for some particular star or constellation. The worship of the stars was very prevalent among the eastern nations, and was often imitated by the Israelites (2 *Kings* xvii. 16, xxi. 3, 5, xxiii. 4, 5, 12; *Amos* v. 26; *Jer.* vii. 18, xliv. 17). The wise men of Babylon studied the stars, and the astrologers formed a definite and honoured class in the community (*Dan.* i. 20, ii. 27, etc.). The wise men who came from the East to visit the newly-born Saviour belonged to this Magian class (*Matt.* ii. 2, 7, 9). The heavenly guide which they followed is supposed to have been a conjunction of the planets Jupiter and Saturn in U.C. 747.

Stephanas, a member of the Corinthian church, whose family, baptized by the Apostle Paul himself, was the first-fruits of Achaia for Christ, He seems to have put his house at the disposal of the Christian community for its meetings, and to have taken an active part in maintaining intercourse between the church at Corinth and other churches, as also with Paul himself. The Corinthians sent him as their representative to Paul at Ephesus shortly before Easter, A.D. 58 (1 *Cor.* i. 16, xvi. 15–18).

Stephen, the first who sealed his testimony to Christ with his blood (*Acts* vi. 5,–viii. 2). He was a Greek or Hellenist, *i.e.*, a Jew of Greek culture, and speaking the Greek language, chosen as one of the seven assistants of the apostles for the distribution of alms and attention generally to the poor. Without any official appointment to a teaching office, he did the work of an evangelist. The scribes who had been defeated by him in public disputation wreaked their vengeance by accusing him of blasphemy. His defence given at large in the *Acts* is evidently quoted from some contemporary report, and is not a production of Luke's, from whose style it differs completely. Its abrupt conclusion, or rapid transition to the conclusion, was probably necessitated by some violent interruption. The Jews had no authority to put any one to death, but this was evidently a hasty tumult in the absence of the governor. It was the signal for the outbreak of a general persecution of the Christians.

Stocks (*Acts* xvi. 24), some sort of instrument of torture by which the detention of notorious criminals was put beyond all doubt, and at the same time additional pain inflicted. In this instrument the arms and legs, and even the necks, of prisoners were put. As an instrument of torture for slaves it is often referred to in Plautus. By means of an iron collar Origen was stretched out upon a rack.

Stoics, a philosophical sect whose tenets were diametrically opposed to those of the Epicureans (*Acts* xvii. 13), while both were equally determined in their resistance to the doctrines preached by Paul. They received

their name from the Porch (*Stoa Pœcile*), a famous building in Athens, in which Zeno, one of the founders of the school (who flourished about B.C. 300) had taught. While assuming a high stern tone in morals, yet in ethics and theology all was based on a purely pantheistic foundation; the material world was an element in deity which he did not create, but simply organise. They had no belief in a personal God, nor in the immateriality and immortality of the soul. The resurrection as preached by the Apostle appeared to them utterly irrational.

Stoning, Heb. *sakal* or *ragam baĕven*, common form of punishment among the Hebrews apparently in pre-Mosaic times (*Exod.* viii. 26, xvii. 4; *Num.* xiv. 10). It was a sentence to be carried out on those judicially sentenced for idolatry or seducing to idolatry (*Deut.* xvii. 3, xiii. 7), the witnesses being required to throw the first stones (*Deut.* xvii. 7). In the Bible no particular rules are prescribed; these were added in later times by the Rabbins. Heaps of stones were often raised over the body or the ashes of the criminal (*Josh.* vii. 25, viii. 29).

Stork, Heb. *chasidah*, mentioned among the unclean birds (*Lev.* xi. 19; *Deut.* xiv. 18), and as a bird of passage and a builder on the cypress trees of Lebanon, and noted for its affection to its young (*Ps.* civ. 17; *Jer.* viii. 7; *Zech.* v. 9). All these particulars are thought to point to the heron rather than the stork.

Succoth, the first encampment of the Israelites on their departure from Egypt, which lay within the bounds of the land of Goshen (*Exod.* xii. 37, xiii. 20; *Num.* xxxiii. 5). The fixing of its locality evidently depends on our view of the position of Raamses, the starting point, and of the direction taken in the march to Pihahiroth. On the assumption that Raamses corresponds to the modern Abu Keshêb, and that the Israelites journeyed in a north-easterly direction through Wady Tumilât to reach Etham at the north extremity of the Red Sea as it was at that time, Succoth lay near the Temsah Lakes and may probably be identified with the Thaubastum of the Romans. If Succoth be the Egyptian Sechel, it is identified in Egyptian inscriptions as a town in which was a temple of the goddess Bast.

Succoth, a town in the Jordan valley, east of the Jordan, a short distance from the Jabbok, whether north or south is not quite certain, in the territory of Gad (*Josh.* xiii. 27), not far from Peniel. It seems to have received its name, which signifies "booths," from Jacob, who, on his return from Padan Aram, and after parting with Esau at Peniel, pitched his tent in this place, and made "booths" for his cattle, and called it Succoth (*Gen.* xxxiii. 17). In the days of Gideon it was a town of considerable importance, governed by a council of its own composed of 77 elders. In the pursuit of the Midianite princes he passed through Succoth and Peniel in succession after he had crossed the Jordan, and on his return he punished the men of both towns, who had refused aid, because he had not yet secured the victory, and they were not courageous enough to take part against those who might in the end hold the field (*Judges* viii. 4, 14). It was in the plain of Jordan, in the clay ground between Succoth and Zarthan or Zarethan, that Solomon had the brazen articles for the temple cast by Hiram (1 *Kings* vii. 46). These towns evidently lay opposite one another on the banks of the Jordan, near the mouth of the Jabbok, and the clay land would be about the banks on either side.

Succoth Benoth (2 *Kings* xvii. 30), the name of a Babylonian deity worshipped by the men of Babylon settled as colonists in Samaria by the king of Assyria. It is supposed to represent the Chaldean goddess, Ziz-banit, the wife of Merodach or Bel. The name means "giving seed or posterity," and is thus the designation of the goddess of fruitfulness and reproduction.

Sukkiims (2 *Chron.* xii. 3), mercenaries in the army of Shishak of Egypt. In the LXX. and Vulgate the word is

rendered Troglodytes or Cave-dwellers. If this interpretation is based upon the meaning of the word as indicating dwellers in "booths," it should be remembered that such habitations were the only ones possible for all those tribes living in rocky crannies and narrow mountain passes. The resemblance between the name and the Hebrew word *Succoth* may be purely accidental. A race of Ethiopian Troglodytes did actually possess a town called *Suche* on the Arabian Gulf, reasonably identified with the modern Suakim, who may very likely have served in Pharaoh's army.

Sun, the creation of God to give light by day (*Gen.* i. 16), in poetry an image of perfect beauty and moral purity, and especially of the divine glory, described rhetorically as beneficent, furthering growth and life, and as destructive of life, in either case and in all its movements obedient to the commands of God. The east and west are determined respectively by the rising and the setting of the sun. While its course by day and rest by night in a tent are described poetically in *Ps.* xix. 4–6; *Hab.* iii. 11, it is said in *Eccl.* i. 5 that after his course by day he hastens back by night to be at the point of his rising for the next morning. Two cases of a miraculous arrest of the sun in his course are recorded in the O.T. (*Josh.* x. 12–14; 2 *Kings* xx. 8–11). But the standing still of the sun on the battlefield is a poetical figure from a collection of heroic poems (the Book of Jasher), and must be interpreted accordingly; and in the other case, the retrogression of the shadow on the dial resulted from some optical phenomena produced without any actual arrest of the sun in the heavens. The law of eclipses was not understood in those days, and consequently a day of darkness was a day of terror. The threatening by the prophets of a darkening of the sun at mid-day, probably in a metaphorical sense, was thus a figure suggesting all that was most alarming and terrifying.—The worship of the sun was prevalent among all eastern nations. The leading and most ancient deities of Egypt, Babylon, Assyria and Persia, as well as those of the heathen Semites, were connected with the heavenly bodies and pre-eminently with the sun. The Baal of the Phœnician Canaanites, and the Moloch of Ammon and Moab which we meet with in the Bible history, were representatives of the sun-god, to whom altars were erected on the roofs upon which drink offerings and incense were presented, and pillars set up. The Baal worship introduced into Israel from the Sidonians and other heathen neighbours, was more sensuous in the way of regarding the deity as presiding over reproduction in animal life, rather than as the simple sun-god. It was under the influence of Assyria in the later days of the kingdom of Judah under Manasseh and Amon, and possibly even earlier, under Ahaz, that the sun worship, alongside of that of Baal and Ashtoreth, was set up even within the precincts of God's house (2 *Kings* xxi. 3–5, xxiii. 5, 12; *Jer.* xix. 13; *Zeph.* i. 5). These kings of Judah had also dedicated horses and chariots to the sun, which were no doubt used in the ritual of the worship to represent the rapid course of the sun in the heavens. The custom of consecrating live horses to the sun has not been traced in the religious rites of any people but the Persians, but as we cannot think of Persian influence in the time of Josiah, we must assume that this had also been an Assyrian custom. Ezekiel describes as an idolatrous abomination the worship of the sun in the court of the temple by 25 of the most distinguished priests and noblemen of Judah (*Ezek.* viii. 16).

Suphah, in A.V. of *Num.* xxi. 14 wrongly translated Red Sea, but in R.V. given as a proper name *Vaheb in Suphah*, a place in the south of Moab, possibly *Wâdy Safieh*.

Sur, "rock," gate of the temple (2 *Kings* xi. 6), called in 2 *Chron.* xxiii. 5 "the gate of the foundation;" nowhere named but here, and that in connection with precautions against Athaliah when Joash was to be proclaimed king.

Susannah, a beautiful Jewess, wife of Jehoiakim, residing in Babylon, falsely accused by two Jewish elders, who had themselves sought unsuccessfully to seduce her. By false witnesses they obtained her condemnation to death, but Daniel by his wise counsel secured another trial, and proved the elders guilty of perjury. The apocryphal book containing the *History of Susannah* is extant in its Greek original. It was generally printed in the Greek Bible before Daniel, while the *History of Bel and the Dragon* was printed after it.—A woman of this name, otherwise unknown, is mentioned in *Luke* viii. 3, as one of the female friends of Jesus who ministered to him of their substance.

Swallow represented in scripture by two Hebrew words. In *Ps.* lxxxiv. 3 and *Prov.* xxvi. 2 the word *derôr*, signifying "freedom" or "flight," is used of the swallow as a bird of rapid flight, and accustomed to build in houses, and even within the precincts of the sanctuary. This bird, which abounds in Palestine, is said to build by preference inside of buildings, in the beams of the roof, passing readily out and in through the open doors and windows. In *Isa.* xxxviii. 14 and *Jer.* viii. 7, the word *sûs*, with the fundamental signification of "swift," rapid, hence also "horse," employed as designation of the swallow with its mournful twitter.

Swan (*Lev.* xi. 18; *Deut.* xiv. 16), the rendering in A.V. of the name of *tinshemeth*, LXX. *kuknos*, in R.V. "the horned owl." The Heb. name is derived from a verb meaning "to gasp," and probably designates the screech owl or some bird of that class.

Swine, freely reared by Greeks and Romans, who used their flesh for food and offered them in sacrifice to various deities, but among the Israelites an unclean animal, which might not be reared or eaten by them (*Lev.* xi. 7; *Deut.* xiv. 8). This prohibition was rigorously observed. The animal was regarded as the type of all that was low (*Prov.* xi. 22). The use of its flesh was looked upon as degradation in its extremest form, and offering it as a sacrifice was an unspeakable abomination (*Isa.* lxv. 4, lxvi. 3, 17). The greatest indignity put upon the Jews by their enemies, especially by Antiochus Epiphanes, was compelling them to eat swine's flesh, and sacrificing swine on the altar (*Macc.* i. 50; 2 *Macc.* vi. 18, 21, vii. 1, 7). When heathen colonists settled in large numbers in Palestine, they no doubt engaged more or less extensively in the keeping of swine, but it does not appear that the Jews ventured to engage in such occupations. In the N.T. (*Matt.* vii. 6, viii. 31; 2 *Pet.* ii. 22), just as in the O.T., the swine is the type of all impurity. The same notion of the impurity of the swine was entertained by other eastern nations, *e.g.* Arabians, Egyptians, Phœnicians. Though the Egyptians sacrificed the swine to the moon-goddess and to Osiris, they regarded the animal as so unclean that if clothes accidentally touched one, they had to be washed, and swineherds were not allowed to enter the temple, and no other class among the Egyptians would intermarry with them.—The wild boar is mentioned only in *Ps.* lxxx. 13 as a waster of vineyards. It was very common throughout the Jordan valley and the valleys on either side, especially in the northern part up to Lebanon.

Sword, Heb. *Chereb*, properly edge or sharpness, the commonest of all weapons of war, and often used in scripture of war itself (1 *Chron.* xxi. 12; 2 *Chron.* xx. 9, etc). It was used by the Israelites, as by other nations, both for striking and for piercing. In *Judges* iii. 16, 22, the same word is rendered in A.V. "dagger." The blade of the Israelitish sword was generally of iron (1 *Sam.* xiii. 19; *Isa.* ii. 4; *Joel* iii. 10, *Mic.* iv. 3), and the handle of various materials often highly ornamented. The sheath, Heb. *ta'ar*, Grk. *theke*, was of leather (1 *Sam.* xvii. 51; 2 *Sam.* xx. 8; *Jer.* xlvii. 6; *Ezek.* xx. 3; *John* xviii. 11). It was hung upon a girdle bound over the coat round the loins on the left side, like the Assyrians, not, as with the Per-

sians, Greek and Romans, sometimes on the right and sometimes on the left (*Exod.* xxxii. 27 ; 1 *Sam.* xvii. 39, xxv. 13 ; 2 *Sam.* xx. 8).

Sycamine (*Luke* xvii. 6), the black mulberry, *morus nigra*, still called *sycaminea* in Greece, a very common tree in Palestine.

Sycamore (*Ps.* lxxviii. 47 ; 1 *Chron.* xxvii. 28), Heb. *shikmin*; *shikmoth*, Grk. *sykomorea*, the *ficus sycamorus*, an evergreen tree of great size, not our sycamore but a species of fig allied to the Banyan tree. It has a fig-like fruit, and a leaf like that of the mulberry. In Egypt its timber was commonly used for furniture, boxes, mummy cases, etc. It was also commonly used in Palestine for timber (*Isa.* ix. 10). It was not found in the hilly parts of Palestine, but was abundant in the low plains from Joppa to Egypt (1 *Kings* x. 27). Its fruit was not highly esteemed, and was used only by the very poorest of people (*Am.* vii. 14).

Sychar (*John* iv. 5), in all probability another name for Shechem, though by many regarded as another place near that city and Jacob's well, and identified with a small village 'Asker, about a mile east of Nablous on to the way to Beisan (Bethshean). It may have been originally given by the Jews, with their bitter hatred of the Samaritans, as a term of contempt, meaning as it does the "drunken city," or, according to another etymology, "the city of lies," *i.e.* of idolaters or heretics. Or it may have been a modification or malpronunciation of the name when it came to be written in Greek. Jerome expressly declares that Sychar is a corruption of Sychem *i.e.* Shechem.

Syene (*Ezek.* xxix. 10, xxx. 6), the modern Assouan, on the south border of Upper Egypt. From the tower, *i.e.* from Migdol to Syene, means from the north border of Lower Egypt to the south border of Upper Egypt, embracing the whole land of Egypt to the border of Ethiopia. It was the southernmost fortress of Egypt, on the rocks of the first cataract.

Synagogue, properly the assembly, but commonly used for the place of meeting for religious services among the Jews, instituted in post-exilian times. It marked a striking contrast between Judaism and heathenism, that the Jews not only presented sacrifices, but sought instruction in religious truth, and rendered service to God by devotional exercises of prayer, praise, and the reading and exposition of the revealed word. In the synagogues men and women, great and small, met together to engage in such exercises. Among later Jews the institution seemed so indispensable that they could not think of the patriarchal times as without it. The only mention of synagogues in the O.T. is in *Ps.* lxxiv. 8, where it is said by God's enemies : "they have burned up all the synagogues of God in the land." The institution dates back as far as the Maccabæan age, but certainly not earlier than the reformation of Ezra. In the time of Christ, all the towns and villages of Palestine had their synagogues, and we find that Paul and the other apostles met with synagogues in all towns outside Palestine where there was any considerable Jewish population. The synagogues in Gentile cities served as a gathering point for the Jewish community, and in them not only were religious services held and instruction in Divine truth given, but also the civil affairs and the social organisation of the community were attended to. In the exclusively or predominantly Jewish towns, it would seem that the elders of the place who presided over the municipal affairs were also entrusted with the management of the religious affairs. In the larger towns there were several synagogues, but these, while presided over by their own officials, were under the direction of one board of management. These elders, as elected representatives of of the community, had the right and duty of administering the law and excommunicating those who by their conduct proved themselves unworthy of membership. The punishments to which offenders were sentenced were even carried out in the synagogues (*Matt* x. 17, xxiii. 34). As distin-

guished from the elders who ruled, there were officers attached to each synagogue, whose duty it was to see that the services were regularly conducted. The service itself, consisting of prayer, reading, and exposition or exhortation, might be performed by any qualified person. Hence we find Christ teaching in the synagogues (*Matt.* iv. 23, ix. 35, xii. 9, xiii. 54; *Mark* i. 21, 39, iii. 1, vi. 2; *Luke* iv. 15, 44; vi. 6, xiii. 10), and similarly too Paul and his fellow apostles (*Acts* xiii. 5, 15, etc.). He who for the day conducted the service of prayer as the representative of the community was called the *Sheliach zibbur*, and was no regular functionary. The standing local officials were: 1. The ruler of the synagogue (*archisynagogus*) whose duty it was to see that strict order was maintained (*Luke* xiii. 14), that there were parties ready to take up the different parts of the service (*Acts* xiii. 15), and that the sacred rolls were properly cared for and kept in good condition. His office was quite distinct from that of the elders, but naturally it would generally be one of their number who would be chosen for this office. 2. One or more servants of the congregation or ministers (*Luke* iv. 20), who brought out the rolls and put them away, and who also carried out the decisions of the elders, administering punishments, etc. 3. Collectors of alms, corresponding to the deacons of the primitive Christian Church, and bearing the Heb. name *gabbaê zĕdakâ*. In places where the Jewish commnnity was so small that they could not have a synagogue, they had *proseuchæ, i.e.* "places of prayer," as *e.g.* at Philippi (*Acts* xvi. 13). The order of service every sabbath was as follows: The opening prayer spoken on behalf of the community by the *Sheliach zibbur*, who stood in front of the box containing the sacred writings, the congregation also standing, with faces toward Jerusalem as the holy place, and uttering the Amen at the close of the prayer. This was followed by the reading of the portion of the law for the day in which at least seven took part, each standing as he read, and reading at least three verses, the first and last beginning and concluding with a thanksgiving. Then followed the reading by one reader of the section from that part of the Jewish canon called "The prophets," containing besides the prophets, Joshua, Judges, Samuel and Kings. The other books were not read every sabbath. In Palestine the reading was in Hebrew, verse by verse of the law and every section of three verses of the prophets, being translated into the Aramaic vernacular. In Greek cities and generally outside of Palestine, the reading was from the Greek translation. After the reading, if there was any competent person present, he would give an explanation of the portion read, or found an exhorta- upon it.—Besides these Sabbath meetings simpler services were held on the second and fifth days of the week, at which only a Pentateuch portion was read by three members. There were also special rituals for the several festivals and sacred seasons, when the biblical portions referring to the institution of the particular feasts were read, and the five Megilloth or Rolls: *The Song* at the Passover; *Ruth* at Pentecost; *Lamentations* on the day commemorating the destruction of Jerusalem (9th Ab); *Ecclesiastes* at the feast of Tabernacles; and *Esther* at the feast of Purim.

Syntyche, a Christian woman in the church of Philippi, who apparently had some feud with another female member of that church called Euodia, and was earnestly exhorted by Paul, in the interests of the Christians to cease from the unseemly strife (*Phil.* iv. 2). They had both laboured with the Apostle, and so he asks that they be supported and encouraged in their work. The name means "partner," while Euodia means "taking the right path." Hence Volkmar makes Euodia represent the Petrine party, Euodius having been, according to the *Apostolic Constitutions*, appointed bishop of Antioch by Peter; so that Euodia stands for the orthodox or Jewish party, and Syntyche for "the partner," the Gentile Church.

Syracuse, a large and important Greek city on the east coast of Sicily, founded by Dorians from Corinth in B.C. 735. Syracuse soon gained the position of a metropolis among the Greek cities of the island, and it was foremost in resisting the encroachments of the Carthaginians in the 3rd century B.C., especially under its able king and leader Hiero II. In B.C. 212, Syracuse having meanwhile taken the side of the Africans, it was besieged and taken by the Roman general Marcellus. Though shorn of its ancient splendour, it continued down to the time of Nero a place of considerable importance, the residence of the Roman governor of Sicily, and a busy trading port. Paul touched at Syracuse on his voyage from Melita toward Rome, and stayed there three days (*Acts* xxviii. 12).

Syria, in later times the designation of the whole stretch of country lying along the eastern coast of the Mediterranean, but in earlier times confined to the northern and north-eastern parts of that district. The name, itself but a shortened form of Assyria, was first used by the successors of Alexander the Great ; while by the native population the names of Palestine and Aram, as those of its component parts, were still retained. Aram was Syria in the restricted sense, and is the name used in the O.T. for what is commonly rendered Syria in our Bible. It included the northern part of Mesopotamia, and embraced a number of dialectically related Semite tribes, especially those living east and north-east of Palestine. To these belonged Zobah, whose king Hadadezer was subdued by David (2 *Sam.* viii., x.), over which Hadad reigned in the time of Solomon (1 *Kings* xi. 25). Under three Benhadads and Hazael, the Syrians, who had Damascus as their capital, were repeatedly at war with Israel (1 *Kings* xx., xxii. 34 ; 2 *Kings* vi., vii.). The Syrian empire of the Greek and Roman periods was that established by the Seleucidæ, B.C. 312–64. On the breaking up of the huge empire of Alexander among his principal officers, Seleucus I. Nicator and his descendants held the vast territories of the Achæmenidæ with Babylon as their capital, till the beginning of the 3rd century B.C. But the incongruous elements and essentially different nationalities could not longer be kept together, and pressure from without, mainly from the Ptolemies of Egypt, decided Antiochus I. (B.C. 281–261) to establish and consolidate a kingdom in the northern part of Syria, with Antioch, built by his father Seleucus, as his capital, and the neighbouring Seleucia as its chief port. During the two and a half centuries of this empire's existence its dimensions varied greatly from time to time, but the several countries added or lost to the empire retained throughout their own particular names. The power of the Seleucidæ was broken by the Romans in B.C. 190 ; and Antiochus IV. Epiphanes (B.C. 175–164), while by his energy he succeeded in extending his empire considerably in the east, completely lost his hold upon Palestine, in consequence of the Maccabæan revolt, which his vigorous and uncompromising Hellenistic tendencies had aroused. Under the later Seleucidæ Parthia swallowed up one after another of the eastern provinces of the empire, and finally Rome, in B.C. 64, after subduing provinces to the west and south which had once been Syrian, took possession of Syria itself, and made it a Roman province. Under the Romans the province of Syria extended from the Taurus and the middle Euphrates, on the west and north, to the borders of Parthia on the Euphrates and the isthmus of Suez on the east and south. Antioch was the residence of the governor, who was commissioned to see that Roman supremacy was everywhere recognised and the taxes properly collected. Certain small Syrian states were left in a condition of nominal independence under their own princes, who pledged themselves for the regular payment of the taxes to Rome. To this class belong : Commagene, in the far north, Chalcis, between Lebanon and Anti-Lebanon, and Iturea in the Hauran ; also Abilene, east of Anti-

Lebanon, Arethusa and Emesa, Damascus and Petra; and the Jewish principalities.—The references to Syria in the Books of Maccabees are to the Seleucid empire; those in the N.T. are to the Roman province (*Matt.* iv. 24; *Luke* ii. 2; *Acts* xv. 23, 41, etc.).

Syro-Phœnicia, a compound name which signified in the time of Christ and down to the end of the 2nd Christian century, simply Phœnicia as lying on the Syrian coast (*Mark* vii. 26,—the same district is called in *Matt.* xv. 21 "the coasts of Tyre and Sidon," and the Syrophenician woman a woman of Canaan). It thus distinguished the eastern Phœnicia from the western at Carthage in Africa. From A.D. 198 *Syria Phœnice*, including Damascus and the districts east of the Jordan, was distinguished from *Syria Magna* or Cœle-Syria; these two together forming the great province of Syria.

Syrtis, from Greek verb *suro*, "to drag"; rendered "Quicksands" in *Acts* xxvii. 17, the name given to two places in the Libyan Sea, between Carthage and Cyrenaica, full of sand-banks and shallows, and so dangerous to shipping. The one to the west, between the islands Cercina and Meninx, was called *Syrtis Minor*, now the Gulf of Gabes; the one to the east, between the headlands of Cephalæ and Boreum, was called *Syrtis Major*, now the Gulf of Sidra. It was toward this eastern Syrtis that Paul's ship was sailing after leaving Crete.

Syzygus, "yoke fellow" (*Phil.* iv. 3), by some regarded as the proper name of a prominent member of the Philippian Church, whose good offices Paul desired to secure in the reconciling of Euodia and Syntyche and helping them in Christian work. In that case there would be an intentional play upon the meaning of the word, Syzygus, "true" to your name of "yoke fellow." By many, as in our Bible, it is taken as an appellative, and then variously understood of Epaphroditus, or the husband of either Euodia or Syntyche, or, according to those of the Tübingen School who find the Petrine party in Euodia, Peter himself. The soundest exegesis favours the view that *syzygus* means simply "yoke fellow" and inclines to regard its reference to Epaphroditus as upon the whole highly probable.

T.

Taanach, one of the ancient royal cities of the Canaanites, often mentioned along with the neighbouring Megiddo, and the scene of a battle and victory celebrated by Deborah (*Josh.* xii. 21; *Judges* v 19), within the territory of Issachar but assigned to the tribe of western Manasseh, and given to the Levites (*Josh.* xvii. 11, xxi. 25). During the period of the Judges the Canaanites still held possession of Taanach, which was finally subdued only in the days of Solomon (*Judges* i. 27, v. 19; 1 *Kings* iv. 12). Its ruins have been discovered on the south-east slope of a north-easterly spur of the Carmel range, on the south side of the valley of the Kishon, about three miles south of Ledjun.

Taanath-shiloh, a border town of the territory of Ephraim (*Josh.* xvi. 6), 9 or 10 miles south-east of Shechem toward the Jordan and about 2 miles west or north-west of Janoah.

Tabbath, a place in the middle Jordan valley, south of Abel-Meholah (*Judges* vii. 22), in the territory of Issachar, which has not been identified.

Tabeal, the father of a prince or perhaps military officer, not himself named, whom Rezin of Damascus and Pekah of Israel, when confederate against Judah, proposed to put in place of the conquered and deposed king (*Isa.* vii. 6). The name may be compared with that of Tabrimmon the father of Benhadad (1 *Kings* xv. 18), and so associates the person who bore it with Damascus. The Heb. form of the name is Tabeel—the name of Israel's God El taking the place of the Assyrian god Rimmon. It is also the

name of a Persian officer (*Ezra* iv. 7).

Taberah (*Num.* xi. 3 ; *Deut.* ix. 22), "a burning," encampment of the Israelites, mentioned only in connection with the judgment which befel the people, and not in the list of stations in *Num.* xxxiii. It seems to be the same as Kibroth-Hattaavah, "the graves of lust" (*Num.* xi. 34), or so near as to be included under it. In any case it is the first encampment after leaving Sinai. The people had been murmuring, and a fire from God broke out in the camp, burning up the shrubs and bushes and laying hold on the tents, and consuming some of the people, and was stopped only by the urgent intercession of Moses. They had got so used to a certain amount of comfort during the year's halt at Sinai, that they broke out into murmuring at the first sight of the desert, and this was sharply punished, because after the revelation of the law they ought to have been able better to endure trial.

Tabernacle, Heb. *moed*, "meeting," the place of meeting which Moses caused to be made for the children of Israel as they encamped at Sinai, in accordance with the model and pattern given him by God in the mount. The skilled artificers for its construction, and the making of its furniture, were Bezaleel and Aholiab. The whole story of the plan, construction, and erection of the tabernacle is given in detail in *Exod.* xxv.–xxvii., xxxv.–xxxviii., xl. The tabernacle consisted of two parts : the tabernacle proper or the dwelling-place, and the court of the tabernacle. (1) The Dwelling-place was 30 cubits long, 10 wide, and 10 high, consisting of a framework of 48 pillars, 20 on each side and 8 along the back, of shittim wood or acacia, the only timber tree of the desert from which posts could be made. Each pillar was 10 cubits high, $1\frac{1}{2}$ wide, and and $\frac{1}{2}$ a cubit thick, and was overlaid with gold. The two end ones on the sides and back met and formed an angle. On the outside of the boards or planks were rings of gold, one in the middle and one above and one below half way betwen the middle and the top and bottom respectively, and through these were passed bars covered with gold to hold the structure together. The pillars or boards rested on a foundation of brass. The front was covered with a curtain hanging on five pillars of shittim wood overlaid with gold. This apartment of 30 cubits long was divided into an outer part of 20 cubits and an inner of 10 cubits by means of a curtain or veil, hung on four pillars. The outer division was called the Holy Place, and the inner division was called the Holy of Holies or the Holiest of All. Over all this was stretched a covering in the form of two carpets or curtains, the under one of fine linen, the upper one of goats' hair, from side to side above, making a roof to the dwelling-place, and then above all, a thick sloping tent covering, consisting of two layers, the inner one of rams' skins dyed red and the outer one of badgers' skins. This outer double covering of skins was stretched out like an ordinary tent covering and fastened to pegs driven into the ground. In the Holy of Holies was the *ark of the covenant* with the *mercy-seat.* The ark was a chest of shittim wood $2\frac{1}{2}$ cubits long, $1\frac{1}{2}$ wide, and the same in depth, in which lay the tables of stone, covered by a massive golden plate, the *Capporeth* or Mercy Seat, on the ends of which were the golden cherubim overshadowing the Capporeth with their wings. In the Holy Place, in front of the veil in the middle of the breadth was the *altar of incense;* and half way down the length, toward the south side, the lamps, and towards the north the *table of shew-bread.*—(2) The Court of the Tabernacle, consisted of an enclosure 100 cubits long and 50 wide round the four sides of the tabernacle, fenced in by 60 pillars 5 cubits high, 20 on each side and 10 each in front and back, on which were hung curtains of fine linen, with a space in front of 20 cubits wide for a door, covered by a variegated curtain. The front looked to the east, the back to the west, and the sides to north and south respectively. According to Philo's statement there was a distance of 50 cubits from

the door of the court to the front of the Dwelling, and a space of 20 cubits between the sides and back of the court and those of the Dwelling. In the court stood the *altar for burnt offerings*, straight in front of the entrance of the Holy Place, and, midway between the entrance and the altar, the laver.—The tabernacle was erected on the first day of the second year after the departure from Egypt. It was taken down when the congregation began the march from Sinai, its different portions carried by the Levites in accordance with an appointed distribution among their families, and re-erected wherever the people pitched their camp. In Canaan it was set up in Shiloh, remaining there till the time of Eli. In Saul's time it was at Nob, and in Solomon's time at Gibeon. When the temple was built it was taken down, and deposited as a sacred relic in one of the side chambers of that great building. The ark was often carried out of the tabernacle, and wherever it happened to be worship was conducted as though it had been in the tabernacle.

Tabernacles (Feast of), the last feast in the Jewish year, kept for seven days from the 15th to the 21st of the seventh month. The first day was a Sabbath, on which was held a holy convocation, and on the other days numerous sacrifices were offered at the central sanctuary, while the people dwelt in booths made of branches of fruit trees and thick-leaved trees, placed on roofs, streets, and squares, in memory of their dwelling in booths after leaving Egypt. The festival was closed by an added eighth day which was also observed as a day of Sabbath rest. It was emphatically a feast of joy, including the celebration of the ingathering of the produce of the land and of the protection and shelter afforded by God to his people as they passed through the terrible wilderness. Hence it was regarded by the later Jews as their greatest feast, so that various additions were made to the celebration to render it more attractive and imposing. One of these additions, the libations of water, probably gave occasion to our Saviour's speech recorded in *John* vii. 37.

Tabitha, "gazelle," a Christian woman at Joppa (*Acts* ix. 36), who aided the poor by making garments for them with her own hands. She fell sick and died, and when great lamentation was made over her loss and Peter had been called from the neighbouring town of Lydda, the Apostle restored her to life. The Greek word corresponding in meaning to the Aramaic name is Dorcas.

Tables of Stone, the two tablets on which God engraved the ten commandments, in order to give them to Moses for the people. Moses had them in his hands when he beheld the idolatrous performances of the Israelites, and in his sudden rush of indignation he dashed them to the ground. In order to have new tablets given him he had to ascend the mount again, remaining there, as some think, other forty days. These tables were laid up in the ark, which was thence called the ark of the testimony. They seem to have been preserved as long as the ark, and to have been destroyed or lost when Jerusalem was taken by Nebuchadnezzar. The second section of the Sermon on the Mount consists of an evangelical Christian exposition of the main parts of the second table of the law.

Tabor, "mountain," now Jebel et-Tûr, 1,843 ft. high, standing out from the rest of the mountain range, forms a prominent landmark seen from a distance all around. It is remarkable for its beauty and its symmetrical form, with rich vegetation on its slopes and on its top, and woods of oak and pistachio-nut trees giving shelter to birds and wild beasts. From the top you look northward over the rough hilly country of Galilee, and eastward to the Jordan valley and the Lake of Gennesareth, southward to Endor and Nain, and westward to Carmel and the Mediterranean. It lay on the border between the territories of Zebulun and Issachar, where Barak summoned his forces to meet for the attack upon Sisera. Tabor is not named in the N.T., but early tradition makes it the

scene of Christ's transfiguration. This is almost certainly wrong, as there were buildings on the top of Tabor, and also because the context suggests that the mountain should be sought near Cæsarea Philippi, east of the Jordan. We hear of the town upon its broad top under the name Atabyrion in B.C. 218, when it was taken and fortified by Antiochus the Great.

Tabor (Plain of), properly "the oak of Tabor," a place to which Samuel directed Saul in search of his father's asses, evidently in the territory of Benjamin (1 *Sam.* x. 3), erroneously identified with Bukeia on the south-west, near Jerusalem, by Conder, who evidently thought only of discovering it in a plain. The attempts to identify it with the oak near Bethlehem where Deborah, Rebecca's nurse, was buried (*Gen.* xxxv. 6), and with the palm-tree of Deborah the prophetess, between Ramah and Bethel (*Judges* iv. 5), are mere conjectures of no value.

Tabret, the rendering in A.V. of the Heb. *toph* in *Gen.* xxxi. 27 ; 1 *Sam.* xviii. 6 ; *Isa.* v. 12, xxiv. 8, xxx. 32 ; *Jer.* xxxi. 4, while the same word is rendered "timbrel" in *Exod.* xv. 20 ; *Judges* xi. 34 ; 2 *Sam.* vi. 6 ; 1 *Chron.* xiii. 8 ; *Job* xxi. 12 ; *Ps.* lxxxi. 2, cxlix. 3, cl. 4. In every case it means a drum beaten, it would seem, by the fingers. The words "tabrets and pipes" in *Ezek.* xxviii. 13, A.V. should be "sockets and groves."

Tabrimmon, "Rimmon is favourable," name of a king of Syria-Damascus compounded with that of the Syrian sun-god (1 *Kings* xv. 18). He was son of Hezion and father of Benhadad I., and contemporary of the Jewish king Abijah. He reigned B.C. 958–955. It is probable that his father Hezion is the same as the Rezon of 1 *Kings* xi. 23.

Tadmor, a city "in the wilderness," 1 *Kings* ix. 18, where in the Heb. text its name is given as **Tamar**. The true Tadmor is that of 2 *Chron.* viii. 4, which is mentioned along with Hamath-Zobah in the farthest north of Palestine, as fortified by Solomon. This city, half way between Damascus and the Euphrates in the wilderness, afterwards so famous as Palmyra, would be of strategical importance as lying on the route to Babylon. It was probably not till the Græco-Roman period that it reached its prosperity, and the magnificent ruins date from that time. The inscriptions, Greek and Aramaic, the so-called Palmyrene inscriptions, are interesting and instructive. One of them, belonging to the time of Hadrian, gives a customs tariff and shows that, as an autonomous city, it had then the right of assessing and levying its own customs.

Tahapanes (*Jer.* ii. 16), in *Jer.* xliii. 7, 8, xliv. 1, xlvi. 14 written **Tahpanhes**, and in *Ezek.* xxx. 18 **Tehaphnehes**, named along with Memphis as the chief city in Egypt, where was a royal palace. In Greek the name was written Taphnē, and so it may most probably be identified with Daphnæ on the Pelusiac arm of the Nile, about 30 miles south-west of the ancient Pelusium, and south of Lake Menzaleh. It was at Tahapanes that the Jewish colony under Johanan son of Kareah, which Jeremiah was compelled to join, settled after the murder of Gedaliah, the governor under the Chaldeans. In the Ezekiel passage the Egyptian towns are named in order from south to north, Sin (if rightly identified by Ebers with Syene) being southernmost and Tahapanes the northernmost.

Tahpenes (1 *Kings* xi. 19), the queen of an unnamed Pharaoh of the 21st dynasty, whose sister was given in marriage to Hadad, a prince of Edom who took refuge in Egypt when his countrymen were all but exterminated by David. She lived about the end of David's reign, during the period of the 21st dynasty, B.C. 1095–965, called Tanite, the members of which resided in part at least at Tanis, on the north-eastern border of the land.

Tahtim-hodshi (2 *Sam.* xxiv. 6), given as name of a country through which David's enumerators of the population passed after Gilead on the way to Dan-Jaan and Sidon. No country with such a name is known, and evidently the text is corrupt.

Talent, as a weight the heaviest in

use among the Hebrews, equal to 3,000 shekels of 20 gerahs (*Exod.* xxxiii. 25). According to one interpretation of *Ezek.* xlv. 12, the talent of weight was 3,600 shekels, and the talent of 3,000 shekels was not weight but money. In weight the talent would be about 130 lbs. avoirdupois. The weight of the money talent of gold would be about 108 lbs., and of silver about 96 lbs. In English money the talent of gold would be worth £6,750, and that of silver £375.

Talitha cumi, "maiden arise," two Aramaic words used by Jesus in addressing Jairus' daughter as He raised her to life (*Mark* v. 41). Talitha is fem. from *talia*, "a youth."

Talmai, king of Geshur, a part of Aram or Syria, adjoining Argob at the north-east of Bashan (2 *Sam.* iii. 3). This name was also borne by one of the sons of Anak expelled from Hebron by Caleb (*Josh.* xv. 14). As Geshur lay near the kingdom of Og, who was of the remnant of the giants, the king of Geshur may possibly have been of that same race. If so, their original connection with Hebron may have led David when residing there to marry his daughter.

Tamar, "palm," the daughter-in-law of Judah and mother of his twin sons Pharez and Zerah (*Gen.* xxxviii.; *Ruth* iv. 12; 1 *Chron.* ii. 4; *Matt.* i. 3). —Also the beautiful daughter of David and Maachah and sister of Absalom, dishonoured by Amnon and avenged by Absalom. She was grand-daughter of Talmai of Geshur. Absalom's daughter of this name, given her doubtless in memory of her father's beloved sister (2 *Sam.* xiv. 27), was, according to a statement added in the LXX., the wife, but more probably the mother-in-law of Rehoboam, mother of his favourite wife Maachah.

Tamar, a city which Ezekiel places on the southern border of Palestine (*Ezek.* xlvii. 19, xlviii. 28). It lay on the road from Hebron to Elath, south of the Dead Sea. It is probably the town referred to in 1 *Kings* ix. 18 in the true Heb. text as Tamar, but in the Received Text as Tadmor, as it answers the description lying in the wilderness, within the boundaries of the land and near Baalath. As meaning "palm" it was not unfrequently met with in the names of towns, *e.g.* Baal-Tamar, Hazezon-Tamar.

Tamarisk (*Gen.* xxi. 37; 1 *Sam.* xxii. 6, xxxi. 13) in R.V., but in A.V. simply "tree," or "grove." It is the Hebr. *'eshel*, which means a firmly rooted tree, but designates also a special family of trees, 7 species of which, some shrubs and some large spreading trees, are found in Palestine, as well as in Egypt, Syria and Arabia. The one probably referred to in the above passages is the *Tamarix articulata*, an evergreen, in foliage and height somewhat like our oak, and remarkably long lived.

Tammuz (*Ezek.* viii. 14), a deity worshipped by apostate Jewish women, at the gate of the temple. He was not a distinctively Canaanitish deity but was introduced rather from Babylon, where he was worshipped under the name Du-mu-si, "son of life," husband of Istar. Some of the early Christian fathers identified him with the Phœnician Adonis, which as *adon* "lord" may have been given him as an appellative of honour. The worship of this deity was not introduced among the Phœnicians or Hebrews until shortly before the period of the exile. The weeping as a characteristic part of the ritual of worship was similar to that practised by the worshippers of Hadad-rimmon. The story of the death of Tammuz is a solar myth, variously explained of the nightly setting of the sun, or of the setting in of the winter. The chief seat of his worship, after it had passed from Babylonia to Phœnicia, was at Gebal or Byblos, 8 miles north of Beyrout. A little south of the town was the sacred river Adonis, which when swollen in harvest ran red with the clay washed down from the higher lands, and was regarded as stained with the blood of the god. The women continued their lamentations by the banks for seven days, sending out little boats bearing the image of the deity. In spring the resurrection of the god was celebrated by orgies of unbridled lust.

Tappuah, "apple," a city in the plain of Judah, which had been a Canaanite royal city (*Josh.* xii. 17, xv. 34). No trace of the old name is anywhere found, but it is supposed to have lain north of Beit Jibrin or Eleutheropolis. —Another city of the same name lay on the borders of Ephraim and Manasseh (*Josh.* xvi. 8), called also En-Tappuah (*Josh.* xvii. 7); the town belonged to Ephraim, but the district bearing its name belonged to Manasseh (*Josh.* xvii. 8). It lay west of Shechem toward the river Kanah, "the brook of reeds."

Tares (*Matt.* xiii. 24), Gk. *zizania*, *Lolium temulentum*, the bearded darnel, a sort of rye grass with poisonous seeds, common in all countries round the Mediterranean. The stalk and leaf resemble those of wheat, with a smaller seed.

Tarpelites (*Ezra* iv. 9), one of the peoples sent by Asnapper to colonise Samaria, generally assumed to have been, like the other nationalities named alongside of them, from the east. The only historical name with which they can be associated is Tripolis, and when we find among the colonists named in 2 *Kings* xvii. 24, men of Hamath, it would not be surprising if some were sent from this district in the far north-west. In Josephus, too, the Samaritans speak of themselves as Sidonians dwelling in Shechem.

Tarshish, named in *Gen.* x. 4; 1 *Chron.* i. 7 along with Elishah, Kittim and Dodanim, as a son of Javan, *i.e.* as a people of Japhetic descent dwelling in the south-west. It was the Tartessus of the Greeks and Romans, and for the Hebrews, as well as for them, it indicated a place in the extreme west of the world as then known. It is therefore used with Sheba and Seba as indicating the lands furthest removed (*Isa.* xxiii. 6, lx. 2, lxvi. 19; *Ps.* lxxii. 10). It was the place chosen by Jonah for his flight, as the most distant, and as a matter of fact it was the remotest point reached by the ships of the Phœnician traders. "Ships of Tarshish" were the largest afloat as alone capable of such a long and adventurous voyage (*Isa.* ii. 16; *Ps.* xlviii. 7), and so a fit figure of the over-weening pride of man (*Isa.* xxiii. 1; *Ezek.* xxvii. 25). As an appellative this name was given to ships that did not trade with Tarshish (1 *Kings* x. 22, xxii. 49). Tarshish was a Spanish colony of the Phœnicians, who exported thence all kinds of metals (*Isa.* xxiii. 10; *Ezek.* xxvii. 12), especially silver (*Jer.* x. 9). Among many of the Greek and Roman writers the name of Tarshish was applied to Spain generally, and so it seems to be used in *Ps.* lxxii. 10.—Tarshish is also the name of one of the princes of Benjamin (1 *Chron.* vii. 10), and of a prince of Persia (*Esth.* i. 14).

Tarsus, one of the most important cities of Asia Minor, on the eastern coast of Cilicia, at the opening of the famous pass of the Taurus leading from Tyana, called the "Cilician Gates," on the river Cydnus, not far from the Mediterranean. Tradition makes Sennacherib its founder in the beginning of the 7th century B.C., but its name appears in the 9th century inscriptions of Shalmaneser II. It was the residence of a satrap under Alexander the Great, and was an important place under the Seleucidæ. It occupied a most advantageous position for trade, and it also was of great strategical value in war. It was also a meeting point of oriental and western customs and forms of civilization. In B.C. 64 Cilicia fell into the hands of the Romans, and Tarsus was made the capital of the province, the residence of the governor, and the seat of a court of justice. Under the earlier Emperors, however, Cilicia was joined to the province of Syria. In recompence for the sufferings it endured from Cassius, it received from Antony the privileges of "a free city," and was exempted from imperial taxes. It also received favours from Augustus. Many distinguished philosophers, physicians, poets, etc., proceeded from it, and its reputation for Greek learning was very high. It is best remembered as the birthplace of Saul, afterwards known as Paul, who was born there of Jewish parents. From Tarsus he was taken in A.D. 43, some years after his conversion, by Barnabas to

Antioch, from which he started on his great missionary enterprise.

Tartak (2 *Kings* xvii. 31), name of a deity of the Avites, Babylonian colonists in Samaria, mentioned along with Nibhaz. The name has not yet been discovered on any of the Assyrian tablets.

Tartan, in *Isa.* xx. 1, 2; 2 *Kings* xviii. 17, apparently a proper name, but really a title of office, in Assyrian, *turtanu*, designating the commander-in-chief. In the Eponym lists he ranks next to the king.

Tatnai, the name of the Persian governor of "this side the river," A.V., but properly "beyond the river" (as in A.V. *Ezra* vi. 6, and R.V. *Ezra* v. 3, 6, vi. 13), *i.e.* of the lands under Persian rule lying west of the Euphrates, regarded from the standpoint of Persia, viz., Syria and Phœnicia. Zerubbabel, as pasha of the district of Judea, was under his rule as governor of the whole province. He attempted ineffectually to influence Darius against the Jews so as to stop the rebuilding of the house of God in Jerusalem.

Taxing throughout the provinces of the Roman Empire was effected by means of two kinds of imposts: (1) the property-tax on possessions in land, *tributum soli* or *agri*, paid partly in kind, partly in money; and (2) the poll-tax, *tributum capitis*, consisting partly in an income-tax, and partly in a real poll-tax of equal amount for all. Lists were drawn up for valuation purposes in order to assess the taxes. In *Luke* ii. 1–5 we are told of an imperial decree for the taxing of the whole world, *i.e.* the Roman provinces. The chronological difficulties in connection with this statement of Luke are dealt with in full detail in Schürer, *Hist. of Jewish People in Time of Christ*, Div. I., vol. ii., pp. 105–143.

Tebah (*Gen.* xxii. 24), son of Bethuel by his concubine Reumah. We find a city in Syria-Damascus called *Tibhath* in 1 *Chron.* xviii. 8, and *Betah* in 2 *Sam.* viii. 8, described as one of the cities of Hadadezer. It probably derived its name from this Terahite ancestor of its people.

Tebeth (*Esth.* ii. 16), the tenth month of the Jewish sacred year, in which month Esther was taken into the palace of Ahasuerus.

Tekoa, an ancient city of Judah (1 *Chron.* ii. 24, iv. 5; 2 *Chron.* xi. 6). It is named in LXX. of *Josh.* xv. 60 (which has evidently fallen out of the Heb. text) as a city of the mountains of Judah near Bethlehem, south of Jerusalem. Jerome places it 12 miles south of Jerusalem, and 6 from Bethlehem, and just in this position are now found ruins bearing the old name of Takûa. On the east lies the wilderness of Tekoa with its rocky caves, such as Adullam (2 *Chron.* xx. 20), and on the west a fruitful district, where in O.T. large numbers of sycomores grew (*Amos* vii. 14), while in later times it was famous for its oils and honey. It was fortified by Rehoboam (2 *Chron.* xi. 6), and Titus, recognising the strategical importance of its position, made it the site of an encampment. It was the home of "the wise woman" employed by Joab to intercede with David for Absalom (2 *Sam.* xiv. 2), and of the prophet Amos (*Amos* i. 1, vii. 14), and tradition points to his grave and monument there. After the exile it was peopled by Jews who had returned. It was long the seat of a Christian Church, with a considerable membership.

Tel Abib, "hill of ears of corn," the name of a place beside the river Chebar in Babylon, where some of the exiles taken away by Nebuchadnezzar resided (*Ezek.* iii. 15). We have no further information about its situation and history.

Telaim (1 *Sam.* xv. 4), in *Josh.* xv. 24 **Telem,** a town in the furthest south of Judah, on the borders of Edom, where Saul marshalled his troops before going out against Amalek.

Telassar (*Isa.* xxxvii. 12), "hill of Assur," in 2 *Kings* xix. 12, **Thelasar,** a place in Western Mesopotamia inhabited by "the sons of Eden," named along with Gozan, Haran, and Rezeph, as a place that had been conquered by the king of Assyria in the time of Sennacherib. Under the Assyrian name *Til-Aššuri*, it appears on the

monuments, but these contain no reference connecting it with the statements in our Bible. The "sons of Eden," would be inhabitants of Beth Eden, which is the Bīt Adini of the inscriptions, a district of Western Mesopotamia.

Tel-harsa (*Ezra* ii. 59), in *Neh.* vii. 61, **Tel-haresha**, a town in Babylon, "the wooded hill," not otherwise known.

Tel-melah (*Ezra* ii. 59; *Neh.* vii. 61), "salt hill," a town in Babylon. Like Tel-harsa, the residence of Jewish exiles, but otherwise unknown.

Tema, the ninth of the 12 sons of Ishmael, and head of a tribe of Ishmaelite Arabs (*Gen.* xxv. 15; 1 *Chron.* i. 30). In every other passage the word is used as the designation of a place or district, the inhabitants of which are universally and entirely devoted to trading along the caravan routes (*Job* vi. 19). Tema is the Arabic *Taïma*, and the Themmē of Ptolemy, in Northern Arabia. Its inhabitants are described in *Isa.* xxi. 14 as living east of the Keturean Dedanites, and by *Jer.* xxv. 23 as between Dedan and Buz.

Teman (*Gen.* xxxvii. 11, 15; 1 *Chron.* i. 36), the eldest son of Eliphaz, Esau's firstborn son, whose name was given to an Edomite province, and also to a later Edomite prince (*Gen.* xxxvi. 34, 42). The importance of the district bearing this name appears from this that Teman is often used as parallel or synonymous with Edom (*Jer.* xlix. 22, comp. *Amos* i. 12). The inhabitants of Teman were famous for their wisdom and courage (*Job* ii. 11; *Jer.* xlix. 7; *Obad.* 8, 9). So too in the apocryphal Book of *Baruch* the men of Teman in the general sense of men of Edom are spoken of as "the authors of fables and searchers out of understanding" (*ch.* iii. 23). In *Ezek.* xxv. 13 Teman is used to designate the extreme north of Edom, as Dedan the extreme south. It is in agreement with this that *Amos* i. 12 describes Bozrah as its capital. Though Eusebius and Jerome speak of a city of Teman which they identify with the Roman city Taïman, 15 Roman miles from Petra, the biblical Selah, it would seem that all the passages in which Teman is mentioned refer to the district and not to a city. The name may here have been appropriated by a city at a later date.

Temple of Solomon, the first permanent and fixed edifice built in Israel for the worship of Jehovah to take the place of the movable tent of the tabernacle which had been carried about from place to place. It was the desire of David to build a house to the Lord, and though forbidden himself to proceed with its construction, he gathered together much material, gold, silver, bronze and iron, precious stones, cedar wood, etc., which he bequeathed to his son for that purpose. The site, too, of Araunah's threshing-floor, on Mount Zion, had been chosen as the place on which Jehovah's temple should be erected. Solomon began his preparations by entering into a league with Hiram of Tyre, probably son and successor of David's ally, and arranged to obtain from him cedars of Lebanon and cypress wood (in A.V. "timber of fir"). To do the work under the direction of Hiram's skilled men Solomon made a levy of 30,000 men of Israel, 10,000 of whom wrought together for one month and had two months at home, while there were 150,000 bondmen strangers who laboured steadily in the work, carrying burdens and hewing stones, superintended by 3,300 overseers. The date of the beginning of the building is very particularly given as the 480th year after the Exodus, in the second month of the year, and in the fourth year of the reign of Solomon. The date is given in the LXX. as the 440th and in Josephus as the 592nd after the Exodus. The sum of dates given in the Bible gives 498 years, but some of the periods of the Judges may overlap one another. On the other hand, the length of Joshua's rule and of Saul's reign is not reckoned. The chronology of *Acts* xiii. 20 would give a total of 554 years. It seems quite impossible now to determine the correct period. The fourth year of Solomon's reign, according to

the chronological scheme now most generally approved, would be B.C. 981. The work occupied about 7½ years, and was finished in the 8th month of the 11th year of Solomon's reign. The solemn opening of the temple took place in the 7th month of the 12th year, apparently from the 3rd to the 14th of the month, followed by the Feast of Tabernacles from the 15th to the 21st, and after celebrating the additional 8th day, the people were sent home on the 23rd of the month (2 *Chron.* v. 3, vii. 8–10).—The dimensions of the temple were double those of the tabernacle; 90 ft. long, 30 ft. broad, and 45 ft. high, inside measurement. The porch in front projected 18 ft., making the whole length 105 ft. The porch was 45 ft. high (according to a probable correction of the Chronicler's statement), and the pillars of brass at the door, Jachin and Boaz, were 27 ft. high, with capitals of 7½ ft., which placed on a pedestal of stone, would approach somewhat nearly to the height of the porch. The woodwork within, the beams and the lining of the roof, and the covering of the sides, were of cedar; while the floor was covered with planks of cypress wood. The arrangement within was similar to that of the tabernacle. There were the same divisions into Holy Place and Holiest of All. The former, called "the house," or "temple" (1 *Kings* vi. 17), was 60 ft. long, and contained the *altar of incense*, or the *golden altar*, of cedar wood overlaid with gold, 10 tables for the shewbread, and 10 *golden candlesticks*, with 7 lamps on each, both tables and candlesticks being arranged 5 on each side. In the Holy of Holies, called the "oracle" (1 *Kings* vi. 17), was the ark taken from the tabernacle, with colossal images of cherubim, 15 ft. high, with wings of nearly 7½ feet each, reaching from side to side.—The space occupied by the sacred structure measured about 600 ft. by 300 ft. The space round the actual building consisted of the temple courts, distinguished as the *inner* and the *outer*. The *inner court*, on a level, it would seem, somewhat lower than that of the temple, marked off by a low wall, went round the building on every side, and was reserved exclusively for the priests. The *outer court* again went completely round the inner, on a lower level than it, surrounded by a solid stone wall, and was open to all the people. The *inner court* contained the *altar of burnt offering*, 30 ft. in length and breadth, and 15 ft. high, of earth and unhewn stones covered with plates of brass, the *brazen, or molten sea*, a huge basin, 7½ ft. high, 15 ft. in diameter, and 45 ft. in circumference, holding 15,000 gals. of water, and 10 lavers on stands or wheels. —Under Rehoboam many of its most precious articles of furniture were carried away by Shishak of Egypt, and what was spared was given away to Benhadad to purchase his aid against Baasha of Israel. It was alternately wrecked and restored by wicked and by pious kings of Judah; and not long after a pretty thorough restoration by Josiah, all its golden vessels were carried off by Nebuchadnezzar, and on the destruction of the city, the temple itself was burnt, after everything valuable had been removed to Babylon, 416 years after its building.

Temple of Zerubbabel, built in accordance with the instructions of Cyrus who returned the furniture taken away by Nebuchadnezzer, gave a grant out of the royal purse, and issued instructions to the governor of that large part his empire which lay west of the Euphrates to assist in the work. After erecting the altar of burnt offering on the old sacred spot, the companions of Zerubbabel and Joshua commenced to rebuild the temple, and having engaged workmen and arranged for supply of cedar, they solemnly laid the foundations. After a delay, caused by the Samaritans, whose co-operation they had declined, the work was proceeded with in the second year of Darius Hystaspis, B.C. 521, the builders being exhorted and encouraged by the prophets Zechariah and Haggai. The building was finished in the 12th month of B.C. 516, and soon after the Feast of the Passover and the Feast of

Unleavened Bread were celebrated with great joy. It was 90 ft. high and 90 ft. wide, but, though larger than the temple of Solomon, it had none of its magnificence, and wanted the ark, so that the Holy of Holies was empty. In the Holy Place were a single candlestick, one table for shewbread and the brazen altar; and in the court the altar of burnt offering built of stone. The outer court had porches and gates, and its wall was probably fortified. This temple was plundered and polluted by Antiochus Epiphanes, and after three years it was repaired and reconsecrated by Judas Maccabæus, who also strongly fortified it. It was taken by Pompey, and finally by Herod the Great, on the day when the Romans took possession of Jerusalem.

Temple of Herod, built on the site of the old temple in a style more suited to the tastes of the age, and on a much more magnificent scale. It was commenced in the 18th year of Herod's reign, B.C. 20, the temple being finished in one and a half, and the courts in eight years. Additions were made by Herod's successors from time to time till A.D. 64. The temple and its courts covered an area of 750 ft., and the various parts formed a succession of terraces. Highest stood the temple proper, on the north-west part of the temple mount, built of blocks of white marble; its length and height, including the porch, was 150 ft., and its width 90 feet, with wings on either side of the front of 30 feet, making the whole frontage or vestibule 150 feet. The Holy Place was 60 feet long, 30 wide, and 90 high, and contained the altar of incense, one golden candlestick, and one table for the shewbread. The Holy of Holies was 30 ft. long and 90 high, and was quite empty. The *inner court* was 280 ft. long from east to west, and 202 ft. wide from south to north, and went right round the temple; the front part, containing the altar of burnt offering and the laver, was for the priests, the rest formed the Court of the Israelites. To the east of the Court of the Priests, lay the Court of the Women, on a lower level, consisting of a square measuring 202 ft., with the *great gate* at its east end, the Court of the Israelites being reached from its west end by a stair of 15 steps. This whole court was surrounded by a wall, with several gates and stairs of steps. The *outer court*, on a lower level, went right round this inner court, and in it Gentiles, and even unclean persons might freely walk. It was surrounded by a high wall, with several gates on its west side. This magnificent temple had but a short existence. In the sack of the city by Titus, in A.D. 70, notwithstanding that commander's wish to spare the noble building, it was burnt to the ground, its furniture, consisting of the golden candlestick and golden table for the shewbread, and also the book of the law, being carried to Rome.

Temple-Tax, consisting of half a shekel, was paid on the 1st of Adar, and in other places between the 15th and 25th Adar, by all Israelites. It was collected in all towns where there was any considerable number of Jews, and sent up by trusted representatives. As it had to be paid in Jerusalem in the sacred shekel, this necessitated the presence of money-changers (*Matt.* xvii. 24), who would be specially busy when Jews and proselytes from abroad gathered in Jerusalem for the Passover celebration. The amount gathered in some of the cities of Asia Minor and Eastern Europe was so great, that we find the collections sometimes confiscated or forbidden by the Roman government; but during the days of the Emperors it was specially permitted by imperial edict.

Tent, Heb. *'ohel*, the style of dwelling still commonly used by the Bedouins, and other nomadic tribes of the desert, with coverings mostly of goats' hair, woven by the women, exceedingly strong, thick, and watertight. It was fastened by means of cords attached to pins, which were driven into the ground (*Exod.* xxxv. 18). The accomodation within the tent was naturally scanty, and the one apartment of the tents of common

people had to serve all purposes. Chiefs and princes had a number of tents for sleeping, eating, giving audience, and also for their wives, etc. (*Gen.* xxiv. 67, xxxi. 33, etc.). Into the women's tent a man would not ordinarily venture, hence a fugitive would feel most secure there (*Judges* iv. 17; *Gen.* xix. 8). Tents were in use among the patriarchs (*Gen.* xiii. 3, xviii. 1, etc.), in the time of Moses (*Exod.* xvi. 16; *Num.* xix. 14); and generally in O.T. times by herdsmen and shepherds (*Gen.* iv. 20, xxv. 27). The tent furniture was scanty and light, so as to be easily carried about, *e.g.* a lamp and a cover, that might be used as a bed or as a table. The Ishmaelite "towns" (*Gen.* xxv. 16) were simple collections of tents; their "castles" similar collections fenced or barricaded by a rude fortification. That tents were in common use in N. T. times is seen from this, that there was a regular guild of weavers of tent covers, *cilicium*, mostly of the hair of Cilician wild goats, to which Paul and Aquila and Priscilla belonged (*Acts* xviii. 3).

Terah, father of Abraham, Nahor and Haran (*Gen.* xi. 24–32; 1 *Chron.* i. 26; *Luke* iii. 34). It is disputed whether his name (Heb. *Terach*, Grk. *Tharrha*) is connected with the name of the place Tharrana, south of Edessa, or, as is more probable, with the Aramaic *terach*, "to remain," with reference to his remaining in Harran, when Abram went on to Canaan. Harran or Charran, in the north-west of Mesopotamia, where Terah continued to reside until his death, was the dwelling place of those of his family and their descendants who did not proceed onwards with Abram. Terah and his family had evidently already declined from the pure worship of Jehovah, and before Abram's removal from them, had undoubtedly those same teraphim which we afterwards meet with in the household of Laban (*Gen.* xxxi. 19, xxxv. 2; *Josh.* xxiv. 2; *Acts* vii. 2, 3).

Teraphim, mentioned first of all in scripture as in use among the members of the family of Terah, in Mesopotamia. The plural form does not necessarily imply the presence of more than a single image, but is used just like the word *Elohim*, as a plural of majesty or distinction as applied to deity. The teraphim were properly household gods, and are not found in any public sanctuaries. The images were apparently representations of the human form, not like the Greek and Roman images representing various deities of different forms, but rather a sort of fetish which was supposed to bring good fortune to the family. That they were commonly used for purposes of divination is evident from the way in which they are associated with the ephod (*Judges* xvii. 5; *Hos.* iii. 4), and also from the statement in *Gen.* xxx. 27, where Laban, in whose house those teraphim were, says to Jacob, "I have learned by divination that Jehovah hath blessed me for thy sake." This superstitious use, and probably not worship, was the purpose which they served in the houses of Israelites who were professed worshippers of of Jehovah. Michal had such images in David's house, whether with her husband's knowledge does not appear (1 *Sam.* xix. 13). Jacob put away those which he found with his family, and buried them under a terebinth at Shechem (*Gen.* xxxv. 2); but Joshua had to call upon the Israelites, while addressing them at that very spot, and reminding them of Terah's images, to put them away if they were to serve Jehovah (*Josh.* xxix. 14). Among the various abominations which Josiah in his reformation swept away, the *teraphim* are mentioned (2 *Kings* xxiii. 44). The latest mention that we have of them in scripture is in the description of Nebuchadnezzar's divination process in order to discover at the parting of the ways whether he would go against Rabbah or against Jerusalem. He put arrows bearing the different names in a bag, and shook them, and drew one inscribed Jerusalem. He offered a victim and inspected the entrails, looking into the liver like the Roman *haruspex*. And he consulted the images, the *teraphim*, *i.e.* the figures of the deity of fortune

which he carried with him to be consulted as an oracle (*Ezek.* xxi. 21). It was divination of this sort, carried on in Israel by means of these teraphim, that was so severely condemned, and regarded as the cause of God's anger and rejection of the people (1 *Sam.* xv. 23; *Zech.* x. 2).

Terebinth, a beautiful tree, the *Pistacia terebinthus*, growing to a large size in the countries around the east end of the Mediterranean, and in countries further to the east, especially in Syria, Palestine, Arabia and Persia. It is also called the "turpentine tree," and a transparent, pleasant smelling resin of high value is procured in small quantities from slits made in the bark of branches and stem. Its blossoms bloom in April, and its fruit is a small bluish nut with an edible kernel, much used and relished especially by the Persians. In Palestine it was found in valleys, not in woods, but generally isolated. The name does not occur in the A.V., but the Heb. *elah*, rendered in *Isa.* vi. 13 "teil," and in *Hos.* iv. 13 "elm," is most probably the terebinth. So too in *Isa.* i. 29; *Ezek.* vi. 13, and *Hos.* iv. 13, it is the tree under which the idolatrous apostate Israelites delighted to build altars and offer sacrifices. These trees also marked old hallowed spots, as the terebinths at Shechem, Ophrah, etc. (*Gen.* xxxv. 4; *Josh.* xxiv. 6; *Judges* vi. 11, 19, 24). Josephus makes Abraham's tree in Mamre at Hebron (*Gen.* xiii. 18, xiv. 13, xviii. 1) a terebinth. This tree is also mentioned in 2 *Sam.* xviii. 9, 14; and in 1 *Kings* xiii. 14, in both cases represented as a spreading umbrageous tree. The valley between Shochoh and Azekah was called from its terebinths "the valley of Elah" (1 *Sam.* xvii. 2, 19, xxi. 9). In this neighbourhood Robinson found a terebinth of immense size. Isaiah uses the green flourishing terebinth as a figure of the fulness of life and vigour, and the withered decayed tree as an emblem of the blasting and deadening influence of idolatry. And further, the characteristic property of the tree to send shoots out from the stump after it has been cut down, is made to represent the truth that even in time of doom, there is a holy remnant (*Isa.* lxi. 3, i. 30, vi. 13).

Tertius, a member of the Christian Church at Corinth, who acted as amanuensis for Paul in writing the *Epistle to the Romans*, and added his own greeting in *ch.* xvi. 22. In the Roman colony of Corinth such a name would be common. Of this particular Tertius nothing further is known.

Tertullus, "an orator," a rhetorician or advocate, employed by the chief priests and scribes, the enemies of Paul, to represent them and state their case against the Apostle before the governor Felix at Cæsarea (*Acts* xxiv. 1–8). He was evidently a Roman *advocatus*, practising in the court at Cæsarea, according to a prevalent custom on the part of young lawyers to gain experience in provincial courts before venturing to appear as pleaders in the Forum at Rome. The speech delivered against Paul is ingenious, and makes skilful use of circumstances that might favour the idea that a breach of one or other of the laws of the empire had been committed.

Testament, as designation of the canon of scripture, as applied to the five books of Moses, occurs first in the LXX. rendering of the phrase "the Book of the Covenant" in *Exod.* xxiv. 7, and in 2 *Kings* xxiii. 2, 21, where it is used of smaller collections of laws. Subsequently it was applied to the whole collection now known as the O.T. Hence among the early Fathers it became customary to style the sacred writings in the Greek Church *diathēkē*, and in the Latin Church *testamentum*, distinguishing the two divisions as respectively Old and New (2 *Cor.* iii. 14).—The word is also used in our N.T. as rendering of the word *diathēkē*, "covenant." The Heb. *berith* means only covenant; but the Grk. *diathēkē* and Lat. *testamentum* mean not only covenant, but also testament or will. In the A.V. it is rendered "testament" in *Matt.* xxvi. 28; *Mark* xiv. 24; *Luke* xxii. 20; 1 *Cor.* xi. 25; 2 *Cor.* iii. 6, 14; *Heb.* vii. 22; ix. 15, 16, 17, 20; *Rev* xi. 19. In all these passages, with the exception of *Heb.* ix. 16, 17, it ought

to be rendered "covenant." In that passage it is argued that every covenant requires a death, which is specially illustrated in the case of a *testamentary* covenant.

Tetrarch, would mean etymologically a ruler over four, and as the designation of a military office was given to the commander over four *lochoi.* It was, however, much more generally used to designate a petty prince, properly the ruler of the fourth part of a country. A tetrarchy was a government by four, each of whom ruled over a district or province. We first meet with the expression in the times of Philip of Macedon, who divided Thessaly into four districts or tetrarchies. In Galatia there were twelve tetrarchies, the three divisions of that country being severally divided into four, each with its own tetrarch ruling over it. By and by the term lost its precise meaning, and was applied to a prince of a comparatively small and not altogether independent territory, although it was not the fourth part of any country. It was so used of a number of rulers in Asia Minor and Syria. The name is applied in the N.T. to Lysanias of Abilene and to the sons of Herod. We have (1) Herod Antipas, son of Herod the Great, tetrarch of Galilee and Perea in the time of Christ (*Luke* iii. 1; *Matt.* xiv. 1; *Luke* iii. 19, ix. 7; *Acts* xiii. 1), called "king" in *Matt.* xiv. 9 by an inexact use of the word. (2) Philip, also son of Herod the Great, tetrarch of Trachonitis, Batanea and Auranitis (*Luke* iii. 1). And (3) Lysanias, tetrarch of Abilene (*Luke* iii. 1).

Thaddeus, surname of Apostle Judas, also called Lebbæus, brother of James the Less (*Matt.* x. 3; *Mark* iii. 18). The names Thaddeus (breast or bosom child) and Lebbæus (child of the heart) are practically the same in significance.

Theatre, a place where sports and spectacular displays were witnessed. Such places were used commonly for any great popular gathering, and so the inhabitants of Ephesus rushed into the theatre to consider what should be done with the Christian teachers (*Acts* xix. 29). The same word is used to mean a spectacle or show such as might be witnessed in a theatre (1 *Cor.* iv. 9). The games of heathenism, including theatre, amphitheatre, hippodrome, etc., were utterly repudiated by all genuine Jews. Yet under Herod the theatre was introduced to Jerusalem and Jericho, while there were amphitheatres and hippodromes even in the smaller towns of Palestine. As distinguished from the circular amphitheatre in which gladiatorial and other such contests were exhibited, the theatre had only a semicircular set of benches facing the stage on which dramatical representations were performed. The ruins of the theatre of Herod at Jerusalem have been discovered a short distance south of the city.

Thebez (*Judges* ix. 50; 2 *Sam.* xi. 21), a city near Shechem, attacked by Abimelech, son of Gideon, during the siege of which he was killed by a millstone thrown upon him by a woman. It lay about 12 miles from Shechem in the direction of Bethshean. On this road, some 12 miles north-east of Nablûs, in a rich valley surrounded by an olive grove, is the large village of Tûbâs which almost certainly represents the ancient Thebez. From early times there were around caves that had been artificially hollowed out of the rock, some of them inhabited. Its present inhabitants are shepherds, pasturing their flocks in the neighbouring valleys.

Theophilus, a prominent member of the early Christian Church, to whom Luke dedicates his *Gospel* and the *Acts* (*Luke* i. 3; *Acts* i. 1). He was evidently a real, and not, as Origen and others have supposed, a merely fictitious person. According to an early tradition, he was a leading member of the Church at Antioch. This is highly probable, inasmuch as Luke was a native of, or at least a resident in, that city, and the conjecture is an extremely plausible one, that Luke the physician was one of his freedmen, and now secured his assistance as patron of his books.

Thessalonians (First Epistle to

the), was the earliest written of all the letters extant of the Apostle Paul. The Church at Thessalonica had been founded at latest in the beginning of A.D. 53, and the epistle was written a few months after from Corinth, where tidings of the Church had been brought him by Timothy. After the Apostle's departure, certain detractors had succeeded to some extent in creating an impression unfavourable to him, representing his conduct as that of a selfish man who went about obtaining his living off the hard earnings of working men. In reply he shows how carefully he had avoided giving the slightest ground for any such suspicion (*ch.* ii. 9). Throughout the epistle he seeks to remove any misunderstanding that might weaken or shake their faith. He has no new exposition of doctrine, for he had just been with them, and now only counsels them to hold fast what they have received. He is specially anxious that they should apply in the life the truths preached to them, and that they should live in view of the coming of the Lord. He fervently presses upon them the thought of their responsibility before God and of the judgment to come.

Thessalonians (Second Epistle to the), was written very soon after the first. It was called forth by the discovery that a misunderstanding had arisen in regard to the intention and teaching of the previous epistle. In it the Apostle had spoken of the coming of the Lord, with the object of impressing the Thessalonian Christians with the idea of the solemnity of life and their responsibility for their conduct to God the Judge. Instead of having this effect, it had upon some the very opposite. On the plea that the day of the Lord was at hand many had abandoned work, and this idleness had led to great disorder. Paul now shows that there are many things to be accomplished before that day can come. It will come suddenly, as the first epistle declared, but that may not be immediately as they had wrongly understood the Apostle to teach. This evident relation of the one epistle to the other, shows that this second was not the first, as some maintain. It was written, probably only a few months after the first, while Silas and Timothy were still with Paul at Corinth. The genuineness of the epistle has been disputed mainly on the ground that the eschatological portion of *ch.* ii. introduces apocalyptic language that is explicable only on the assumption that the epistle was not written before A.D. 68 or 70. But instead of looking to Nero as the man of sin, it is surely quite natural to think of the organised opposition of the Jews. It would be quite in keeping with Paul's personal experience at Thessalonica that he should look to Judaism for the development of an Antichrist, the personification of the opposition to Christ and His kingdom.

Thessalonica, earlier called *Thermæ* from its hot springs, at the head of the Thermaic Gulf, now Salonika, a town of considerable size and importance, with a present population of 90,000, embracing a large proportion of Jews. It was named after his wife Thessalonike, daughter of the great king Philip, by Cassander of Macedonia, who, in the 4th cent. B.C., made it his new residence, and greatly adorned it with handsome buildings. Under the Romans in B.C. 146, it was made the chief city of the second division of Macedonia when made a tetrarchy, and ultimately capital of the province of Macedonia ; and from that time onward it flourished as an important seaport, enjoying the privileges of "a free city." It was also a centre for the traffic of surrounding districts, as the meeting point of several important lines of road, while the great highway to Rome, the *Via Egnatia*, passed through it. In the early Christian centuries it rose to be the rival of Corinth in trade and wealth, vieing with that city also in its luxury and ultimate dissoluteness of morals. Thessalonica was visited by Paul, who reached it from Philippi by the *Via Egnatia*. Paul's visit was thus made in the earlier portion of the second missionary journey, and cannot have been later than the very be-

ginning of A.D. 53. The Apostle remained over three Sabbaths, discussing with the Jews in their synagogues, but was at last driven out with violence by his fanatical countrymen (*Acts* xvii. 1–9). The Church founded here was composed mostly of Gentiles and proselytes, who were afterwards much harassed and persecuted by the Jews (1 *Thess.* iii. 2). Two of Paul's assistants, Aristarchus and Secundus, belonged to Thessalonica (*Acts* xx. 4, xxvii. 2), and tradition makes Silas first bishop of the Christian Church in this city. When Demas left Paul (2 *Tim.* iv. 10), he went to Thessalonica, which was probably his home, and so safer for residing and working in than Rome was under Nero.

Theudas, the one known in history under that name, was leader of one of those revolutionary movements among the Jews, which so much aggravated the miseries of the people under the Roman dominion. The outbreak which he directed took place in A.D. 45, during the period of the procuratorship of Cuspius Fadus, who succeeded Herod Agrippa in A.D. 44. See Josephus, *Antiq.*, xx. 5, 1. This cannot be the Theudas intended in *Acts* v. 36 as referred to by Gamaliel, who speaks of him as earlier than Judas of Galilee, whose revolt belongs to A.D. 6. Some have regarded the mention of Theudas in *Acts* as a case of anachronism on the part of the author of the book. The explanation, however, seems very easy. In B.C. 4 there was an outbreak shortly before the death of Herod, which was headed by the Rabbins Judas son of Sariphæus, and Matthias son of Margolothus, in which the Roman eagle was pulled down from the temple gate. They were executed by Herod in Jericho on 12th March, B.C. 4. In point of time this would suit the reference of Gamaliel. Then as to the name, Theudas is contracted from Theodorus, which in Greek corresponds exactly to the Hebrew Matthias, and so some would identify Theudas and Matthias. Others again have preferred the identification of Theudas and Judas; but it should be noted that Thaddeus, the name of the Apostle Judas, is not the same as Theudas. There seems no difficulty, however, in identifying the Theudas of *Acts* with the Matthias of the rising of B.C. 4, and this satisfies all requirements.

Thimnathah (*Josh.* xix. 43), now Tibneh, 12 miles north-east of Lydda, in the territory of Dan. It is mentioned in 1 *Macc.* ix. 50 as one of the towns fortified by Bacchides, the Syrian general in the time of Jonathan the Maccabee, in B.C. 160.

Thisbe, according to *Tob.* i. 2, near Kadesh-Naphtali, from which Tobit had been carried away into captivity in Assyria. The birthplace of Elijah was also probably a town of this name, from which he is styled the Tishbite. That it was not the same is evident from the statement in 1 *Kings* xvii. 1, "of the inhabitants of Gilead," used apparently to distinguish that place from the town west of the Jordan bearing the same name. The Gileadite Thisbe probably lay south of Bozrah, where a ruined town still bears the name of Tisieh.

Thistle, represented in our Bible by two Heb. words: in *Gen.* iii. 18 and *Hos.* x. 8 it is the rendering for *dardar*, and in *Isa.* xxxiv. 13; *Job* xxxi. 40; 2 *Kings* xiv. 9 and 2 *Chron.* xxv. 18, it stands for *choach*. In the N.T. it is the rendering for *tribolos* in *Matt.* vii. 16 and *Heb.* vi. 8, R.V. (in A.V. it is translated "briars"). The thistles of the rich plains of Sharon, Esdraelon, and Jericho are of enormous size, some of them overtopping horse and rider.

Thomas, one of the Twelve, in the apostolic lists seventh (*Matt.* x. 3) or eighth (*Mark* iii. 13; *Luke* vi. 13), his name being coupled with that of Matthew the publican. His name is the Aram. Thoma, from the Heb. Teom, meaning twin, rendered in Grk. Didymus (*John* xi. 16, xx. 24, xxi. 2). Nothing is known of his birthplace and parentage. That he was a fisherman and a Galilean seems implied by his presence with Peter and the other fishermen at the Lake of Tiberias after the resurrection of Christ (*John* xxi. 2). Because the name of James son of Alphæus is mentioned in the lists

after those of Thomas and Matthew, and Levi, who is identified with Matthew, is also called son of Alphæus (*Mark* ii. 14), it has been conjectured that Thomas was twin brother of Matthew, and that all three were sons of the same father. But it is extremely improbable that the one Alphæus was the father of Matthew and of James, otherwise we would have them grouped as brothers like Simon and Andrew, John and James. Thomas is represented as of a somewhat melancholy and despondent disposition, which led him generally to anticipate the worst, so that he refuses to believe any good report until he has actually seen for himself. He is at the same time faithful and true, and ready to share danger and death with the Master when disaster seems to Him inevitable. His confession of ignorance about Christ's destiny is put in an absolute and extreme way in thorough keeping with his mental characteristics (*John* xiv. 5). After the ascension he is found along with the other apostles in Jerusalem (*Acts* i. 13), but is not afterwards named in the N. T. Early ecclesiastical tradition reports that he preached the gospel in Parthia, and was buried at Edessa. Later tradition makes him the apostle of India, and a very ancient community of Syrian Christians on the Malabar coast claim him as their founder, and call themselves from his name Thomas-Christians. There is an apocryphal "Gospel of Thomas," which dates from the second century, referred to by Irenæus and Origen, giving various miraculous details of the childhood and boyhood of Jesus, such as would make Him cease altogether to be human. Another apocryphal production of the second century of a gnostic character is entitled *The Acts of St. Thomas*, a mere romance of no historical value. According to this writing India fell to Thomas by lot, where after most successful preaching and the working of an immense number of miracles, he was put to death. His body was removed to Edessa, where probably all this fabulous history had its origin.

Thorns, the rendering of a considerable variety of Hebrew words, indicating generally prickly plants, elsewhere translated brambles, thistles, weeds, etc. In our Bible there are at least six words which are either invariably or at least frequently rendered thorns. (1) *Kotz* in *Gen.* iii. 18; *Exod.* xxii. 6; *Judges* viii. 7; 2 *Sam.* xxiii. 6; *Jer.* xii. 13; *Ezek.* xxviii. 24, and its Grk. equivalent *akantha* in *Matt.* vii. 16, xiii. 7, 22, xxvii. 29; *Mark* iv. 7, 18; *Luke* vi. 44, viii. 7, 14; *John* xix. 2; *Heb.* vi. 8. (2) *Choach* in *Prov.* xxvi. 9; *Song* ii. 2; *Isa.* xxxiv. 13; *Hos.* ix. 6, rendered "thistle" in *Job* xxxi. 40 and 2 *Kings* xiv. 9. (3) *Naatzutz*, a thorn hedge or thicket, in *Isa.* vii. 19, lv. 13. (4) *Chedek*, a prickly thorn, in *Prov.* xv. 19; *Mic.* vii. 4. (5) *Shaith*, a generic term, in *Isa.* v. 6, vii. 23, 24, 25. (6) *Atad* in *Ps.* lviii. 9, rendered "bramble" in *Judges* ix. 14, 15. The thorn or prickle is really an abortive branch and indicates a deteriorated species of vegetation. Thorns are not found in the older rocks, but only in the later period along with the plants and trees belonging to the age of man.

Thracians, in early times applied generally to the nations to the north and to the north-east of Greece, but afterwards more exactly to the inhabitants of the country lying south of the Hæmus mountains and stretching eastward from Macedonia to the Black Sea, what is now the eastern half of the Balkan peninsula. To the Hebrews they were descendants of Tiras, son of Japheth (*Gen.* x. 2). They were famous in ancient times as warriors, and are often found in the great conquering armies as mercenary horsemen. A Thracian horseman in the service of the Syrian Seleucids under the commander Gorgias is referred to in 2 *Macc.* xii. 35. Thrace became a Roman province in B.C. 46. Herod the Great had obtained the aid of Thracian troops, and they were among the guards at his funeral.

Three Taverns (*Acts* xxviii. 15), an inn or halting place on the Appian Way between Appii Forum or Market Place of Appius and Rome. It was on the north border of the Pontine marshes, 10 Roman miles from Appii Forum

and 33 from Rome. Paul and the companions of his voyage, having left their ship at Puteoli, pursued their journey toward Rome from that port, as was quite customary, by land. At this halting place by the way Paul was met and greeted by certain members of the Christian community of Rome.

Throne, the royal seat, on which the king sits in state, peculiar to the monarch and so not shared in by any subject, though he might be in almost everything else made equal to the king (*Gen.* xli. 40). It was also the seat on which the king sat when he gave judgment. There is an elaborate description of Solomon's throne, for which a porch was erected called "the porch of judgment" (1 *Kings* vii. 7, x. 18–20; 2 *Chron.* ix. 17–19). The throne is therefore a favourite figure with the prophets to represent the majesty and the judicial authority of Jehovah. According to 2 *Kings* xxv. 28 the captive kings in Babylon had their thrones, and the throne of the Jewish king was by the favour of the monarch made higher than those of the others.

Thrones, in the heavenly hierarchy as conceived of by the Jews, an order of angels occupying high rank (*Col.* i. 16). According to *Testament of XII. Patriarchs* thrones occupied the highest or seventh heaven. In Origen they are reckoned the second of the five ranks of angelic beings, coming after "dominations"; in Ephrem Syrus and Dionysius the Areopagite, the first of three. The name may indicate, as Origen thinks, that they are occupiers of thrones, or, as Clement of Alexandria thinks, that they are supporters of the throne of Jehovah like the Cherubim.

Thummim, a Heb. word meaning primarily "perfection," hence "truth," coupled with the word *Urim*, "light," as designation of something, not more particularly defined, which the high priest placed within the breastplate, after he had put on that article of dress (*Exod.* xxviii. 30; *Lev.* viii. 8). It was symbolical of Jehovah's presence as counsellor with the high priest in his official capacity and formed the medium through which the priest was able to obtain from God intimation of His will respecting anything seriously affecting the interests of the theocracy. Josephus states that two hundred years before his time revelation by Urim and Thummim had ceased.

Thyatira, a city of Lydia, formerly called Pelopeia and Semiramis, peopled in the 3rd cent. B.C. by a Macedonian military colony by the Seleucid kings. It lay on the river Lycus, about 30 miles north by west of Sardis on the road to Pergamos to the north-west. It was one of the cities in the Roman province of Asia which received the rank and title of "metropolis." Its main industry was purple dyeing and weaving. It was from Thyatira that Lydia went to Philippi as a dealer in purple (*Acts* xvi. 14). A Christian Church had been established there, probably through the labours of missionaries from Ephesus who were converts of Paul. To this Church one of the Apocalyptic epistles is addressed (*Rev.* ii. 18), from which it appears that some antinomian teachers had secured considerable influence among its members. From a Greek inscription, it appears that there was in Thyatira a *Sambatheion*, not a synagogue, but a sanctuary of the Chaldean or Persian Sibyl called Sambēthē. The position of the ancient city is now marked by the Turkish village Akhissar, with extensive ruins.

Thyine Wood, one of the valuable articles which were to be had in the market of Babylon or Rome (*Rev.* xviii. 12). It is a sweet smelling and remarkably durable wood, growing in various localities in Northern Africa. It belonged to the class of *Conifers*, like the cypress and *Arbor vitæ*, and was called *thyon* or *thya* by the Greeks, and *citrus* or *cedrus numidica* by the Romans. From it was obtained a much-prized sweet smelling gum. Its timber was used in the building of many ancient temples and palaces, and was pointed out in some cases as quite fresh and strong when about 1,200 years old. Beautiful tables of thyine wood were in Cicero's time worth something like £9,000. The

Vulgate renders the almug trees of 1 *Kings* x. 11 by *thyina*.

Tiberias, a city on the western bank of the Lake of Gennesareth, in the times of Christ the most flourishing and important of all the towns of Galilee. It was built by Herod Antipas, and named by him in honour of his patron and friend, the emperor Tiberius. The site is ordinarily identified with that of Rakkath in Naphtali (*Josh.* xix. 35), but later Jews also suggested Hammath and Chinnereth. When Jesus was preaching in Galilee it could not have been in existence for more than three years. As it was found after the building had begun that it covered the site of an old burying place, Jews would not stay in it, and Herod had to people a part of it by compulsion, and welcomed a rabble of nondescripts who had no scruples about settling in such a locality. In after times this population, as might be expected, proved lawless and turbulent. Herod built many magnificent public buildings, including a royal palace, a theatre, a hippodrome, etc., adorned with animal images, which proved a great scandal to the Jews. The constitution and all the arrangements of the town were those of a Græco-Roman, rather than of a Jewish, city. Though it would seem that there was a *proseuchē*, or perhaps even a synagogue in the city, it was certainly of no importance. It does not appear that Jesus ever entered it. Capernaum lay very near Tiberias, and if any in that heathen town wished to hear Jesus He would easily be seen and heard in "His own city." It is only once mentioned in the N.T., and that quite casually (*John* vi. 23). When Herod Agrippa succeeded Antipas, he made Sepphoris again the capital of Galilee, and so Tiberias lost much of its importance. In the Jewish war, it opened its gates to Vespasian and was spared. On the destruction of Jerusalem many Jews went to reside in Tiberias, which became the seat of a famous Jewish school, where the Mishna was compiled about A.D. 200, and the Gemara, or series of discussions on the Mishna, in the so-called Jerusalem-Talmud, was concluded in the 4th century. This school of Tiberias is also credited with the introduction of the vowel points which have proved so serviceable for the reading and the conservation of the Hebrew text.

Tiberias (Sea of), "the sea of Galilee which is the sea of Tiberias" (*John* vi. 1), the name given to the Lake of Gennesareth in *John* xxi. 1.

Tiberius, second Roman emperor, born B.C. 42, stepson of Augustus, who married his mother Livia in B.C. 38. He married Julia, daughter of Augustus, in B.C. 11, and was in B.C. 4 formally adopted by the emperor. Receiving from the Senate in A.D. 13 the *imperium proconsulare* in all the provinces, he became practically the emperor's representative, and, on Augustus' death in the following year, he succeeded as emperor. He was already in his 55th year, of a jealous and suspicious temper, and soon fell under the baleful influence of Sejanus, who practically ruled in his name when in A.D. 26 he retired to indulge his vices in the retirement of Capræa. He had Sejanus sentenced and executed in A.D. 31; but even after this matters did not improve, and his death in A.D. 37, in his 78th year, was hailed as a relief by the Roman world. In the beginning of his reign he acted generously toward the provinces, and repressed the extortions of governors. For the good of the provincials he allowed governors to continue long in office, and so under Tiberius we have in Judea during 21 years only two procurators, Valerius Gratus and Pontius Pilate. His feelings towards the Jews became embittered under the influence of Sejanus, and in A.D. 19 four thousand Jews residing in Rome were drafted into military service against the robbers in the unhealthy district of Sardinia, and the rest banished from the city. After the death of Sejanus the emperor was more favourably disposed toward the Jews. The name of Tiberius occurs in the N. T. only once, where the beginning of the ministry of John Baptist is dated by the 15th year of the emperor's reign, 19th Aug. A.D. 28-19th Aug. A.D. 29.

Tibhath (1 *Chron.* xviii. 8), a city of Hadarezer king of the Syrian Zobah, from which David got brass for the future building of the temple. It is probably the same as Betah in 2 *Sam.* viii. 8.

Tibni, son of Ginath, an adventurer who sought to seize the throne of Israel after the death of Zimri, when Omri was seeking to establish himself at Tirzah. The struggle between Omri and Tibni lasted for four years, according to the older reckoning, B.C. 930–926, according to recent modifications, B.C. 890–886. It is evident that he died in battle, as his death seems to have determined the utter overthrow of his party. His brother Joram, his chief supporter, shared his fate, and the dynasty of Omri was left in undisturbed possession of the throne (1 *Kings* xvi. 21–23).

Tidal, one of the kings confederate with Chedorlaomer. He is called king of "nations," or of *Goim* (*Gen.* xiv. 1), supposed to have been some particular Canaanite nationality in the neighbourhood of Gilgal (*Josh.* xii. 23), the modern Jilgiliah, a few miles from Bethel. In this case they would probably be some branch of the Hivite family. Others identify them with the Guti or Kuti of the inscriptions, *i.e.* the *Koa* of *Ezek.* xxiii. 23, in north-east of Babylon, on the Median border.

Tiglath-Pileser I., king of Assyria about B.C. 1100, described in the inscriptions as ruling from the great sea of the west country (*Aharri*) to the sea of the land of Naïri. His father and grandfather are named as kings of Assyria, and he is said to have marched to the land of Naïri three times. The west country was Phœnicia-Palestine, afterwards called Mât Hatti or the "land of the Chatti." This country was in those early times, as we know it was somewhat later in Samuel's time, temporarily under tribute to Assyria.

Tiglath-Pileser II., king of Assyria, B.C. 745–727, is first mentioned by name in scripture in 2 *Kings* xv. 29 as coming up against Israel in the days of Pekah, and taking several important towns in the north, and specially in Naphtali and in the lands east of the Jordan, transporting their inhabitants to Assyria. This raid took place somewhere about B.C. 734. After this, probably in B.C. 732, at the call of Ahaz king of Judah, he attacked Pekah's ally, Rezin of Damascus, whom he slew, taking his city and removing its inhabitants to Kir (2 *Kings* xvi. 7–9). In 1 *Chron.* v. 26 his name is corrupted into Tilgath-Pilneser, and is coupled with that of Pul, both being styled "king of Assyria." Schrader identifies Pul and Tiglath-Pileser. In that case we have this monarch invading Israel in the days of Menahem (2 *Kings* xv. 19), therefore not later than B.C. 738. The inscriptions afford us much information about his movements and conquests. In the year of his succession he marched to Chaldea, conquered and impaled the king of Bet-Silan, and assumed the title "king of Sumir and Akkad," *i.e.* of Babylonia. In B.C. 743 he is found in the Syrian city of Arpad, and a tribute list gives Tyre and other western countries as tributary to Assyria. In B.C. 740 Tiglath-Pileser punishes the king of Hamath for his having formed an alliance with Azariah or Uzziah of Judah, while evidently, just as the Bible account would lead us to suppose, Uzziah was too well established in his kingdom to be himself open to attack. In B.C. 738 the great king was in Syria, whither the tribute was sent to him from the cities in the east conquered by his generals. This agrees with the idea that he was the Pul who in that year threatened Menahem of Israel. The inscriptions also represent the western princes "of the land of Chatti" as sending their presents during that year to the king, but from that list the king of Judah and the kings of countries and cities immediately around Judah are omitted. After this Tiglath-Pileser was occupied in the east till B.C. 734, when the inscriptions tell of his successful raid upon Samaria, also of his smiting the king Pekah, putting Hoshea (Ausi) in his place, and exacting 10 talents of gold and 1,000 talents of silver as tribute.

Tigris, Heb. *Hiddekel* (*Gen.* ii. 14;

Dan. x. 4), Assyr. *Diglat* or *Idiklat*, Syriac *Diklath*, the Tigris, the eastern of the two great rivers of Mesopotamia and Babylonia, formed by the confluence of several small streams arising in the mountains of Armenia. It is named in Scripture only in the two passages referred to, but it is alluded to in references to Mesopotamia as the land between the rivers, *i.e.* between the Euphrates and the Tigris. That our river was less known among the Hebrews than the Euphrates is shown by this, that in the account of the boundaries of the Garden of Eden, while the Euphrates is named without any further explanation, it is said of the Hiddekel that it flows "to the east of Assyria." It is now generally admitted that this means that the river flowed "in front of Assyria," which to one residing in the west would mean that the chief cities of Assyria, Nineveh, Kalah and Dur-Sarrukin lay to the east of it, and so the river formed the western boundary. Delitzsch, however, holds by the reading "to the east," and points out that the old capital of Assyria lay to the west of the Tigris.

Timbrel (*Exod.* xv. 20; *Judges* xi. 34; 2 *Sam.* vi. 5; *Job* xxi. 12; *Ps.* lxxi. 1, cxlix. 3, cl. 4), in all those passages the rendering of the Hebrew *Toph* in our Bible, which elsewhere is rendered "tabret." It was a simple tambourine or small drumhead beaten by the hands and used along with cymbals in rejoicings as accompaniment of singing and dancing.

Timna, concubine of Eliphaz, son of Esau, and mother of Amalek (*Gen.* xxxvi. 12). She is described as a Horite, daughter of Seir and sister of Lotan (*Gen.* xxxvi. 22; 1 *Chron.* i. 39). The name Timnah occurs again in *Gen.* xxxvi. 40, as that of a prince or a principality in Edom. In 1 *Chron.* i. 51 this Timnah is represented as a prince in Edom after the overthrow of the Edomite kingdom.

Timnah, the same place as that called **Timnath** in *Gen.* xxxviii. 12–14, to which Judah went to his sheep-shearing. It lay in the south-eastern border of the territory of Judah, west of Bethlehem, on the road to Adullam. It is represented now by a ruined place bearing the name of Tibnah.

Timnah, a city on the northern border of Judah, but reckoned in the territory of Dan (*Josh.* xv. 10, xix. 43), called also Timnath and Thimnathah, south-west of Zorah, about 2 miles west of Beth-shemesh. From this place Samson got his wife (*Judges* xiv. 1, 5), and in the vineyards around he slew a lion (xiv. 5, 6). In earlier times it was wholly in the hands of the Philistines. All the towns in this district, it would seem, were taken from the Philistines by Uzziah (2 *Chron.* xxvi. 6), but again, in the time of Ahaz, Timnah had fallen to the old enemies of Israel (2 *Chron.* xxviii. 18). The ruins which mark the old site are still called Tibneh.

Timnath-heres, "the portion of the sun" (*Judges* ii. 9), in Mount Ephraim, the lot assigned to Joshua, where also he was buried, elsewhere called *Timnath-serah*.

Timnath-serah, "the remaining portion," as having been probably unoccupied previously. It was the portion assigned to Joshua, in Mount Ephraim and on the north side of the hill Gaash (*Josh.* xix. 50, xxiv. 30). It is identified with *Tibnah* between *Jifna* and *el-Mejdel*, where ruins of a considerable town have been found. The situation is one of great natural beauty and strength. On the face of a hill opposite, many tombs had been cut out, one of which is still pointed to as the sepulchre of Joshua.

Timotheus, the leader of the army of the Ammonites, against whom Judas Maccabæus, after he had taken the citadel of Jerusalem, conducted two campaigns (1 *Macc.* v.; 2 *Macc.* xii.). He seems to have been a Greek, at the head of some Hellenistic community located east of the Jordan, under whose standard the surrounding independent tribes rallied for defence of their common interests. He was completely defeated by Judas, the scene of conflict being confined to the east of the Jordan. The account given of his battles in Judea in 2 *Macc.* x. is not historical, nor is the report of his co-operation with the Syrian

generals Bacchides and Nicanor (2 *Macc.* viii. 30, ix. 3), any wise reliable.

Timothy, the much-loved and trusted young friend of the Apostle Paul, whom he treated as his own son (1 *Cor.* iv. 17 ; *Phil.* ii. 19–22). It was during his second missionary journey along with Silas that the Apostle while travelling in Lycaonia met with Timothy in Lystra, where his home was (*Acts* xvi. 1). He was the son of a Jewish mother and a Gentile or heathen father ; but though uncircumcised, he had already from his mother adopted the Christian faith before meeting with Paul. Before taking Timothy with him, Paul had him circumcised on account of the Jews residing in those parts (*Acts* xvi. 3). This is certainly contrary to Paul's later principles and practice, but need not be regarded as a "tendency" statement of the author of the *Acts* intended to show Jewish sympathies in Paul. The Apostle's later practice was arrived at from his experience of the futility of all such efforts at conciliation. At the same time this was done openly, and there was never any deceit about it. The case of Titus who was not a half Jew, but an out and out Greek, was different (*Gal.* ii. 3). In the case of a Jew, circumcision of a Christian child simply meant retaining his place in his nation ; in the case of a Gentile, it would indicate belief in the rite as a legal obligation under the Christian dispensation. Timothy went with Paul to Europe, shared his imprisonment at Philippi, was with him at Berea, and followed him to Corinth, where he was with Paul when he wrote his Epistles to the Thessalonians. During Paul's third missionary journey Timothy was with him at Ephesus, and was sent with Erastus to Macedonia (*Acts* xix. 22), but returned to Ephesus, and was left there when Paul went into Macedonia (1 *Tim.* i. 3). Afterward he joined Paul in Macedonia, and was with him when he wrote a second time to the Corinthians (2 *Cor.* i. 1). Along with Paul he went to Corinth (*Rom.* xvi. 21), accompanying him to Jerusalem, having access to him during his imprisonment at Cæsarea, whence, if, as seems probable, Paul wrote to the Philippians from Cæsarea, the Apostle hoped to send him to enquire about them and return with the report to him again (*Phil.* i. 1, ii. 19). In 2 *Tim.* iv. 9 Paul urges Timothy to come to him. He had been with him in the earlier period of his imprisonment, as appears from *Col.* i. 1, and now at the Apostle's request evidently returned, and, as it would seem, was himself made a prisoner, but afterwards secured his liberty, as we learn from *Heb.* xiii. 23, written from Italy during the time of Nero. Later tradition, on the very slender foundation of 1 *Tim.* i. 3, makes Timothy the first bishop of Ephesus. That his later years were spent in Ephesus, and that he died there in peace at a very advanced age, in the last years of the first century, are well established facts of history, but are not hinted at anywhere in the New Testament.

Timothy (First Epistle to), one of the Pastoral Epistles, so called because addressed to Timothy in his capacity of pastor, and largely occupied with instructions regarding the details of ecclesiastical organisation. Its authenticity has been very widely questioned, and that by critics generally conservative, who with the exception of this epistle and that to Titus, with portions of the 2nd Epistle to Timothy, accept the traditional canon of the N. T. The rejection of these epistles is based upon the alleged peculiarities of style and presupposition of an advanced ecclesiastical constitution and assumption of the existence of second-century heresies ; but more particularly upon the difficulty of securing a place for their composition within the limits of the historical life of Paul. In regard to this *First* Epistle, the difference of style may be accounted for by the peculiarity of its contents and the special nature of the subject with which it deals ; a careful study shows that no elaborate hierarchical constitution but the very simplest congregational arrangements are presupposed, and that the heresies referred to are elementary heretical tendencies rather

than developed systems of error. As to a suitable place in the life of Paul for its composition there seems no reason why it should not be placed early, and separated by a considerable interval from the *Second* Epistle. In accordance with *ch.* i. 3, we may suppose it to have been written some time during Paul's stay of a year's duration in Macedonia when he had left Timothy behind. This would be in A.D. 57, while Timothy was quite a young man, having been companion of the Apostle for not more than four years. The tone of address is just such as might be expected from a man of ripe experience to a young man engaged on so important a mission.

Timothy (Second Epistle to), addressed to Timothy by the Apostle during the later period of his Roman imprisonment. It was written in prospect of death, when circumstances made it evident that an unfavourable judgment would soon be pronounced (*ch.* iv. 6). It has been accepted as authentic by some who reject the other Pastoral Epistles, and some who cannot accept it as it stands find in it unmistakable Pauline fragments. The style is different from that of the *First*, and the tone in which Timothy is addressed is just such as an affectionate father in Christ might be expected to adopt toward his son in the faith. It is distinguished also by the large admixture of matters of a private and personal character. One of these passages constitutes the only serious difficulty in the way of regarding the epistle as written toward the close of the only Roman imprisonment of which the canonical history of the Apostle is cognisant. In *ch.* iv. 13, 20, Paul requests Timothy on his coming to bring with him a cloak left at Troas with Carpus, together with books and parchments, and speaks of having left Trophimus at Miletus sick. In this the only difficulty is in regard to the leaving of Trophimus at Ephesus who had been with the Apostle in Jerusalem. It may perhaps simply mean that Paul had sent him to Miletus, and that hearing of his sickness he had advised him to remain there. In any case it is much too slight a basis for any hypothesis so serious as that of a second imprisonment.

Tiphsah, "ford," the Thapsacus of the Greeks and Romans, the extreme northern boundary of the kingdom of Solomon (1 *Kings* iv. 24), stretching to Azzah or Gaza on the south. It lay about 100 miles east of Chalcis, on the western bank of the Euphrates, at a point where the river could be forded by camels, while from this downward the river was navigable. It was thus an important station on the caravan route from the eastern lands to northern Syria. In its neighbourhood was Rezeph, one of the Chaldean towns which Sennacherib boasted of having subdued.—In 2 *Kings* xv. 16 mention is made of a city called Tiphsah, apparently near Tirzah, whose inhabitants, because of their refusal to acknowledge the usurper Menahem, were barbarously slain by the emperor. This town is not elsewhere mentioned.

Tiras (*Gen.* x. 2; 1 *Chron.* i. 5), youngest of the seven sons of Japheth. The similarity in sound led Josephus to associate him with the Thracians as their tribal ancestor. A much more probable conjecture is that which looks for the descendants of Tiras to the ancient Tyrrhenians, called by the Greeks "Tyrsenoi," inhabiting many points along the coast of the Ægean Sea, and dreaded in early times as cruel and ruthless pirates. A reference to them has been found in an inscription discovered at Karnak, where they are named along with Sicilians, Sardinians and Achaians as in league with the Libyans against Pharaoh Raamses III. of Egypt somewhere about B.C. 1300.

Tirhakah (2 *Kings* xix. 9; *Isa.* xxxvii. 9), a king of Ethiopia, who marched against Sennacherib, while that monarch was engaged on an expedition against Judah. In the lists of Egyptian kings Tirhakah, whose name is given as Tahark or Taharka, appears as the third and last of the 25th or Ethiopian dynasty. The Egyptian inscriptions speak of his performances as a builder, but not as a warrior. On one inscription the period

of his reign is given as B.C. 694–688. The Assyrian inscriptions tell of Tirhakah's warlike expeditions, of which the Egyptian are silent, and they agree in the main with the biblical account. The inscription of Sennacherib tells of a king of Meröe, which agrees with the biblical designation of him as king of the Ethiopians, and that of Asurbanipal speaks of Tarkuu as king of Egypt and Cush, who was defeated after Sennacherib's death by Esarhaddon, his country put under Assyrian governors, and made tributary. When Tirhakah revolted against Asurbanipal the Assyrians besieged and took Thebes, and Tirhakah withdrew within the borders of Ethiopia.

Tirshatha (*Ezra* ii. 63; *Neh.* vii. 70), "fear," "reverence," Persian title, something like High Sheriff, given to Zerubbabel as governor of those who were sent up from Babylon by Cyrus. The title does not seem to have been held by any of his posterity. In *Haggai* i. 1, 14, ii. 2, 21; *Ezra* vi. 7, he is called *Pacha*, which had been used first as an Assyrian (2 *Kings* xviii. 24; *Isa.* xxxvi. 9), then as a Babylonian (*Jer.* li. 57; *Ezek.* xxiii. 6, 23), and Median (*Jer.* li. 28), and finally as a Persian title. Nehemiah is also called Tirshatha (*Neh.* viii. 9, x. 2).

Tirzah, "delight," the youngest daughter of Zelophehad the Manassite (*Num.* xxvi. 33, xxvii. 1, xxxvi. 11; *Josh.* xvii. 3).

Tirzah, "delight," an old Canaanite royal city (*Josh.* xii. 24), so called from the great beauty of its situation (*Song* vi. 4). It is placed by some at *Talluza*, 3 miles north-north-east of Samaria, by others at a place 12 miles north-east of Samaria, now called Teiâsîr. While Shechem was the first capital of the kingdom of Jeroboam, Tirzah soon after became the royal residence. The palace was burnt down by Zimri, who himself perished in the flames (1 *Kings* xvi. 18). After Omri removed his residence and made his new city of Samaria his capital, Tirzah is never mentioned, except in 2 *Kings* xv. 14, 16, where it is named as the place from which Menahem advanced against Samaria and against Tiphsah.

Tithes, offerings of the tenth of the whole crops of the land, including all the fruits of the field, and of the oxen and smaller cattle, devoted to Jehovah as owner of the land, which, in respect of the fruits of the field, might be redeemed, if the owner wished to do so, by his paying the value in money and adding one-fifth more (*Lev.* xxvii. 30). These tithes were then given by God, to whom they belonged, to the Levites as His servants for their support, and instead of a tribal inheritance (*Num.* xviii. 20). The Levites then out of their tithes had to pay a tithe to the priests. In regard to the plants to be tithed the enactment of the law was quite general, evidently applying to all grain and herbs grown and stored for food. The Pharisees of Christ's time in their scrupulosity in small matters tithed the simplest kitchen herbs, like mint and cummin (*Matt.* xxiii. 23; *Luke* xi. 42). In addition a second tithe was required, consisting of a tenth of the whole produce of the field, including grain, wine and oil, which, along with the firstlings of oxen and sheep, furnished sacrificial feasts to be partaken of by all the members of the household, including the servants, and also the Levites of their cities. In the case of a party living at a distance from the central sanctuary, he might sell this second tithe, and devote the price to the purchase near the sanctuary of what was needed for the feast. This tithe was every third year devoted to the support of the poor, the widows and orphans throughout the land (*Deut.* xiv. 22–29). Tithes and firstlings together represented the whole possession of the head of the household in Israel, and the giving of them was on the one hand an acknowledgment that all came from God, and on the other hand, the obtaining of a special consecration for all the property held.

Tittle (*Matt.* v. 18; *Luke* xvi. 17), the Gk. *kerea*, "a little horn," joined with the Gk. *iota*, as indicating the smallest of Hebrew letters, the *jod*, and so together indicating the minutest details of the law, which Christ declares to be infallibly true and of im-

perishable importance. The tittle cannot be any of the vowel points, as these were not introduced till the 6th or 7th cent. A.D.; nor any of the crowns or heads (*tagîn*) prescribed for the tops of certain letters in manuscripts by the Talmud; but some little stroke forming part of some of the Hebrew consonants.

Titus, one of the assistants of the Apostle Paul, not mentioned in the *Acts*, but in the Epistle to the Galatians and in 2 Corinthians. He was a Gentile, who met the Apostle apparently at Antioch and accompanied him to Jerusalem, whither he had gone with Barnabas to have the question of the position of Gentile converts determined by the Jewish apostles in the mother city. Paul would on no account agree to have Titus circumcised, for by doing so he would renounce that doctrine of the Christian's freedom from the ceremonial law, which he regarded as all essential to the truth of the gospel of grace (*Gal.* ii. 1–10). Toward the end of Paul's third missionary journey, Paul sent Titus from Macedonia, or more probably from Ephesus, to Corinth, and made him the bearer of the epistle which he wrote between his First and the one which we call 2 Corinthians (2 *Cor.* ii., iii., iv., vii., viii., xii.). This mission he discharged successfully, and brought a good report, so that from Macedonia the Apostle sent him again with his final communication, with the object of preparing the Corinthians for his own approaching visit, and seeing to the collection being made for the poor saints in Jerusalem. The only other biblical reference to Titus is met with in 2 *Tim.* iv. 10, where Paul at the very close of his life tells that Titus had gone to Dalmatia. It was probably during the latter period of Paul's stay in Ephesus, and his subsequent residence in Macedonia, that Titus exercised his office in Crete, after which he may have joined the Apostle in Nicopolis, if Paul carried out his purpose of wintering there (*Tit.* iii. 12).

Titus (Epistle to), written by Paul, apparently during the early part of his stay in Macedonia, after he had left Ephesus. As we have nothing about Titus recorded in the *Acts* we have no means of knowing anything about the mission of Titus to Crete, beyond the hints afforded by the epistle itself. Paul may have visited Crete during the time when Ephesus was his head quarters, taking Titus with him and leaving him behind for a season. The purpose of this mission was the appointment of office bearers, and providing for the maintenance of order and discipline in the several churches throughout the island. It would seem that the people of Crete were predisposed to the acceptance of Jewish fables, and showed a fondness for superstitious and legendary traditions. Against these tendencies, as well as against all lawlessness and insubordination, Titus was required faithfully and pointedly to warn them. The description of qualifications for the office of bishop is naturally similar to that given in 1 Timothy (*Tit.* i. 5–8, comp. 1 *Tim.* iii. 1–7). The omission of any reference to deacons may have been occasioned by some peculiarity in local circumstances.

Tizri or **Tishri,** a Jewish month, corresponding to our September–October. It was the seventh month of the sacred and the first of the civil year. It is referred to in 1 *Kings* viii. 2, not by this name, but by its older Jewish name of *Ethanim*, the seventh month. During this month were the feasts of Trumpets, Atonement and Tabernacles. It was also the month of ploughing and sowing in Palestine.

Tob, "good," a district in the country east of the Jordan. In *Judges* xi. 3–5 it is named as the place of refuge to which Jephthah fled from Gilead when persecuted by his brethren, and from which he was recalled by his fellow countrymen. It lay apparently north-east of Gilead, to the north of the territory of the Ammonites. It is placed by Conder immediately north of Gilead, near Taiyibeh. In 2 *Sam.* x. 6, 8, Ish-tob or the men of Tob are mentioned along with Syrian or Aramæan tribes in league with the Ammonites against David. Judas Maccabæus avenged the death of the

Jews residing in Tob by attacking and cutting down their enemies the children of Ammon under Timotheus (1 *Macc.* v. 13; 2 *Macc.* xii. 17).

Tobiah, "Jehovah is my good," a Persian officer over the Ammonite territory who joined with Sanballat in putting difficulties in the way of the Jewish colony under Ezra and Nehemiah. He was son-in-law of Shechaniah, while his son was married to the daughter of Meshullam. Thus he obtained such influence that on Nehemiah's going back to the Persian court he obtained a chamber for himself in the very court of the temple. His influence was brought to an end on Nehemiah's return (*Neh.* xiii.).

Tobias, the son of Tobit, in the apocryphal Book of Tobit, resident with his father in Nineveh, and after his father's death in Ecbatana in Media, where his father-in-law Raguel lived. Before his death he heard of the overthrow of Nineveh.

Tobit, son of Tobiel of the tribe of Naphtali, taken captive to Nineveh from Thisbe near Kadesh-Naphtali, by Enemessar or Shalmaneser. He is represented as living on under Sennacherib and Esarhaddon, and dying in Nineveh at the age of 158 years.

Tobit (The Book of), an apocryphal biographical or historical romance of the captivity of Northern Israel. The father Tobit with his wife Anna and their son Tobias are taken from the Galilean Thisbe by Shalmaneser to Nineveh. Under the three kings Shalmaneser, Sennacherib and Esarhaddon, Tobit carefully avoids all infringement of the strict requirements of the law, and especially devotes himself to the pious duty of burying the bodies of all Jews slain by the Assyrians and left exposed. Having been so engaged on one occasion, and wishing to avoid the defilement of his house by entering it after being in contact with a dead body, Tobit, now in his 58th year, lay outside, and lost his sight by sparrow's dung falling into his eyes. He sends his son Tobias to go to Rages in Media to obtain ten talents of silver (£3,750), which he had left there with a friend. The young man goes forth in the company of the angel Raphael. While bathing in the Tigris, Tobias catches a fish, the heart, liver and gall of which, by the angel's orders, he takes out and carries with him. When they reach Ecbatana, they go to the house of Raguel, who is found to be a relative. Raguel gives Tobias his daughter Sarah as his wife. Sarah had already had seven husbands, all of whom were slain on the night of marriage by an evil spirit Asmodeus. When Tobias entered the bridechamber, by the angel's directions he burned the heart and liver of the fish, thereby raising a smoke which drove the demon away. Raphael now procured the money from Rages, and Tobias with his wife Sarah returned to Nineveh. By anointing his father's eyes with the gall of the fish, Tobias restored his sight, after he had suffered blindness for 8 years. The old man lived in happiness till his 158th year, enjoining his son to remove after his death to Ecbatana. He foretold the overthrow of Nineveh, which he regards as the fulfilment of the prophecy of Jonah. In Ecbatana Tobias and Sarah live in happiness, escaping the disasters which would have come upon them in Babylon. Tobias at last dies in peace when 127 years old. The object of the book is to commend the faithful and rigid observance of the law. Whether written in Palestine or in Nineveh cannot be determined. It seems to have been written while the temple of Zerubbabel was still standing, and before its magnificent restoration by Herod. It was written originally in Greek, and the Aramaic and Hebrew texts are evidently versions of the Greek original.

Togarmah (*Gen.* x. 3; 1 *Chron.* i. 6), the third son of Gomer, son of Japheth. Togarmah is referred to twice elsewhere (*Ezek.* xxvii. 14, xxxviii. 6) as the name of a people supplying the market of Tyre with horses and mules and forming part of the northern horde composing the army of Gog. The men of Togarmah as dealers in horses have been identified sometimes with the Phrygians, sometimes with

the Cappadocians ; but now generally, and with more probability, with the Armenians. There is indeed among the Armenians a tradition of descent from one Thorgom, son of Tiras, who was son of Gomer and so grandson of Japheth ; but this was probably borrowed from the translation of the Greek Bible, in which Togarmah appears as Thorgoma. But this identification suits well the description in Ezekiel of a nation in the extreme north, while Armenia was also famous for supplying a superior breed of horses.

Toi (2 *Sam.* viii. 9) or **Tou** (1 *Chron.* xviii. 9), king of Hamath, north of Zobah, on the Orontes, who sent to congratulate David on his victory over Hadadezer or Hadarezer, who had been his own hereditary foe. He also sent presents by his son Joram or, more correctly, Hadoram, of vessels of gold, silver and brass, which David dedicated to the Lord.

Tola, eldest son of Issachar, from whom a very numerous and powerful branch of the tribe traced its descent (*Gen.* xlvi. 3 ; *Num.* xxvi. 23 ; 1 *Chron.* vii. 1–4). This name was also borne by a man of Issachar, the son of Puah, living, however, in the territory of Ephraim at Shamir, who judged Israel after Abimelech for 23 years (*Judges* x. 1).

Tolad (1 *Chron.* iv. 29), a town in the territory of Simeon, called Eltolad in *Josh.* xv. 30, and there reckoned to Judah. In *Josh.* xix. 1–8, this is explained by saying that the Simeonites had their inheritance within the inheritance of Judah.

Tongues (Confusion of), naturally the result of the dispersion of the peoples, is described in *Gen.* xi. 1–9 as the cause of that dispersion. According to *Gen.* x. 25 a significant division took place among the sons of Eber, of whom Peleg ranks as ancestor of that branch of the Semites from which Abraham sprang, and Joktan stands as ancestor of all the other historical Arabian tribes. It is therefore plain that from time to time in each of the three great Noachian families there arose subdivisions, which again were divided into small groups. It is quite evident that it was in this way that linguistic differences arose in connection with local separation and diversity of interests and pursuits. That some great and memorable dispute should have arisen among the members of a proud God-defying community is just what we should expect. The mutual hate which led to separation would lead to a complete cessation of all friendly intercourse, and the cultivation of habits and tendencies on the part of one set of peoples diametrically opposed to those of peoples hated, and therefore either despised or feared, would lead to rapid modifications of speech, at first consciously, and then unconsciously, carried out. That the intention of the passage referred to is to present the philosophy rather than the record of history appears from the allusion to idolatry in *v.* 4 and to the combination in opposition to God's will in *v.* 6. The writer presents the fact of moral and spiritual corruption as a factor in the cleavage of races, alongside that of numerical increase referred to in the preceding chapter. This complete severance, caused by internal or spiritual divergencies, as well as by local separation, is most significantly and characteristically exemplified in the differences of language ; and then again these differences of language may be regarded as a punishment, preventing those who had broken up man's true unity in the fear of God from accomplishing a union by artificial means apart from the worship and recognition of the one true God.

Tongues (Speaking with), a most extraordinary phenomenon in connection with the great spiritual miracle of the first Christian Pentecost (*Acts* ii. 4–21). The gift of tongues was continued as a highly prized spiritual endowment throughout the Apostolic Age, and was specially prominent in the Church of Corinth (1 *Cor.* xii. 10, 28, 30, xiii. 1, xiv. 2). In these later references the idea that the gift consisted in a miraculous endowment by means of which the gifted one was suddenly enabled to speak various

languages with which he had been utterly unacquainted, does not seem suitable. This interpretation seems favoured by the statement in *Acts*, and from the 3rd cent. downwards has been the prevailing notion in the Church. The statement in *Mark* xvi. 17, "they shall speak with *new* tongues," does not naturally refer to *foreign* languages, which are not designated *new*. The phenomenon referred to in all these passages was evidently a powerful emotion, producing a marked effect upon the mode of thought, as well as upon the utterance, of those affected. That it took the form of linguistic endowment on the Day of Pentecost seems the plain meaning of the record given of that great scene; but this endowment appears to be the result of that intensity of desire on the part of the subjects of special Divine inspiration to impart blessing and also to afford a sign to those who, while understanding Greek or Hebrew, were also acquainted with foreign languages such as those named. It was for a sign, rather than for a vehicle of instruction. And so it was in Corinth. The tongues were for a sign, but they were not then as on the day of Pentecost, intelligible. The reason may be that those addressed were not in general raised to the same pitch of spiritual enthusiasm so as themselves from a similar visioned experience to be able to interpret the ecstatic utterances of the inspired.

Topaz (*Exod.* xxviii. 17, xxxix. 10; *Ezek.* xxviii. 13; *Rev.* xxi. 20), Heb. *potdah*, Gk. *topazion*, a golden yellow, sometimes greenish yellow, precious stone, now called chrysolite (while that called chrysolite in the Bible is our topaz), second stone in high priest's breastplate and in covering of the king of Tyre, and ninth in the foundation of the Holy City. It was found in an island in the Red Sea, called by Pliny and others "the topaz island," hence *Job* xxviii. 19 speaks of "the topaz of Cush."

Tophel (*Deut.* i. 1), a place in the south-east border of Palestine, lying to the east of the Arabah in the district of Jebel, north of Edom, identified with the village of Tuphail. It is surrounded by springs, the waters of which flow through a valley into the Dead Sea. The district is covered with fruit trees, apples, figs, pomegranates, olives, etc. It is mentioned among the places in the south-east to which Israel came after passing from Paran, and so ending the wilderness journeying.

Tophet, "expectoration," "what causes disgust or horror," part of valley of Hinnom near Jerusalem, so called because the idolatrous kings of Judah, particularly Ahaz and Manasseh, sacrificed children there to Moloch (2 *Kings* xvi. 3, xxi. 6, xxxi. 10; *Isa.* xxxiii. 3; *Jer.* vii. 31, xix. 6, xxxii. 35). Josiah defiled the place, which became a receptacle for dead bodies and ashes. It lay near the Dung-Gate, at the east end of the valley of Hinnom.

Tortoise, Heb. *tzâb* (*Lev.* xi. 29), the name means originally "a tent" or "covering," and so is used of an animal with a hard shell. It is generally understood to be a kind of lizard, probably the thorny-tailed lizard, the flesh of which is eaten by the Arabs and is said to resemble that of a frog.

Towers, built on city walls for shelter of those who repel the enemies' attack, also in districts or even in vineyards for protection, and so a figure of the defence afforded by Jehovah to those who trust him (*Isa.* v. 2, xxxiii. 18; *Mic.* iv. 8; *Ps.* xviii. 2, lxi. 3, cxliv. 2; *Prov.* xviii. 10). The Heb. word for "tower," *Migdol*, occurs frequently in scripture, sometimes as name of locality (*Exod.* xiv. 2; *Josh.* xv. 37, xix. 38), at others as designation of a tower in some particular locality (*Ezek.* xxix. 10, xxx. 6).

Trachonitis, the modern Leja, a district in the north of the land east of the Jordan. The name means in Greek a rough stony tract. It consists of an irregular, lava covered surface, intersected by deep ravines, in the bottom of some of which are small patches of arable ground. It was inhabited in early times by a wild, robber race of Aramaic origin, dwelling in tents, who

found this rugged region a convenient hiding-place into which to withdraw after their predatory raids. In B.C. 23, Augustus gave Trachonitis, as well as Batanea and Auranitis, to Herod the Great, who took vigorous measures to put a stop to the plundering forays of these rough mountaineers. He settled 3,000 Idumeans in the district, and soon many considerable towns were planted throughout the Leja. The straight Roman road from Damascus to Bostra in Auranitis lay through Trachonitis. When the territories of Herod were divided among his sons, Trachonitis formed part of the tetrarchy of Philip, along with Batanea, Auranitis, Gaulonitis, and Panias. In *Luke* iii. 1 he is called "tetrarch of Iturea and of the region of Trachonitis," so that with Luke the name is applied to the wide district extending from the Anti-Lebanon on the north to what had been called Gilead, afterwards Galaaditis on the south, and from the Jordan Valley eastward to the mountain range in the east of the Hauran. The name was very commonly used in this wide, loose sense, so that Josephus speaks of Philip as tetrarch simply of Trachonitis, and Pliny speaks of Decapolis as in Trachonitis.

Tree of Life (*Gen.* ii. 9), present in Paradise from the beginning, but not pointed out to man until he had eaten of the forbidden tree of knowledge, when he is shown that by his disobedience he has forfeited the privilege of eating of the fruit of this tree of blessing. In the Babylonian mythology we have a similar conception of a sacred tree. On the sculptures the form of the tree is somewhat undetermined, so that it is disputed whether it be a cedar or a palm. It is guarded on either side by cherubim, sometimes holding in their hands what may be a cluster of dates or a pine cone. The god of life, Ea, is represented as a snake, and the Euphrates is called "the river of the snake-god who is coiled round the tree of life." The sacred tree of the Babylonians seems to have the dual significance of the tree of life and the tree of knowledge. In *Ezek.* xlvii. 12 and *Rev.* xxii. 2 the tree of life is represented as growing abundantly, supplying food and healing, and in beautiful harmony with the spiritual symbolism of the apocalyptic vision, flourishing on the banks of the river of life flowing out from the temple of God.

Trespass Offering, Heb. *asham*, together with the sin-offering, *chattath*, the expiatory sacrifice for sins of inadvertence or weakness. High-handed presumptuous sins were punished with death; sins of weakness might be atoned for by the presentation of sin offerings or trespass offerings. The distinction between the two is a rather nice one, inasmuch as sin lies at the foundation of every trespass, and every trespass is committed by means of a sin. The distinction may be stated thus: the *sin offering* sufficed for all sins regarded simply as transgressions of a divine command, which when removed by forgiveness had their guilt also taken away; but the *trespass offering* was required in the case of all sins which were violations of positive rights, that is, properly, *crimes*, and so demanding compensation and satisfaction. The victim was a ram; in the case of a leper and a Nazarite, a lamb; and as a symbolical indication of the meaning of the *asham*=*mulcta* or fine, the ram was valued by the priest, according to the sacred shekel. By laying his hand on the head of the victim, which when slaughtered suffered in his stead the penalty due to his offence, the sprinkling of the blood brought the offerer into the fellowship of divine grace and favour; and the burning of the fat on the altar symbolised the surrender of the man's heart and spirit to the cleansing influence of the divine love.

Tribes of Israel, the divisions named after the sons of Jacob. The twelve patriarchs gave their names to their descendants. In the distribution of the land of Canaan, though no separate inheritance was assigned to Levi, the number of the tribes was maintained by giving to each of the sons of Joseph a separate portion instead of simply one to Joseph. This number,

twelve, was a prevailing one in the various nationalities related to Israel, *e.g.* the sons of Nahor (*Gen.* xxii. 20), of Ishmael (*ch.* xxv. 13), the dukes of Edom (*ch.* xxxvi. 10–19), etc, The Reubenites, although descended from Jacob's eldest son, did not take first rank among the tribes (*Gen.* xlix. 3, 4). The scattering of the Levites and Simeonites, next in succession, in consequence of the cruel and deceitful action of Levi and Simeon toward the Shechemites (*ch.* xlix. 5–7), was fulfilled by the appointment of the Levites to sanctuary service and the assigning to them of possessions in cities throughout all the other tribes, and in the fact that the Simeonites, though they had a territory allotted them, speedily became mixed up with Judah, and never maintained a well-defined border. The position of leadership was given to Judah, and of his tribe sprang David, and the Messiah, of whom David was the type. The twelve tribes were originally distributed into 57 families, which varied in number in the various tribes from 1 in Dan to 8 in Manasseh, while the one family in Dan outnumbered the eight families of Manasseh on the plains of Moab (*Num.* xxvi.). A further subdivision of these families is indicated by the term "father's house" (*Judges* vi. 15, etc.), which does not mean simply a single household but a branch of a family of a tribe. The princes of the tribes and the heads of the "fathers' houses" were the elders of Israel. Even in exile the members of the kingdom of the ten tribes seem to have carefully guarded their tribal distinctions (*Tobit* i. 9, 17, etc.). Zerubbabel who led the remnant of Judah back from exile was the representative of the Davidic princes of Judah, and those who followed him are arranged according to the houses of their fathers. Great importance was attached to the production of evidence of tribal descent (*Ezra* ii. 59; *Neh.* vii. 61), and even in Paul's time Jews of the dispersion designated themselves by their tribe (*Rom.* xi. 1; *Phil.* iii. 5). The Jews were thus most particular in the keeping of their genealogies, and we meet with lists of chiefs and the numbers of their men evidently from authorised national registers under David, Asa, Uzziah, Jotham, and Jeroboam II. (1 *Chron.* viii.; 2 *Chron.* xiv. 8, xxvi. 11; 1 *Chron.* v. 17).

Tribute, in *Matt.* xvii. 25, xxii. 17, 19; *Mark* xii. 14, the Grk. *kēnsos*, our *census*, properly register for valuation and taxation purposes, hence the tax or tribute itself. The temple tax of the double-drachma or half shekel (one shilling and threepence sterling) is so designated. The portion of spoil assigned to God is called "the Lord's tribute" (*Num.* xxxi. 37, Heb. *mekes*, which also means "census," and then "tribute"). In *Luke* xx. 22, xxiii. 2; *Rom.* xiii. 6, 7, it is the translation of the Grk. *phoros*, the annual tax on houses, lands, and persons, answering to the Heb. *middah* (*Ezra* iv. 20, vi. 8; *Neh.* v. 4). Tribute was often paid in kind, and Moab (which had become tributary under David, 2 *Sam.* viii. 2) was required to give Israel every year 100,000 lambs and as many rams and their wool (2 *Kings* i. 1, iii. 4).

Tripolis, seaport on the Phœnician coast, some 60 miles north of Sidon and 80 miles north-east of Damascus, possessing the finest harbour in Syria. It was a place of great importance as the seat of the council of the confederation of Phœnician cities. It is mentioned in 2 *Macc.* xiv. 1, in connection with Demetrius son of Seleucus.

Troas, a Greek city of Asia Minor on the coast of the district called the Troad, south of the opening of the Hellespont. It was called by the ancients, Alexandria Troas, and was founded by Alexander's general, Antigonus. It lay on the coast opposite the island Tenedos, and its inhabitants were brought from the small towns round about. Augustus settled a colony there, and showed great favour to the city. Paul visited it first during his second missionary journey in A.D. 52 (*Acts* xvi.), and once again he repeated his visit, apparently after leaving Ephesus (2 *Cor.* ii. 12; 2 *Tim.* iv. 13).

Trogyllium (*Acts* xx. 15), the precipitous coast of Ionia opposite the

island of Samos, and a small island adjoining in the Ægean Sea. Paul spent a night there as he went from Troas to Miletus on his last journey from Asia Minor to Jerusalem.

Trophimus, a member of the Church of Ephesus, and a native of that city, who accompanied Paul on his third great missionary journey from Macedonia by Troas and Miletus to Jerusalem (*Acts* xx. 4, xxi. 29). According to 2 *Tim.* iv. 20 he was left by Paul sick at Miletus, which probably means that he had been sent on a mission by the Apostle and remained invalided there.

Trumpet is the rendering in our Bible of two Heb. words, *keren* and *shopher*. The most ancient form of the instrument was the ram's horn. In *Josh.* vi. 5 the *keren*, which is very frequently used in scripture simply of horns, *e.g.* of the altar, ivory (*Ezek.* xxvii. 15), etc., means the ram's horn, and the *shopher*, the trumpet. In *Dan.* iii. 5, *keren* is used of a musical instrument, the horn, while in *ch.* vii. 7, 20, it means a horn growing out of the head. *Shopher* (*Exod.* xix. 16; *Josh.* vi. 4; *Isa.* xviii. 3; *Amos* iii. 6, etc.) is properly a long horn turned up at the end, used in summoning the people to a public assembly. But the properly sacred trumpet, a straight tube of silver, was the *chatzozerah* (*Num.* x. 2; 2 *Kings* xi. 14; 2 *Chron.* v. 12; *Ps.* xcviii. 6; *Hosea* v. 8); at the dedication of Solomon's temple the blowing of 120 trumpets proclaimed the safe placing of the ark of God.

Trumpets (Feast of), in *Lev.* xxiii. 24; *Num.* xxix., the first day of the seventh month, *i.e.* on the new moon of September, as a day of blowing of trumpets. It was also observed strictly as a Sabbath, when the people gathered for worship and offering of sacrifices.

Trypho, a political adventurer of Apamea in Phrygia, who seized upon and occupied the Syrian throne, B.C. 146–138. His history covers the period of the Seleucid kings Demetrius II., Antiochus VI., and Antiochus VII. Against Demetrius II., Trypho, who had been a general under Alexander Balas, brought forward Alexander's infant son as heir to the throne. He gained possession of Antioch (1 *Macc.* xi. 57), but having estranged the Jews by his treacherous murder of Jonathan Maccabæus, Simon joined the party of Demetrius (1 *Macc.* xii. 39, xiii. 12, 34). Trypho had now murdered Alexander's son and assumed the crown himself, and Demetrius having been taken prisoner by the Parthians, remained in confinement for ten years. In B.C. 139 Antiochus VII., Demetrius' brother, recommenced the war against Trypho, shut him up in Dora, and besieged him with a powerful army (1 *Macc.* xv. 10, 25). Trypho escaped to Apamea, but being there again besieged, he put an end to his own life.

Tubal (*Gen.* x. 2; 1 *Chron.* i. 5), son of Japheth, named between Javan and Meshech. The peoples descended from these three are named in the same order in *Ezek.* xxvii. 13, as dealers in the market of Tyre in slaves and vessels of brass. Tubal is also mentioned along with Meshech in *Ezek.* xxxii. 26, xxxviii. 3, xxxix. 1, as serving under Gog or Magog. In *Isa.* lxvi. 19, Javan and Tubal are referred to as occupying "the isles afar off." The people of Tubal have been identified with the Tibarenians of the south coast of the Black Sea, who were closely associated with the Moschians, descendants of Meshech. The land of Tubal is frequently mentioned on Assyrian inscriptions, and 24 tributary kings of that land are named on an obelisk of Shalmaneser II. (B.C. 860–825). In Esarhaddon's inscription (B.C. 681–668) they are made neighbours of the Cilicians, having evidently, like the Moschians, been pushed further west by the sons of Gomer, the Cimmerians.

Tubal-Cain, son of Lamech and Zillah (*Gen.* iv. 22), and descendent of Cain. Probably Tubal is his name, just as Jubal and Jabal are the names of his brothers, all these having Cain added to show that they are Cainites. Tubal is the inventor of smiths' work in copper and iron. Lamech in his song celebrates the invention of his son, which enables him, by the use of

weapons, to defend himself from violence, and make himself feared.

Turtle-dove, first mentioned in scripture in *Gen.* xv. 9, as part of Abram's sacrifice when God makes a revelation to him, and renews His promise. In the purification of a woman, if she could not bring a lamb, she was to bring two turtle-doves or young pigeons (*Lev.* xii. 8). So in the cleansing of the Nazarite who had contracted defilement, two turtle-doves were offered, one for a sin offering, and one for a burnt offering (*Num.* vi. 10). Such was the offering of Mary the mother of Jesus for her purification (*Luke* ii. 24). Turtle-doves were birds of passage, visiting Palestine in great numbers in April, and easily tamed. The species which nestled about houses in Jerusalem was what is called the palm-turtle, so called because often building in the date-palm.

Tychicus, a man of Asia, probably a native of Colossæ, companion and assistant of the Apostle Paul. He went up with the Apostle on his last journey to Jerusalem, and afterwards accompanied or followed him to Rome. He was sent to Ephesus and Colossæ as the bearer of the Epistles to those churches, written by Paul during his Roman imprisonment (*Acts* xx. 4; *Titus* iii. 12; *Col.* iv. 7; *Eph.* vi. 21). The reference in 2 *Tim.* iv. 12, seems very evidently to refer to the sending of Tychicus as bearer of the Ephesian Epistle. Later ecclesiastical tradition makes Tychicus bishop of Chalcedon in Bithynia.

Tyrannus, a teacher of rhetoric, who had a lecture-room in Ephesus, which Paul secured and occupied for two years, after he was driven out of the synagogue by the opposition of the Jews (*Acts* xix. 9). It does not seem necessary to assume, as some do, that he was a Jew. Most likely he was a Greek, and no difficulty would be felt on the part of intelligent Jews in attending his hall.

Tyre, in Heb. *Tsor*, Assyr. *Tsurra*, which means "rock," and suits the rocky island on which the city was built. Old Tyre was on the opposite mainland, but the new city on the island was by far the more important, and probably gave its name to the other. Two islands were brought together by bridges in the time of Hiram, friend of David and Solomon, but even when thus combined, they presented a surface only about 5 miles in circumference. Its importance lay in this, that it was a natural fortress of the very first order. It had two natural harbours—one to the north called the Sidonian, and one to the south called the Egyptian—and thus it was one of the greatest markets of the East, where merchants from all parts with all sorts of produce could meet (*Ezek.* xxvii.). It had a famous temple of Melkart, the Phœnician Hercules, and was the headquarters of the worship of that deity. Old as Tyre was, it was younger than Sidon, which, however, it ultimately surpassed. It is mentioned before Sidon in Israelitish documents, because lying nearer Palestine. In the days of Israel's prosperity her relations with Tyre were agreeable, but in later times she is charged by *Amos* i. 9 with ungenerous forgetfulness of earlier favours, and *Joel* iii. 3, 4 complains that she sold Israelites as slaves to Greece. From *Ezek.* xxvii. we learn that Tyre was a great emporium for the slave trade of those days. In the time of Hoshea of Israel there was a general rising among the Phœnician cities against Shalmaneser of Assyria. It is probable that *Isa.* xxiii. refers to the five years' siege of Tyre, which then took place. The Assyrians, however, failed to take the city, and even when attacked by Nebuchadnezzar, after he had finally overthrown the kingdom of Judah, only the comparatively unimportant part of Tyre on the mainland was taken, after a thirteen years' siege. The humiliation of Tyre had been foretold by Jeremiah (*ch.* xxv. 22, xxvii.). Besides the elaborate description of the wealth and wisdom of Tyre, in *Ezek.* xxvii.–xxviii., we have the threatening addressed her in *Zech.* ix. 2, that though she be very wise, she shall be cast down. This was fully realized early in B.C. 322, when Alexander the Great took the strong

fortress in the seventh month of the siege. The Christian faith early obtained an entrance into Tyre; even Christ Himself had gone northwards to the confines of its territory (*Matt.* xv. 21; *Acts* xxi. 3–7).

U.

Ucal (*Prov.* xxx. 1), in the common text, and in the A.V., and in the text of the R.V., given as a proper name, and joined with Ithiel, which is also regarded as the name of a man. In the margin of the R.V. the sentence is rendered: "I have wearied myself, O God, I have wearied myself, O God, *and am consumed.*" The same word is used in *vv.* 14, 20, and there translated "devoured," "eateth."

Ulai, "stream," a river in Elam-Susiana, on which the city of Susa—Shushan was built (*Dan.* viii. 2, 16). It is commonly identified with the Eulæus of classical writers (Pliny, Arrian), and is called Nâr Ulai on the Assyrian inscriptions. Herodotus calls the river on which the Median capital lay, the Choaspes, apparently another stream, identical with the Kercha, flowing to the west of Shushan. The Eulæus again seems to be the modern Karûn, flowing to the east of the city.

Ummah (*Josh.* xix. 30), otherwise unknown, mentioned with Aphek, which lay in the extreme north of the territory of Asher, beyond Sidon. It may perhaps be 'Alma in Asher, not far from Es-Zib, the Achzib of the previous verse.

Uncleanness (ceremonial) was of three kinds, according to its occasion. I. There was uncleanness or defilement caused by contact with the dead (*Num.* xix. 14–22). If any one died, whether naturally or by violence, the house in which he died, and all the vessels in it, and all the persons living in it or happening to go into it, became unclean, and continued so for seven days. The mere touching of a dead body, or even of a bone outside, caused the same defilement. For cleansing, the law enjoined sprinkling of things and persons with specially prepared water on the third and seventh day, the washing of persons and clothes, and bathing the whole body. Everything the unclean touched, and all who touched him, contracted his uncleanness. Any one touching the carcase of an animal, clean or unclean, became unclean till the evening, and required to bathe himself in water, and wash his clothes. II. Uncleanness of leprosy (*Lev.* xiii.–xiv.), a terrible disease leading to gangrene and putrefaction of members of the living body, demanded the isolation of those affected. When a spot appeared on the skin which might be the beginning of leprosy, the affected person came to the priest, who gave his diagnosis, and took measures in cases of unmistakable disease to have the unclean person kept apart from the clean. If he thought himself recovered, he appeared before the priest, and if pronounced cured, he was required to remain without the camp till sprinkled seven times with purifying water, and till his clothes and person had been washed, and his hair shaved. He might then return to the camp, but only after seven days could he take up his abode in his tent or house. On the seventh day the shaving, washing and bathing were repeated, and on the eighth a sin offering, a burnt offering, and a meat offering were presented, and he was restored into full communion. Leprosy in houses, showing itself in depressions and discolourations on the walls, required a special purifying ritual, and where malignant, the pulling down and removal of the building. So too with regard to leprosy in linen, woollen or leather garments or fabrics. III. Defilement from issues of various kinds in men or women (*Lev.* xii. and xv.). In regard to all these prescriptions, God's purpose was to remind His people that sin was corruption and shut out all who contracted it from fellowship with God. In the corruption that went on in the dead body,

the living death in the putrefaction of leprosy, and in the loss of strength resulting from the various issues referred to, we have representations of sin in its corrupting and destructive influence upon man and his relation to God.

Unclean Animals were those which the Israelites were forbidden to eat. This distinction is carried back, according to *Gen.* vii. 2, viii. 20, to the earliest ages. The animal not being capable of sin is not regarded as in itself unclean, so that merely touching an unclean animal does not make one unclean. The uncleanness which prevents use for food results from the animal bearing in some way the image of sin, death and corruption. Ravenous beasts and birds, as also those creatures which live on worms, carrion, and all sorts of impurities, and all reptiles and scaleless fish which have any resemblance to the serpent, are forbidden. The whole arrangement, which was not new under the Mosaic law, but only the regulation of much older customs, was certainly intended to deepen and quicken man's sensitiveness, to recognize and shrink from anything that bore with it or in it the reminiscence of sin. The separation of clean and unclean was also a figure of God's separation of Israel by His electing love from among the nations.

Unclean Spirits, the demons who possessed men, are so called (*pneumata akatharta*) in 23 passages in Gospels, *Acts* and *Rev.*, and evil spirits (*pneumata ponēra*) in 5 passages. The uncleanness here meant is not ceremonial, but moral, and seems to show that in many cases of possession there were manifestations of demoniacal wickedness. We may understand this to mean that the individual will was paralysed and could offer no resistance to the demoniacally excited passions. The uncleanness intended here must be conceived of in the widest possible sense. It is diametrical opposition to holiness as realized personally in Christ, the Holy One of God (*Luke* iv. 33).

Unleavened Bread (Feast of), following immediately after the Passover, lasted for seven days, from 15th to 21st Nisan (*Exod.* xiii. 6–8; *Deut.* xvi. 1–8). On each of the seven days a morning sacrifice of a sin offering and burnt offering with accompanying meat and drink-offerings, was presented, and leaven having been banished from all houses, only unleavened bread was eaten. The first and seventh days were peculiarly holy, and were observed as days of holy convocation, and so as Sabbaths. On the 16th Abib or Nisan, the second feast day, the first sheaf of the new harvest, a barley sheaf, was presented and waved before the Lord. Before this no bread or roasted grain of the new harvest could be eaten.

Unicorn (*Num.* xxiii. 22; *Deut.* xxxiii. 17; *Job* xxxix. 9, 10; *Isa.* xxxiv. 7), Heb. *reém* or *rém*, properly the buffalo or wild ox, perhaps the extinct *Auerochs* of the Germans (*Bos primigenius*) or the bison. The animal intended had evidently two horns, as is seen from the use of the plural "horns" in *Deut.* That it belongs to the ox tribe appears from the context of the Job passage, where it is spoken of as fitted for agricultural work like oxen, if only it could be tamed. In *Ps.* xxix. 6 it is coupled with the skipping calf, and in *Isa.* xxxiv. 7 with bullocks and strong oxen. The unicorn as a one-horned animal is purely fabulous.

Upharsin (*Dan.* v. 25), in the handwriting on the wall of Belshazzar's palace. In the interpretation given, this word as meaning "divided" is made to signify that the kingdom is divided and given to the Medes and Persians. In this way it is suggested that we have a play upon the words "peres," *divided* (compare "perez," a breach), and "Persians." In the Mishnah and other Jewish writings the half minah is called pĕras, "division of the minah," and in Assyrian the same word is used as the name of a weight.

Uphaz (*Jer.* x. 9; *Dan.* x. 5), a place famous for its gold, and so used in a manner precisely similar to Ophir, in designating gold of special excellence and value. It has been con-

jectured that it may either be a mistake for Ophir, or a phonetic variation of the same name. In 1 *Kings* x. 18, the overlaying of Solomon's ivory throne is said to be of "the *best* gold." The word used is "Muphaz," which some read "from Uphaz." If this were so, we would strengthen the argument for identifying Uphaz and Ophir.

Ur of the Chaldees, in Heb. *Ur Chasdim* (*Gen.* xi. 28), the town from which Abraham migrated, the Uru of the Assyrian inscriptions, and now represented by the ruins of Mughair (Asphalt-town), on the western bank of the Euphrates, a little south of 31° North Lat. This ancient town was certainly still standing at the time of the fall of the Babylonian empire under Nabonidus, B.C. 538. It was the residence of the earliest Babylonian kings, and like Haran, where Abraham rested, a chief seat of the worship of the moon-god Sin. Ur may be the equivalent in South Babylonian (Sumerian) for the Eru of the North Babylonian (Akkadian), and the Heb. *Ir*, "city." It is the same word that appears in the cuneiform inscriptions of Tell el-Amarna (15th cent. B.C.) in *Uru-Salim*, "the city of Salim," *i.e.* Jerusalem. *Chasdim* characterizes the city as Babylonian, as in Assyrian South Babylonia is designated *Mat Kaldi; Kasdi* in South Babylonian answering to *Kaldi* in Assyrian. The designation was reserved for that district stretching from Babylon southward to the sea. The Ur of Abraham's nativity is therefore to be sought in Chaldea proper, or South Babylonia, not in North-western Mesopotamia, either in Edessa, or Erech.

Urbane (*Rom.* xvi. 9), properly **Urbanus,** a man's name, a member of the Church at Rome. It was a common Roman name, and is found in inscriptions along with Ampliatus, the uncontracted form of Amplias, associated with it in the biblical passage.

Uriah, a Hittite, one of David's heroes, who held rank of a captain under Joab as commander-in-chief in the Ammonite war. David, who had remained at home, meanwhile defiled Uriah's wife Bathsheba, and in order to cover his guilt sent for the husband with the hope of persuading him to go down and live with his wife. Failing in this, the king sent him back to the army, bearing orders to Joab to expose him in the fight so he might be slain by the Ammonites (2 *Sam.* xi., xii. 9, xxiii. 39; 1 *Kings* xv. 5).

Uriel, the same as Urijah with the name El substituted for Jehovah, a prince of the Levites of the time of Kohath (1 *Chron.* vi. 24, xv. 5, 11). Also, a man of Gibeah, the father of Michaiah, Jeroboam's wife and King Abijah's mother (2 *Chron.* xiii. 2).

Uriel, an archangel, never mentioned in canonical scripture, but referred to in certain Apocryphal writings and in later Jewish literature. He appears in 2 *Esdras* iv. 1, v. 20, in the 30th year after the ruin of the city, when Esdras complained of the condition of the people, to instruct and comfort him. In *ch.* iv. 36, instead of "Uriel the archangel," some texts read "Jeremiah." In the Apocryphal work entitled "Joseph's Prayer," quoted by Origen, Jacob tells that the angel who wrestled with him as he came out of Mesopotamia was Uriel. He pretended that he was entitled to the rank of the foremost of the angels, but Jacob corrected him, saying that he was only the eighth in order after himself. Jacob there claims to be himself Israel, archangel and archchiliarchos among the sons of God.

Urijah, another form of Uriah, chief priest in Jerusalem in the days of Ahaz, who furthered in every way the idolatrous innovations in worship favoured by the king. From Damascus Ahaz sent Urijah the pattern of an altar he had seen there, and the priest had an altar of that type immediately prepared for God's temple (2 *Kings* xvi. 10). When Isaiah wrote in a roll a prophecy against Syria and Israel, he took Urijah as a man of prominent official position as one of his witnesses (*Isa.* viii. 2).

Urijah, son of Shemaiah of Kirjath-jearim, prophet in Jerusalem and contemporary of Jeremiah, who proclaimed the doom of Judah. In face

of the threatened vengeance of Jehoiakim, he fled into Egypt, but was taken back and slain with the sword and the dead body treated with ignominy (*Jer.* xxvi. 20). It has been suggested that the martyr-death of Urijah may have been the historical ground and primary reference of the prophetical passage in *Zech.* xii. 10.

Urim and Thummim, "Light and Truth," something placed within the breastplate of the high priest as the sensible symbol of his official prerogative to be the revealer of God's will in cases of uncertainty, especially in matters of historical importance. Some identify them with the twelve stones; others, more in accordance with scripture, regard them as something put into the pocket of the breastplate. According to Josephus revelation by Urim ceased 200 years before the date of this writing.

Uz, in *Gen.* x. 23, a son of Aram; in *Gen.* xxii. 21, a son of Nahor, Abraham's brother, and in *Gen.* xxxvi. 28, a descendant of Seir. These proper names give little help in forming an idea of the locality of what in *Job* i. 1 is called "the land of Uz." So far as they are concerned, the district might be in Syria on the north-east of Palestine, or in Edom on the south-east. The statement that Job's flocks were exposed to attack from the Chaldeans who occupied the region between Syria and the Euphrates, and on another side from the Sabeans of Northern Arabia, would seem to imply that Uz lay in the Edomite domain, probably in the north, and so to the east or south-east of Palestine. This is supported by the association of Edom and Uz in *Lam.* iv. 21: "Rejoice, O daughter of Edom, that dwelleth in the land of Uz." It is also in accordance with the view that Uz bordered on Edom, that Eliphaz is from Teman, a city or district of Edom. The vivid pictures of the condition of miserable outcasts in *Job* xxiv. 5-8, xxx., are evidently drawn from the sight or recollection of the indignities cast on aboriginal and subject tribes very like the Horites in the Edomite domains. A very early Christian tradition placed Job's home in the north, about 40 miles south of Damascus, on the same parallel with north end of the Sea of Galilee. This would associate the place with the son of Aram (*Gen.* x. 23). In *Jer.* xxv. 20 "the kings of the land of Uz" are mentioned after the mixed nations on the Egyptian border, pointing to the southern locality of the land. Upon the whole it would seem that the northern or north-eastern border of Edom is the position which suits the three scriptural references to Uz, while at the same time the descent of the Uzites from Aram is not contradicted by subsequently mixing with Horites in what became the land of Edom.

Uzal (*Gen.* x. 27; 1 *Chron.* i. 21), son of Joktan, and so the head of a tribe in the south-west of Arabia. According to the traditional geography of the Arabs, Uzal was the old name of the capital of Yemen, which after its conquest by the Himyarites in the 5th Christian century was called Sanaa. In *Ezek.* xxvii. the word rendered "going to and fro," *Meuzal*, which in R.V. is rendered "with yarn," ought probably to be as in R.V. margin "from Uzal." It would be quite suitable to have Uzal in south-west Arabia associated with a supply of "bright iron" to the market of Tyre, for Yemen was famous for its sword blades. So too the cassia and calamus there mentioned are genuine products of Arabia.

Uzzah, son or grandson of Abinadab, of Kirjath-jearim, in whose house on the height of Gibeah the ark of God was placed after it had been moved from Beth-shemesh to which the Philistines had sent it (1 *Sam.* vii. 1). When David went down with his men to Kirjath-jearim to take up the ark, the cart on which it was placed was driven by Uzzah, who, having put out his hand and touched it fearing that it should have fallen, was struck dead for having acted hastily and irreverently. The place where this occurred was called Perez-Uzzah, "the breach of Uzzah" (2 *Sam.* vi. 3-8).—The burial place of Manasseh and Amon, called

"the garden of Uzza," was evidently in the immediate vicinity of the palace (2 *Kings* xxi. 18, 26).

Uzzen-Sherah (1 *Chron.* vii. 24), "the ear" or "corner" of Sherah, the builder of the town. It has been identified with Beit Sira, 2 miles west by south of Lower Beth-horon.

Uzziah, "my strength is Jehovah," Greek Ozias, as in *Matt.* i. 8, son of Amaziah King of Judah (2 *Kings* xiv. 21, xv. 2). After his father's murder, in B.C. 810 according to the usual reckoning, in B.C. 777 in the chronology of Assyria, Uzziah, who is in *Kings* called Azariah, began to reign in his 16th year. He was apparently not the eldest son, but was placed on the throne by the will of the people. He found everything in confusion. Judah had not recovered the humiliation suffered under Joash of Israel, whose successor, Jeroboam II., was a powerful ruler not disposed to relinquish any advantage won by his father. When it is said in 2 *Kings* xv. 1 that Azariah, *i.e.* Uzziah, began to reign in the 27th year of Jeroboam, whereas Amaziah died in the 15th year of Jeroboam, it would seem to be hinted that the first 12 years of Uzziah's reign were spent in securing the independence of Judah, and that the later date marks his entrance upon a real independent soverignty. His career was a very brilliant one. His piety is shown by his adoption, apparently in connection with his political successes, of the name of Azariah, "Jehovah is my help." On the Assyrian monuments he is called *Azriahu.* During his reign some of the greatest of Israel's prophets exercised their office—Zechariah, Amos, Hosea; while Isaiah began to work in the closing year of his reign. The prophecy contained in *Isa.* xv. 1–xvi. 12, evidently incorporated by Isaiah from an older source, is supposed to have been the work of a prophet of Uzziah's time. Uzziah's reign and that of his successor Jotham represent a period of great prosperity and internal development. Elath was taken from the Edomites, and proved a convenient port for bringing in commodities from the far East. At this time too Judah takes the place of prominence in the Assyrian monuments which was held previously by Israel. All these successes awakened pride in the land and the king; the chronicler tells how when Uzziah attempted, in spite of the remonstrance of the priest, to burn incense in the temple, he was smitten with leprosy. The remainder of his life, which must have extended to at least four years, was lived apart, and Jotham reigned as regent for his father. The length of his reign is given as 52 years, which, according to the usual chronology, would be B.C. 810–758, but in the system of chronology wrought out by aid of the Assyrian inscription, we have only a period of 42 years, B.C. 777–736.

Uzziel, fourth son of Kohath, and head of the Levitical family of the Uzzielites (*Exod.* vi. 18, 22; *Lev.* x. 4; *Num.* iii. 19, 27; 1 *Chron.* vi. 2, etc.). Elizaphan, a descendant of this line, seems to have formed an independent family of his own, referred to in David's time (1 *Chron.* xv. 8) and in Hezekiah's time (2 *Chron.* xxix. 13); and its chief in David's time, Aminadab, was also founder of two other families (1 *Chron.* xv. 10).—Uzziel is also the name of a Levitical singer (1 *Chron.* xxv. 4).

V.

Vashti, the queen of Ahasuerus or Xerxes, who roused the wrath of the king by refusing to appear in her royal apparel before his drunken companions at a riotous feast. In the 3rd year of his reign the king entertained the male inhabitants of Shushan in his royal gardens for seven days, while the queen entertained the women for a like period. It was on the seventh day, when drunkenness and riot had reached its height, that the queen was called. The presence of wives and concubines at feasts with

men was not contrary to the customs of Persia, but it was always understood that when the guests became hilarious and the proceedings threatened to run into license, the queen and her ladies should withdraw, and singing women and courtesans should be brought in. The monarch, however, in defiance of all law, under the pretext of defending the authority of husbands over their wives, had Vashti disgraced and divorced, and arrangements made for placing another in her room as queen. The name is usually derived from the Old Bactrian *Vahista*, "the best."

Vedan (*Ezek.* xxvii. 19), in the A.V. given as "Dan also," the *ve* being regarded as the conjunction "and." There can be no reference here to Dan, and none of the verses begin with "and" or "also." It is certainly to be rendered as one word denoting some place: *Vedan and Javan.* Some would identify it with Waddan between Mecca and Medina; others with 'Adan, now Aden. This latter place would answer well in respect of the commodities enumerated. In any case as associated with Uzal it must be placed in Arabia. As the translations show that the passage has been corrupt from very early times, it has been suggested that Vedan may be a mistake for Dedan.

Veil, regarded in the East from the earliest times as an altogether indispensable part of dress for women of character in all ranks of life. Married women, and also young women in patriarchal times, as still among the Arabs, when engaged in ordinary household duties went about unveiled (*Gen.* xii. 14, xxiv. 15). Betrothed maidens veiled themselves in presence of their bridegroom (*Gen.* xxiv. 65), and even harlots veiled their faces (*ch.* xxxviii. 15). Women of rank in early times, as even yet among Orientals, seem to have worn several veils. Three different Heb. words for veil are used in scripture. The oldest form of veil was the *tsaiph* (*Gen.* xxiv. 65; xxxviii. 14, 19), a veil dress, called in Grk. *theristron.* The same Grk. word is used to translate the Heb. *radid*, which in *Song* v. 7; *Isa.* iii. 23, describes a veil of lighter material. Of a yet lighter sort, so as to be easily seen through, were the *nealoth* of *Isa.* iii. 19, derived from a root meaning to tremble, applied to flowing veils which waved with the movement of walking. Another piece of dress called *tsammah* in *Song* iv. 1, 3, vi. 7; *Isa.* xlvii. 2, is by many understood to be a veil. As still worn in Syria and Egypt, it covers throat, breast and chin.

Venison (*Gen.* xxv. 28; xxvii. 3), Hebr. *tsaid*, properly the chase as in *Gen.* x. 9, xxv. 27; then of what is got by hunting, game (*Prov.* xii. 27, "that which he took in hunting").

Vermilion, a bright red colour with a hue of orange yellow, consisting of a combination of lead and oxygen. It was produced artificially and used as a pigment in very early times. It is probably the highly esteemed colour employed in painting, designated in Hebr. *shasher* (*Jer.* xxii. 14; *Ezek.* xxiii. 14) and in Grk. *miltos* (*Wisdom of Sol.* xiii. 14).

Vessels of Temple, consisted of a large number of gold and silver basins, cups, pots, etc., used in catching up and sprinkling the blood of the sacrifices, for presenting the meat and drink offerings, the frankincense, etc. These were very numerous and of great value. We are told in the Talmud that 93 different utensils of gold and silver were employed in conducting the daily service, and that three sets of each were kept. A general list is given in *Ezra* i. 9–11, viii. 26, 27. They were for the most part identical with those of the tabernacle (*Exod.* xxv. 29, xxvii. 3, xxxviii. 3; *Num.* iv. 7, 9, 14), but in some cases of larger size and greater number. In 1 *Kings* vii. 40–51, we have a summary account of the work in brass and gold prepared by Solomon for his temple. The value of the golden furnishings is seen from this, that from time to time these supplied the means to Jewish kings of paying the impost of Syrian, Assyrian and Egyptian conquerors, or buying off a powerful enemy, or securing foreign aid against

a dangerous foe (1 *Kings* xv. 18; 2 *Kings* xii. 18, xvi. 8, xviii. 15, xxiv. 13).

Vine, grown very extensively in Palestine. The Heb. word is *gephen*, used very frequently in scripture of the natural product of the land, and also metaphorically as a figure of God's own people Israel. To sit under and eat of the vine is the representation of the most perfect and thoroughly assured peace (*Mic.* iv. 4; *Zech.* iii. 10; 2 *Kings* xviii. 31). The vine flourished especially in the region of Hebron, where it reached the size of a goodly tree with immense clusters such as the spies got at Eshcol (*Num.* xiii. 22–24). There were also rich vineyards in Shechem, Carmel, and the Plain of Jezreel (*Judges* ix. 27; 2 *Chron.* xxvi. 10; 1 *Kings* xxi. 1), on Lebanon and beyond the Jordan (*Song* viii. 11; *Hos.* xiv. 8; *Isa.* xvi. 8; *Jer.* xlviii. 32). Vineyards lay on slopes and were laid out in terraces (*Isa.* v. 1; *Jer.* xxxi. 5), walled in to prevent the washing away of the soil by torrents (*Num.* xxii. 24), or hedged round to protect them from foxes, jackals, etc. (*Song* ii. 15), and often defended by a watch tower built in the midst. The fruitfulness of the vineyards was increased by careful pruning, and good shoots were planted out to take the place of the old vines. A wine press was dug out in the rock, and consisted of a large trough with a hole in the middle of the bottom, under which was a small vat into which the liquid juice of the grapes flowed. Grapes were ready on the mountain slopes of Judah in July, but the grape gathering was in September, when the fruit was brought in baskets amid songs and rejoicings to the wine press. The grape juice collected in the vat was put into skins or earthen jars, and was drunk fresh (*Judges* ix. 13; *Hos.* iv. 11) or allowed to ferment, or was used as grape honey (*Gen.* xliii. 11; *Ezek.* xxvii. 17). The fermented wine was left to settle, and if necessary poured off and allowed a second time to ferment (*Isa.* xxv. 6; *Jer.* xlviii. 11). The dressing of the vineyard (*Matt.* xx.) was laborious and continuous, the soil had to be dug and loosened, stones taken out, the tendrils trained, etc.

Vinegar (*Ruth* ii. 14), Heb. *chomen*, a sour drink, perhaps some wine mixed with oil, used by the common people in Palestine for quenching thirst. Among the Romans *acetum* mixed with water was drank by soldiers and poor people, and called *posca*. The "wine mingled with gall" of *Matt.* xxvii. 34, 48; *John* xix. 29, and the wine mingled with myrrh of *Mark* xv. 23, was sour wine prepared from the husks mixed with a stupefying drug. The vinegar of wine and vinegar of strong drink of *Num.* vi. 3, evidently mean a sour or acidulated form of those drinks which, as well as the wine and the strong drink, was forbidden to the Nazarite.

Viper (*Isa.* xxx. 6, lix. 5; *Job* xx. 16), Heb. *ephah*, a creature that hisses, a poisonous snake. It is viviparous, retaining its eggs in its own body till the young are hatched. It feeds on frogs, mice, birds, eggs, etc. It is very abundant in Egypt, coloured like the sand, with a number of dark brown or black spots or stripes. It is found not only in watery places, but also in houses, whence it has to be drawn away by the arts of the serpent charmer.

Vows, as well as sacrifices, appear among the established institutions of the earliest times. It seems to be in accordance with the natural instincts of men to promise, in times of danger and threatened disaster, or at the beginning of doubtful enterprises, the gift of certain things or the discharge of certain religious exercises, if deliverance from the danger and a successful issue to the undertaking be granted. Examples of such vows are given in *Gen.* xxviii. 20; *Judges* xi. 30; *Jonah* i. 16. Vows were also made along with supplications for much coveted blessings (1 *Sam.* i. 11; 2 *Sam.* xv. 8). The making of a vow was purely voluntary, but when made it was taken cognisance of by the law and its fulfilment was insisted upon (*Deut.* xxiii. 22). There were vows of dedication in which one's person or a

portion of his possessions were devoted to God, which must be something not otherwise claimed by the law for God. Everything so dedicated was called *Corban.* Anything unsuitable for sacrifice had to be redeemed by payment according to a scale fixed by the law. There were also vows of abstinence, such as that referred to in *Num.* xxx. 3–5.

Vulture (*Lev.* xi. 14; *Deut.* xix. 13; *Job* xxviii. 7), the Heb. *da'ah, dajjah* and *'ajjah*, a bird of prey, reckoned among the unclean birds, the description suiting the sharp-sighted vulture, feeding on carrion. Various kinds of vultures abound in Palestine. The Heb. *racham* is translated in *Lev.* xi. 18 *gier eagle*, and in *Exod.* xix. 4 *eagle*, but was probably a smaller species of vulture. The sociable character of these loathsome birds is often referred to as in *Isa.* xxxiv. 15, where *dajjah*, as in *Deut.* xiv. 13, should be "*vulture*" (A.V.) rather than "kite" (R.V.).

W.

Washing of the person and of clothes was prescribed as an essential part in all ceremonial purifications (*Lev.* xi. 24; *Num.* xix. 19, etc.). Washing was also freely resorted to by the Hebrews with the object of cleansing and invigorating the body. Before eating it was their custom to wash hands and feet (*Matt.* xv. 2; *Mark* vii. 2; *Luke* xi. 38), and though not distinctly mentioned in the O.T. was undoubtedly a very early custom as the habit of eating food with the fingers made this necessary. It was for this reason customary among Greeks and Romans, and is so among Orientals to this day. When about to visit a superior, the Hebrews also bathed their whole body (*Ruth* iii. 3), and especially before entering upon any religious service (*Gen.* xxxv. 2; *Exod.* xix. 10; *Josh.* iii. 5; 1 *Sam.* xvi. 5). Physical purity symbolised inward purity, so cleanness of hands is the symbol of innocence (*Psa.* xxvi. 6, lxxiii. 13), and the washing of the hands was a forcible way of refusing to take part in any crime (*Deut.* xxi. 6; *Matt.* xxvii. 24). For thoroughly cleansing the body lye or potash was sometimes mixed with the water (*Job* ix. 30, R.V. margin). The Hebrews bathed in rivers and also in baths in the courts of their houses (2 *Sam.* xi. 2). Public baths, like those of the Greeks and Romans, were used by the Jews only in later times, and even then only by those who were inclined o imitate Greek customs.

Watch, as a division of time among the Hebrews was introduced in the earliest times, when three night watches were recognised: the *first* (*Lam.* ii. 10) till midnight; the *middle* (*Judges* vii. 19) till 3 a.m.; and the *third* or morning watch (*Exod.* xiv. 24) till 6 p.m. In N.T. times the division of the night into four watches after the Roman system was generally followed. The first watch, evening, Grk. *opsé*, 6–9 p.m.; the second, midnight, Grk. *mesonuktion*, 9–12 p.m.; the third, cock-crowing, Grk. *alektrophonia*, midnight to 3 a.m.; and the fourth, morning, Grk. *prōi*, 3–6 a.m. (*Mark* xiii. 35). Christ walked on the waters toward His disciples in the fourth watch of the night (*Matt.* xiv. 25).

Watchman, Heb. *shomer*, who patrolled the streets by night or guarded vineyards day and night in the towers (*Song* iii. 3; *Isa.* lxii. 6), used also as designation of prophets (*Isa.* xxi. 11). Another Heb. word *tsopheh*, means a watchman on a tower, properly a scout (2 *Sam.* xiii. 34, xviii. 24) also used of a prophet or seer (*Isa.* lii. 8, lvi. 10; *Ezek.* iii. 17). A third Heb. word is *metsappeh*, one occupying a watch tower (the Heb. word *mizpah*), as a prophet (*Isa.* xxi. 8). The Heb. word *notser* is also used of a watcher of fields (*Job* xxvii. 18), and is used of towers for the protection of property, and in connection with idolatrous worship (2 *Kings* xvii. 9; *Isa.* xxvii. 3, lxv. 4). Watchmen were also posted upon hill-tops whose duty it was to ob-

serve the appearing of the new moon, and to signal their discovery, so that the feasts dependent on the new moon might be proclaimed (*Jer.* xxxi. 6).

Wave breast, the portion in the peace offering which, with the heave shoulder, fell to the priests. While the right shoulder fell to the officiating priest, the breast was given over to the priests generally. It was separated from the shoulder and laid upon the hands of the offerer, while the priest put his hands underneath, and moved the whole backwards and forwards. This ceremonial signified its presentation to the Lord. It was then given to the priests to be boiled or roasted and eaten in a clean place, though not in the sanctuary (*Lev.* vii. 30, x. 13).

Wave loaves (*Lev.* xxiii. 17), at the Feast of Pentecost, baked with leaven after the season of unleavened bread had closed. Two such loaves prepared of flour from the completed harvest were presented and waved before the Lord ; not by each household, but, like the firstling sheaves, for the whole people. With the presentation of the loaves, a sin offering and peace offerings were also presented.

Wave sheaf (*Lev.* xxiii. 11) was the first barley sheaf cut in harvest, presented and waved before the Lord on 16th Nisan, the second day of the feast of unleavened bread. Before the presentation of this sheaf no bread or roasted grain of the new harvest could be eaten (*Lev.* xxiii. 9).

Weasel, Heb. *choled* (*Lev.* xi. 29), only in this one passage among the unclean animals. The name comes from the root "to dig" and so evidently refers to some burrowing creature. The Arabic *khuld* means "mole rat." In Palestine there were two distinct species, the one small, from 6 inches (*mustela vulgaris*), and the other larger, from 18 inches in length (*mustela putorius*). It was reckoned unclean, as a greedy devourer of smaller mammals, reptiles, and birds, and also, perhaps, because of its extremely offensive odour.

Weaving, in very early times in use among the Hebrews, who had simple looms in their houses at which the women wove cloth for domestic use. That there were factories where machinery of a larger size was erected is apparent from the comparison of the giant's spear to a weaver's beam of such proportions as could not be accommodated in common houses (1 *Sam.* xvii. 7 ; 2 *Sam.* xxi. 19 ; 1 *Chron.* xx. 5). Men were engaged as weavers in the work of the tabernacle (*Exod.* xxviii. 6), and also in work for other purposes (1 *Chron.* iv. 21), though ordinarily it was the employment of women (2 *Kings* xxiii. 7). In preparing the material for the tabernacle it was the spinning which the women did (*Exod.* xxxv. 25). In *Job* vii. 6 mention is made of the shuttle, which, however, may have been simply drawn through by the hand and not shot rapidly through in the style of the later shuttle. Its use as a figure of rapid movement favours the idea that in Job's time the loom had been pretty highly developed. Warp and woof are distinguished (*Lev.* xiii. 48), mention is made also of the pin and the beam (*Judges* xvi. 13), remnants or cuttings off (*Isa.* xxxviii. 12). Weaving was carried on in Egypt in early times, and there the art soon reached a high degree of perfection. In the O.T. we read of sheep shearing in Laban's and Judah's time (*Gen.* xxxi. 19, xxxviii. 12), and flax was grown about Jericho in the days of Moses (*Josh.* ii. 6).

Week, the period of seven days, Heb. *shabua*, connected with the four phases of the moon, and a reminiscence of the six days' creation of the world and the seventh day's rest. The use of this division of time has been traced back to the Babylonians, from whom it passed to the Aramæans and from them through Asia Minor to the Greeks and Romans. It has not, however, been proved to have originated with the Babylonians. It certainly did exist among the Hebrews on their entrance into the land of Canaan. The length of time represented by each quarter of the moon was really $7\frac{3}{8}$ days. The Hebrews did not give names to the different days of the week, but simply numbered them from the first to the seventh. The seventh,

the sabbath, gave a designation sometimes used for the week; "seven sabbaths" (*Lev.* xxiii. 15) means "seven weeks." So in the N.T. we have in *Mark* xvi. 9 "the first of *the sabbath*" *i. e.* the first of the week; so too *Mark* xvi. 2; *Luke* xxiv. 1; *John* xx. 1, 19; *Acts* xx. 7. The common Greek *hebdomas* for week is not found in the N.T.

Weeks (Feast of), a name given to the Feast of Pentecost, at the completion of harvest, because seven weeks were counted from the presentation on 16th Nisan of the wave sheaf.

Weights were recognised in accordance with an accepted standard evidently before the days of the patriarchs. The standard weight among the Hebrews was the *shekel*, which simply means, "weight." The heaviest of the weights used by the Israelites was the talent which was equal to 3,000 shekels (*Exod.* xxxiii. 25). Other weights in use were the *minah*=50 shekels or $\frac{1}{60}$ of a talent; and the *gerah*=$\frac{1}{20}$ of a shekel. If, however, the Hebrew weight system was conformed to that of Babylon, we shall have to regard these numbers as referring to money; while the talent as weight will contain 3,600 shekels or 60 minahs, the minah containing 60 shekels. The Assyrio-Babylonian talent of weight was distinguished as heavy or light; the heavy talent weighing 130 lbs. avoirdupois, and the light one-half of that weight; the minah being in each case $\frac{1}{60}$ of the talent, and the shekel $\frac{1}{60}$ of the minah. There is no evidence in the O.T. of any distinction being made between money and weight.

Whale, the rendering in *Gen.* i. 21; *Job* vii. 12; *Ezek.* xxxii. 3, of Heb. *tannin*, ordinarily rendered sea-serpent or dragon, properly any sea monster. In *Matt.* xii. 40 it is the rendering of the Grk. *kētos*, answering to the "great fish" of *Jon.* i. 17, ii. 1. In *Lam.* iv. 3, where the word is rendered "sea monster" it is described as a mammal, giving suck to its young. In the Red Sea and Mediterranean, dolphins, but no true whales, have been found.

Wheat, Heb. *chittah* (*Gen.* xii. 22 xxx. 14), common product of Mesopotamia and Egypt, ranks first among the grains cultivated by the Hebrews, used in baking cakes and also common bread (*Exod.* xxix. 2). Roasted grains of wheat were much appreciated as food (*Lev.* xxiii. 14). The wheat harvest was a week or a fortnight later than barley harvest (*Ruth* ii. 23), in the generally rainless season from the end of April till the beginning of June (*Gen.* xxx. 14; *Judges* xv. 1; 1 *Sam.* xii. 17). The grain was trodden out, pressed by a wheel, or thrashed with a flail (*Deut.* xxv. 4; *Isa.* xxviii. 27).

Widows of Israel were under the special protection of God and were therefore the objects of kindly attention on the part of all God-fearing Israelites (*Exod.* xxii. 22; *Deut.* x. 18, xxvii. 10, etc.). Childless widows were received back into their father's house, where they ranked as the unmarried daughters. The institution of the levirate marriage also helped to alleviate the condition of widows. Yet in many cases it is evident that they suffered great hardships. In the times of the Maccabees great attention was paid them and the treasures of the temple used for their relief (2 *Macc.* iii. 10, viii. 28). Christ seems to charge hypocritical Pharisees with appropriating what should have gone to the widows (*Matt.* xxiii. 14; *Mark* xii. 40; *Luke* xx. 47). Among the early Christians the duty of caring for poor widows was very strictly enjoined and special officers were appointed to attend to the distribution of alms (*Acts* vi. 1, ix. 39; *James* i. 27). Abuses soon crept in and care had to be taken to distinguish those who were widows indeed (1 *Tim.* v. 3–16).

Wilderness through which the Israelites wandered for 40, or more exactly, 38 years (*Num.* xiv. 33; *Deut.* ii. 14), from Kadesh Barnea to the brook Zered. This represents generally the wilderness of Zin and the circuit of the land of Edom. Kadesh Barnea corresponds to Rithmah, the third station from Sinai, and lay on the southern border of the Land of Promise. From this they were com-

manded to turn southward, wandering through the desert of Paran and the desert of Zin until they reached the land of the Ælanitic Gulf (the Gulf of Akaba) at Ezion Geber, whence they went north again till they returned to Kadesh. From Kadesh they again went southward by a more direct route somewhat further to the east in order to get round Edom, their request for permission to go through the country having been refused by the king. From Zalmonah in the south of Edom they moved regularly northward to the east of that country till they reached the brook Zered at the south of Moab flowing into the southern end of the Dead Sea. At this point began the conquest of the lands lying east of the Jordan.

Wilderness of Judah (*Josh.* xv. 61), the Arabah or sunken district adjoining the Dead Sea, embracing six cities of which the best known is Engedi. This district was originally inhabited by Amorite tribes attacked by Chedorlaomer on his way to do battle with the kings of the cities of the plain ((*Gen.* xiv. 7). The Kenites had their retreat in the rocks and cliffs of the neighbourhood (*Num.* xxiv. 21); and there David found refuge from Saul (1 *Sam.* xxiv. 1). It is not a desert, but a wild rough region, with long reaches of limestone crags, covered with a variety of small plants.

Wilderness upon the Plain, not far from Heshbon, in the territory of Reuben (*Josh.* xx. 8). It contained Bezer, the southernmost of the Cities of Refuge east of the Jordan.

Willow, Heb. *'arab*, a tree growing on the banks of streams (*Isa.* xliv. 4), in Palestine, Egypt and Babylon (*Lev.* xxiii. 40; *Job* xl. 22; *Ps.* cxxxvii. 2). It grows to a considerable size and was found generally in groves. It has indeed been pointed out that the tree now called *'arab* by the Arabs is not a willow but a species of poplar (*Populus Euphratica*). As, however, this tree is confined to hot countries like those on the lower Euphrates, it seems more likely that the name was originally that of the willow, and that it was subsequently transferred to the poplar. The Arabic translation of the Bible renders the Heb. *'arab* by *saphsaph*, which means "willow," or, according to the Talmud, a species of the willow growing by brooks. The word *tsaph-tsaphah*, which only occurs in *Ezek.* xvii. 5, is there rendered "willow tree."

Willows (Brook of), the name of one of the small streams flowing into the south end of the Dead Sea, the brook Zered, the boundary stream between Moab and Edom (*Isa.* xv. 7). What of Moab's possessions were carried over it would be taken out of the land.

Wine, was abundant in a land of vineyards like Palestine, and while the well-to-do used a rich and superior wine, even the poor had an inferior sour wine or vinegar, which they drank mixed with oil. Wine was only taken mixed with water. This was the Greek and Roman custom, and though not mentioned in the O.T., is stated in the Mishna to have been the practice in Israel. In *Isa.* i. 22, however, mixing water with wine is regarded as adulteration. Wine was often strengthened by being spiced (*Ps.* lxxv. 9; *Prov.* ix. 2, 5; *Song* vii. 3, viii. 2). Wine was filtered through a cloth when it had lain on the lees, to remove any impurity and to strain out any *gnat* or other insect that might have fallen into it (*Isa.* xxv. 6; *Matt.* xxiii. 24).

Wisdom among the Hebrews the designation of that literature which consists in philosophical reflection, generally in the form of proverbs or apothegms. In the O.T. canon it is represented by such books as *Proverbs*, *Job*, *Ecclesiastes*, and some of the *Psalms*. It is not a mere human reflection or speculation, but is the application of revealed religious truth to the conduct and duties of daily life. It is divine wisdom, and so it rises to the conception of a personal eternal Wisdom, alongside of God as artificer of creation, who is thus able to impart instruction regarding the complicated problems of the moral government of the world. Hence the end which is

aimed at is the teaching of the fear of the Lord and bringing all life and conduct into harmony with the Divine will.

Wisdom of Solomon, an apocryphal book, in which Wisdom is praised after the style of the proverbial philosophy of the Hebrews. Wisdom is divine and is given to man by God alone; and so the author warns his readers against the *folly* of ungodliness or idolatry. In many passages we meet with denunciations of the foolishness of idol making and idol worship which remind us of certain chapters in Isaiah. As this is the main theme of the book, it seems intended for non-Jewish readers. In comparison with *Proverbs*, and even *Ecclus.*, we have here an advance toward the personification of Wisdom. The influence of the Greek philosophy upon the author is very manifest: the four virtues are named and classified as by the Stoics, while the psychology is modelled on that of Plato. The Greek doctrine of the immortality of the soul takes the place of the Jewish doctrine of the resurrection of the body. The date of the writing is placed between that of Jesus Sirach and that of Philo, *i.e.*, somewhere about the middle of the century before Christ. The author plainly was an Alexandrian. Many think they find traces of its influence in the Pauline Epistles, and certainly by the early Greek and Roman Fathers it was highly prized and much used. It is commonly referred to as the work of Solomon, which however was doubted by the author of the Muratorian Fragment and by Origen. It was treated as a canonical book by Origen, Cyprian and others.

Wise Men, *Magi*, in Chaldea and Persia, a special class, who gave themselves to the study of the stars and to that of the occult arts generally. In Egypt and in Babylon they formed a recognised and highly honoured class (*Gen.* xli. 8; *Dan.* ii. 2). Those who came to Bethlehem (*Matt.* ii. 1–12) may have been from Media, but their gifts would rather suggest Arabia. It is not to be concluded from Herod's including in his slaughter all children up to two years old that the Magi had taken all that time on their journey.

Witch of Endor, a woman who gave herself out as capable of forecasting the future by necromancy or other means. Though Saul had sought to clear the country of all such people, according to the injunction of the law, in his distress on the eve of the fatal conflict on Gilboa, he searched out this woman in Endor, a small village of Issachar, north of Gilboa, where she lived, probably in a natural cave. He wished her to bring up Samuel, and it seemed to him that Samuel appeared only to assure him of the impending disaster (1 *Sam.* xxviii.). She is described as possessed of a *familiar spirit*, Heb. *ob*, which means the demon and the possessor of the demon. The witch's inspiration is regarded as diabolical.

Wolf, Heb. *zeeb*, so called from the yellow colour of its hair (*Gen.* xlix. 27; *Isa.* xi. 6, lxv. 25; *Ezek.* xxii. 57), of larger size and lighter colour in Palestine and Syria than in Europe. It was very abundant in the hilly regions of Benjamin, and in the rough ravines of Galilee and Lebanon, as also among the hills of Gilead and Bashan. It prowls through the forests and difficult passes of mountain regions, and is characterized in scripture as a ravenous beast roaming about at night (*Hab.* i. 8; *Zeph.* iv. 3). This description suits the wolf as well as the jackal, which some suppose intended in these passages. In *Jer.* v. 6 it is called a beast "of the forests," or *arabahs*. The Heb. word is the name of one of the Moabite princes killed by Gideon (*Judges* vii. 25). In the N.T. the name (Gk. *lukos*) is given to false prophets and teachers (*Matt.* vii. 15; *Acts* xx. 29), and to open foes and persecutors of the Church (*Matt.* x. 16; *Luke* x. 3; *John* x. 12).

Wood of Ziph, a rough, wild region near the town of Ziph, 5 miles southeast of Hebron, where David hid himself from Saul (1 *Sam.* xxiii. 15, 18). It is called wood or wilderness, as consisting of rough natural planting.

The district was not one where forest trees grew, but a dry unwatered region of scrub. Some think that the word "wood," Heb. *choresh*, which occurs only here, is the name of the district, but probably it got the name from the tangled brushwood that grew there.

Worm, Heb. *tola'*, *tole'ah*, *tola'ath*, a comprehensive designation of all creeping things infesting plants. Among the curses pronounced against disobedience is the eating of the vines by worms (*Deut.* xxviii. 39), probably a species of caterpillar, like that which destroyed Jonah's gourd (*Jonah* iv. 7). The same word *tola'ath* is used in *Isa.* i. 18 of the cochineal insect and so of scarlet colour. The worms which grew in manna kept for a second day were evidently maggots (*Exod.* xvi. 20). Another Heb. word, *nimmah*, is used in a narrower sense of the worm that breeds in corrupt and putrid matter (*Exod.* xvi. 24; *Job* vii. 5, xvii. 14, xxi. 26, xxiv. 20; *Isa.* xiv. 11). The worm is used as a figure of utter wretchedness (*Job* xxv. 6, "nimmah"; *Psa.* xxii. 6, *Isa.* xli. 14, "tola'ath"). The worm of corruption that preys on the corpse is used as a figure of the punishment of hell (*Isa.* lxvi. 24; *Mark* ix. 44, 46, 48; also *Judith* xvi. 21, and *Ecclus.* vii. 19). In *Mic.* vii. 17, "worms of earth," Heb. *zochale*, is quite generally "creeping things," or serpents, as in *Deut.* xxxii. 24. In *Isa.* li. 8, and *Job* iv. 19, xiii. 28, the Heb. *sas* and *'ash*, the Grk. *ses*, is properly the *wood-worm* (*Matt.* vi. 19; *Luke* xii. 33). Parasitical worms in the body were regarded as the cause of the death of Antiochus Epiphanes (2 *Macc.* xx. 5), and of Herod Agrippa (*Acts* xii. 23), and from Josephus's description of the death of Herod the Great, a similar visitation seems to have been the cause of his dreadful sufferings.

Wormwood, Heb. *La'anah*, a sharp, bitter, poisonous herb (*Deut.* xxix. 18; *Prov.* v. 4), figure of misfortune or a hard and grievous lot (*Jer.* ix. 14; *Lam.* iii. 15). The Gk. name *Apsinthos* (*Rev.* viii. 11) is given to the star which fell into the waters and made them bitter. The plant is a species of Artemisia, from which was obtained the flavouring of the spirit called Absinthe, used in early times for flavouring wine. It is an aromatic bitter tonic, useful as a febrifuge; and the evil effects of Absinthe are due to the alcohol in which it is infused and not to the wormwood itself.

Writing was certainly practised among the Hebrews from a very early period. The first reference we have in the Bible to the use of any written sign is in the mention of Judah's signet ring (*Gen.* xxxviii. 18), which may have borne a single letter, or perhaps simply some artistic device. The earliest distinct reference to writing in the proper sense occurs in the statement that Pharaoh gave his orders for the execution of his oppressive enactments against the Hebrews to his *officers*, Heb. *shoterim*, Gk. *grammateis* (*Exod.* v. 6), whose business seems to have consisted in the keeping of official lists, and writing in books or on tablets a register of the workers and their work. Of the laws of Moses, the ten commandments with the accompanying covenant (*Exod.* xx.–xxiii.) and the covenant record in *Exod.* xxxiv. 10–27, are expressly represented as written down, while the other laws were given by Moses orally to the people. Certain other prescriptions were also written (*Exod.* xvii. 14), as well as names and mottoes (*Exod.* xxviii. 9, 36; *Num.* v. 23, xvii. 3, xxxiii. 2; *Deut.* vi. 9, xi 20, xxiv. 1, 3). In the times of the Judges a young man of Succoth wrote for Gideon a list of 77 elders of the city (*Judges* viii. 14). The old national songs were preserved in such collections as the Book of Jasher (*Josh.* x. 13). In the time of the kings there was a regularly recognised office of scribe, and the prophets, who were primarily preachers, were able to write out copies of their oracles (*Hos.* viii. 12). The Hebrews did not borrow the art from Babylon, nor yet from Egypt, as their alphabet is the same in form as that of the other Semitic races. The materials used were in general those employed by these

nations and also by the Egyptians, viz. paper made from papyrus reeds, obtained in Palestine as well as Egypt, ink, with a reed or quill pen, as distinguished from the brick engraving of the Babylonians. Whether Moses possessed the 22 letters of the present Hebrew alphabet cannot be certainly determined. There is a very remarkable similarity between the old Hebrew writing and that of such monuments as Baal Lebanon, the Moabite Stone, the Sidonian Inscription of Eshmunazar, the Siloam Inscription, etc. During the exile the Jews adopted the large square writing in common use then among the Aramæan peoples, and in this Ezra had the sacred writings transcribed.

X.

Xanthicus (2 *Macc.* xi. 30, 33, xii. 1), the sixth month of the year among the Macedonians and Seleucids, beginning with the harvest, corresponding with the Jewish month Nisan, our month March–April.

Xenios (2 *Macc.* vi. 2), a title of Zeus or Jupiter, "the defender of strangers," to whom Antiochus Epiphanes dedicated a temple on Gerizim in Samaria.

Xerxes, in Persian *Khšajârshâ*, in Babylonian *Ḫiširaršu*, closely reproduced in Aramaic *Chshirsha*, then Heb. *Achashverosh*, Ahasuerus, son of Darius Hystaspis, king of Persia, B.C. 485–465. While several incidents and situations described in the Book of Esther cannot be supported by the known history of the period, the general characterisation of Ahasuerus corresponds exactly to the account of the historical Xerxes, as a foolish, headstrong, and licentious despot. After a reign of 23 years he was murdered in B.C. 465 by Artabanus, the captain of his guard. He is remembered in connection with his famous and unfortunate expedition against Greece in B.C. 480. The Ahasuerus called son of Darius in *Dan.* ix. 1 cannot be identified with any Xerxes known to history.

Y.

Year, the Heb. *shanah*, like Gk. *eniautos*, and Lat. *annus*, indicates the regular course of the seasons, the completed circle, yet not a solar, but a lunar, year of twelve months. The Hebrews must indeed have learnt about the solar year in Egypt, which had a calendar of 12 months of 30 days each, with 5 added to make 365. Some think that the 365 years of Enoch's life point to acquaintance with a solar year, as also the period of the duration of the flood upon the earth (*Gen.* vii. 11, viii. 14). Throughout the historical period the Hebrews divided their lunar year into months of alternately 29 and 30 days, the whole year consisting of 354 days. Another Talmudic tradition reports that longer and shorter months did not alternate, but that the rule held that no year should have less than 4, or more than 8 months of 30 days. Hence a year might vary in length from 352 to 356 days. To make up the true solar year of 365 days, 5 hours, etc., a thirteenth month was added to the year as required and determined upon in the twelfth month; the added month being called Ve Adar, or second Adar. The sacred year began with the new moon of the spring month Abib, or Nisan, in which the Israelites left Egypt (*Exod.* xii. 2, xiii. 4, etc.). The seventh month of the sacred year was the first of the civil year, but the new moon's feast of the month Tishri was originally a sacred preparation for the solemnities of the latter part of the month,

only in post-exilic times did it become a new year festival. The use of the year beginning with a harvest month, the new moon of September, was due probably to the influence of the Seleucids, who used the Macedonian calendar. The Hebrews only distinguished two seasons, summer and winter; but also marked other periods by the several fruits that were gathered or seed that was sown.

Z.

Zaanaim, a town on the borders of Naphtali (*Josh.* xix. 33). It was apparently near Kadesh in Naphtali, near which Heber the Kenite had pitched his tent under a terebinth at Zaanaim (A.V. "plain of Z.," *Judges* iv. 11). Identified with *Bessum* 5 miles northeast of Tabor.

Zaanan (*Mic.* i. 11), the same as **Zenan** (*Josh.* xv. 37), a town in the plain of Judah. Some have questioned this identification, placing Zenan in the plain and Zaanan north of Jerusalem.

Zabadeans (1 *Macc.* xii. 31), a powerful Arab tribe between the river Eleutherus and Damascus, attacked and conquered by Jonathan Maccabæus. From them was named the plain of Zebedâni lying along the banks of the Barada on the eastern slope of the Anti-Lebanon, through which the road passes from Damascus to Baalbec. There is also a village and a stream in that district bearing the same name.

Zabdiel, "gift of God," the father of one of David's captains (1 *Chron.* xxvii. 2). Also one of Nehemiah's overseers among the priests (*Neh.* xi. 14). In 1 *Macc.* xi. 17 it occurs as the name of an Arab prince, who caused Alexander Balas when he fled to him to be beheaded, and sent the head to Ptolemy Philometer, B.C. 146. He is called Zabelus by Josephus, and is probably to be identified with the Diocles of classical writers.

Zaccheus, a Jewish taxgatherer or publican under the farmer of the taxes of Judea, resident at Jericho (*Luke* xix. 1–10). Owing to his occupation he was hated and despised by the Jews as a traitor to his country who had become an instrument in the hand of the oppressor, and brought upon himself the suspicion of acquiring wealth by unjust exactions. Having gone into a tree in order to see Jesus as He passed through Jericho on His way to Jerusalem, the Master called him and accompanied him to his house. He then voluntarily devoted half of his goods to the poor, and promised fourfold restoration of any money he might have wrongfully taken from any man. Jesus declared that salvation had come to his house. Later ecclesiastical tradition represents him as having become bishop of Cæsarea.

Zachariah, king of Israel, B.C. 741, son of Jeroboam II., the fourth and last of the dynasty of Jehu. His reign lasted only six months. He did evil after the manner of Jeroboam the son of Nebat (2 *Kings* xv. 9), and apparently created a feeling of dissatisfaction and discontent among the people. An adventurer, Shallum, son of Jabesh, of whom nothing is known, as he himself survived only one month, headed a revolt in which Zachariah was killed.

Zacharias, father of John Baptist, who, with his wife Elisabeth, was regarded as righteous before God (*Luke* i. 6). He was a priest of the order of Abia, the eighth course, and Elisabeth was also of priestly family. When in the temple officiating in his turn, he had a vision, in which he was promised a son, though already old, and was informed of the position which his son should have as the forerunner of the Messiah. As a sign he was struck dumb, and remained in that condition until the name of John, prescribed by the angel, had been given to the child on the eighth day on the occasion of his circumcision. He then received the Spirit, and was inspired to prophesy in the words of the beautiful hymn of thanksgiving, known in the

Church as the *Benedictus* (*Luke* i. 68–79).

Zacharias, son of Barachias, slain between the temple and the altar (*Matt.* xxiii. 35; *Luke* xi. 51), called in 2 *Chron.* xxiv. 20, Zechariah, son, but probably rather grandson, of Jehoiada the priest. He and Abel are mentioned as the last and first martyrs named in the O. T. according to the arrangement of books in Christ's time.

Zadok, son of Ahitub, in David's time associated with Abiathar in the high priest's office. He rendered important service to the king during Absalom's rebellion, and his son Ahimaaz along with Jonathan, Abiathar's son, carried tidings from the capital to those wandering in exile. His permanent residence seems to have been Jerusalem, where he was entrusted with the special care of the ark. During Adonijah's premature attempt to secure the throne, when Abiathar and Joab were carried away by the movement of the prince, Zadok remained true to the king and to Solomon's succession. He was therefore confirmed by Solomon in the sole high-priesthood. Among the supporters of Solomon he is named before even Nathan, and he became the young king's principal minister and chief adviser. According to the Chronicler, Zadok was the head of the line of Eleazar, and Abiathar that of Ithamar (1 *Chron.* vi. 8, 53, etc.). His descendants retained the office till the exile, and for a little while after the restoration. Ezekiel represents the priesthood in his ideal temple as of the family of Zadok (*Ezek.* xl. 46, xliii. 19, xliv. 15, xlviii. 11). Ezra the great reformer was himself a member of the house of Zadok (*Ezra* vii. 1).

Zair (2 *Kings* viii. 21), a place on the way to Edom, where Joram met and defeated the Edomites who had revolted against him. It is not to be identified with Zoar, which lay in the territory of Moab, but rather with *Zuwera*, south-west of the Dead Sea, where considerable ruins are still to be seen.

Zalmon, "dark" (*Judges* ix. 48, or **Salmon** in *Ps.* lxviii. 14), a thickly wooded mountain near Shechem, whose wood Abimelech cut down in order to carry out the siege of Shechem by burning the tower. It was probably a mountain peak south of Gerizim, now called *Selmân el-Farsî*. In the *Psalms* it is named as an important peak of the Gerizim range over against the lofty mountains of Bashan.

Zalmonah, encampment of Israelites in the wilderness immediately after Mount Hor (*Num.* xxxiii. 41, 42). It lay somewhere about the south or south-west corner of the land or Edom.

Zalmunna, one of the kings of Midian against whom Gideon fought. He and Zebah having slain Gideon's brethren at Tabor, he was put to death with the sword by Gideon's own hand (*Judges* viii. 5–21).

Zamzummims (*Deut.* ii. 20, 21), a giant race defeated and dispossessed by the Ammonites, amongst whom remnants of the older race continued to live. They were probably identical with the Zuzims of Ham defeated by Chedorlaomer (*Gen.* xiv. 5).

Zanoah (*Josh.* xv. 34), a town in the hill region of Judah, after the exile peopled by Jews (*Neh.* iii. 13, xi. 30). Jerome knew it as a town in the neighbourhood of Eleutheropolis under the name of Zanua. Its ruins lie to the north of Zor'a, the ancient Zareah. —Another town of this name lay in the mountains of Judah (*Josh.* xv. 56), probably the modern *Zanuta*, south-west of Hebron. This is the Zanoah referred to in 1 *Chron.* iv. 18 as founded by one of the family of Caleb.

Zaphon, a town in the territory of Gad, in the Jordan valley (*Josh.* xiii. 27), in the northernmost part of that division. It is the same as Amathus, in the time of the Maccabees and afterwards one of the strongest fortresses east of the Jordan. It lay 21 Roman miles south of Pella, to the north of Succoth, on the right or northern bank of the lower Jabbok. What is rendered in *Judges* xii. 1 "the Ephraimites went northward," should be "went over toward Zanoah."

Zarah, son of Judah and Tama

(*Gen.* xxxviii. 30, xlvi. 12; 1 *Chron.* ii. 4), called Zarah in *Num.* xxvi. 20, head of the family of Zarhites, to which Achan belonged (*Judges* vii. 1). This family was also called Ezrahites, and included the sage Ethan (1 *Kings* iv. 31).

Zareah, a town in north of hill region of Judah (*Josh.* xv. 33), near Eshtaol, a daughter city of Kirjath-jearim, and given to the lot of Dan (*Josh.* xix. 41). In several passages named Zorah. Its inhabitants are called Zareathites (1 *Chron.* ii. 53).

Zared (*Num.* xxi. 12; *Deut.* ii. 13, 14), valley of the brook Zered, at the south-east corner of the Dead Sea, the boundary between Moab and Edom.

Zarephath, a town known in later times as *Sarepta* (*Luke* iv. 26). It lay between Tyre and Sidon, having close relations to Sidon, from which it was distant about 10 Roman miles. To this place Elijah was sent during the time of famine (1 *Kings* xvii. 9). Its name signifies "smelting house," and it is supposed to have been a place of importance in the glass industry of the Phœnicians.

Zaretan (*Josh.* iii. 16), a place on the banks of the Jordan, near Succoth, about the mouth of the Jabbok. It is identified by some with *Surtabeh*, some 17 miles above Jericho, where the Jordan flows in a narrow channel among rocks. It is called **Zarthan** or **Zartanah** in 1 *Kings* iv. 12, vii. 46, where it is referred to as near Beth-shean toward Abel-meholah, and as the place where Solomon had his foundries for preparing the brazen vessels and ornaments. If, as is most probable, this place is identical with Zereda, the birthplace of Jeroboam, it was almost certainly situated in the territory of Ephraim, and therefore not alongside of, but opposite Succoth. It is quite conceivable that the foundries of Hiram might be described as lying between these two places, both of which lay upon the banks of the river, between which on either side of the stream clay would be found suitable for moulding the various articles.

Zareth-shahar, a town of the Reubenites, which lay on "the mount of the valley" (*Josh.* xiii. 19), *i.e.* on the slope of the hills bounding the valley on the east of the Dead Sea.

Zebedee, father of James and John (*Matt.* x. 2; *Mark* iii. 17), resident in Capernaum, and engaged, like many of his townsmen, as a fisherman on the Lake of Gennesareth. He had with him in his boat not only his sons, but also hired assistants, and was in all probability in comfortable circumstances. He was related as it would seem to the family of the high priest. He was evidently himself in thorough sympathy with Jesus, as we find his wife Salome (*Mark* xv. 40, xvi. 1) a faithful follower, and their two sons devoted disciples.

Zeboim, Heb. *Ṣebo'im*, one of the cities of the plain, the valley of Siddim (*Gen.* x. 19, in xiv. 2, 8=*Zeboiim*). In *Hos.* xi. 8 Zeboim and Admah are mentioned as awful examples of God-forsakenness instead of the usual Sodom and Gomorrah.

Zeboim, Heb. *Ṣebo'im* (*Neh.* xi. 34), a city of Benjamin. In all probability it gave its name to or took its name from "the valley of Zeboim" = *the ravine of hyænas*, mentioned in 1 *Sam.* xiii. 18, toward which one of the destroying bands of the Philistines proceeded during their revolt in the second year of Saul's reign. It lay somewhere east of Michmash, from which a wild gorge opens up leading to the Jordan, now called *Shuk-ed-Dubba*, signifying the same as the old Heb. name.

Zebul, the ruler of the city of Shechem in the days of Abimelech (*Judges* ix. 28–41). He informed Abimelech of the design against him of Gaal, representative of the old Canaanite inhabitants, whom he ultimately succeeded in expelling from the city.

Zebulun, sixth son of Jacob and Leah (*Gen.* xxx. 20, xxxv. 23; *Exod.* i. 3; 1 *Chron.* ii. 1). The tribe descending from him was divided into 3 families named after his sons: Sered, Elon, and Jahleel (*Gen.* xlvi. 14; *Num.* xxvi. 26). In the first numbering by Moses the tribe yielded 57,400 men (*Num.* i. 30, ii. 7, 8), in the second, 60,500 (*Num.* xxvi. 26, 27). The territory assigned to this tribe (*Josh.* xix. 10–16) marched with that

of Issachar. From Jokneam on the Kishon, the boundary ran north of Carmel to the sea, and eastwards to Japhia, a mile south of Nazareth, from which it turned northward to Gath-hepher, the town of the prophet Jonah (2 *Kings* xiv. 25), past Rimmon to Hannathon ; then westward along the southern border of Naphtali and Asher, to the sea at the mouth of Shihor Liburth, the river Belus. Nazareth is not named in the O.T. To Ajalon, 2 miles north-west of Nazareth, the judge Elon belonged, while further west lay the Bethlehem of Zebulun to which Ibzan belonged (*Judges* xii. 8, 11). The Zebulunites along with the Naphtalites receive honourable mention as brave warriors in Deborah's song (*Judges* v. 18). The town of Zebulun mentioned by Josephus is not referred to in the O.T. In *Josh.* xvii. 10, xix. 17, 34, it is the territory of the tribe that is intended.

Zechariah (2 *Chron.* xxiv. 20), son of the high priest Jehoiada, the most distinguished of the prophets who withstood the idolatrous practices introduced by Joash, king of Judah, in the later years of his reign. While he inveighed against their apostasy in the court of the temple he was stoned to death by the infuriated devotees of the false worship, abetted by the ungrateful king who owed his life and throne to his father. This profanation of the temple was a bitter reflection in after generations, and is referred to by Christ (*Matt.* xxiii. 35 ; *Luke* xi. 51) as the last recorded martyrdom in the O.T. as the books were arranged in the Hebrew canon. Matthew calls him son of Barachias. Probably Barachiah was a son of Jehoiada, who died young, leaving his son Zechariah to be brought up by his grandfather.

Zechariah (2 *Chron.* xxvi. 5), a prophet in the days of Uzziah (B.C. 777–736). He evidently died during the reign of that monarch, who is said to have sought God in the days of Zechariah. He is described as having "understanding in the visions of God," or rather as being "a teacher of the fear of God."

Zechariah (*Isa.* viii. 2), son of Jeberechiah or Berechiah, a pious contemporary of Isaiah, in the days of king Ahaz. He is not called a prophet, and is probably identical with the father of Abia the mother of Hezekiah, mentioned in 2 *Kings* xviii. 2 and 2 *Chron.* xxix. 1.

Zechariah, the post-exilian prophet of the time of Darius Hystaspis, who, along with Haggai, encouraged the builders of the second temple. He is called the son of Iddo, who, according to *Neh.* xii. 4, was head of one of the orders of the priests who returned with Zerubbabel. In *Neh.* xii. 12, 16, his son Zechariah is described as a priest under Joshua's son, Jehoiakim. He speaks of himself in his prophecies as son of Berechiah, the son of Iddo, so that he may have been grandson of Iddo, though sometimes called his son, which was not an uncommon custom (comp. *Gen.* xxix. 5 ; 2 *Kings* ix. 20). Later Jewish traditions make him a member of the legendary Great Synagogue, and the LXX. and other old versions assign to him and Haggai *Ps.* cxxxvii., cxlv.–cxlviii., and some others. One tradition makes *Beth-zecharia*, 10 miles from Jerusalem on the way to Hebron, his burying-place. The date of his prophecies is very distinctly given—some in the second, some in the fourth, year of Darius, *i.e.* B.C. 520–518. To this prophet *ch.* i.–viii. of the canonical book called by his name are assigned without dispute. His prophecies consist of a series of night visions, ending with the symbolical coronation of the high priest Joshua, and probably also of Zerubbabel the prince (*ch.* i.–vi.) These are all directed to the encouraging of the builders, and the reminding them of the source of help in God's presence and favour. Then, in *ch.* vii.–viii., we have direct exhortations with the same end in view as those symbolical visions. It is very generally admitted that the chapters which follow (ix.–xiv.) are not by Zechariah. Some critics are inclined to assign them to a prophet later than Zechariah, living in the 3rd or even 2nd century B.C., in the time of Alexander or of the Maccabees. The more generally ac-

cepted opinion regards them as much earlier than Zechariah, and as most probably proceeding from two different writers, *ch.* ix.–xi. by a prophet in Hosea's time in northern Israel, about the time of that nation's overthrow, and *ch.* xii.–xiv. by a prophet of Jeremiah's time in Judah immediately after the death of Josiah. In *Matt.* xxvii. 9, the prophecy about the 30 pieces of silver and the potter's field, which seems to be quoted from *Zech.* xi. 12–13, is referred to Jeremiah. This led some of our older divines (*e.g.* Joseph Meade) to assign the latter portion of Zechariah to Jeremiah. The two portions of this second portion of the book are each headed by the formula : The burden of the word of the Lord. Neither of them have any indication of date such as we have in the earlier chapters.

Zedad (*Num.* xxxiv. 8 ; *Ezek.* xlvii. 15), on the ideal northern boundary of the Land of Promise, identified with Sadâd, 25 miles east of Riblah, and 70 miles north-east of Damascus, to the east of the northern end of the Anti-Lebanon.

Zedekiah, son of Chenaanah, prophet during the reign of Ahab, who withstood Micaiah when he prophesied against Ahab before Jehoshaphat (1 *Kings* xxii. 11, 24). He accompanied his prophetic utterances by symbolical actions, putting on horns of iron and pushing with them, to indicate Syria's destruction at the hands of Israel. He was evidently at the head of Ahab's 400 prophets, and seems to have himself believed in the prophecy which he uttered.

Zedekiah, " Jehovah is my righteousness," name given to Mattaniah, younger brother of Jehoahaz, son of Josiah and Hamutal, who was about 10 years old when his father died (2 *Kings* xxiv. 18). Jehoahaz, after a reign of 3 months, was taken away to Egypt, Jehoiakim, his step-brother, being put in his place, reigning for 11 years, followed by Jehoiakim's son Jehoiachin, removed into captivity after a three month's reign. Zedekiah was placed upon the throne in his 21st year, in B.C. 598, by Nebuchadnezzar. In the 4th year of his reign, B.C. 595, he paid a visit to Babylon accompanied by Jeremiah (*Jer.* li. 59), probably to assure the monarch that he had no part in those plots against Babylon, referred to in *Jer.* xxvii. After this he became involved in plots with Egypt, and finally he broke the solemn oath of allegiance which he had sworn to the king of Babylon (*Ezek.* xvii. 16, 18), and openly revolted (2 *Kings* xxiv. 20 ; 2 *Chron.* xxxvi. 13). This brought up Nebuchadnezzar with a great army, whose head quarters were at Riblah, operations being carried on against Ammon, Phœnicia, and Judah, Nergal Sharezer advancing at the head of an army against Jerusalem. The siege began in January, B.C. 589, on the 10th day of the 10th month of the Jewish year ; in the 9th year of Zedekiah, and on the 9th day of the 4th month of the 11th year the city was broken up. There had been a short diversion soon after the beginning of the siege by intelligence reaching Nebuchadnezzar of the advance of Pharaoh Hophrah ; but as the Egyptians soon retired back into their own land, the besieging army returned and completed its work on Jerusalem. The king was caught while attempting flight, and carried down to the Babylonian monarch at Riblah, who had his two sons executed before his face, and then caused his eyes to be put out, and sent him in chains down to Babylon. He remained there in prison till his death (*Jer.* lii. 11). This brought the Hebrew monarchy to a close in B.C. 588.

Zelah, a town of Benjamin where David laid the bones of Saul and Jonathan in the family tomb (*Josh.* xviii. 28 ; 2 *Sam.* xxi. 14). Its situation is unknown, but it probably lay near Gibeah of Saul..

Zelophehad (*Num* xxvi. 33, xxvii. 1, xxxvi. 10 ; *Josh.* xvii. 3), a man of Manasseh, a Gileadite of the family of Hepher, who died in the wilderness. At the time of the division of the land, he had no male representatives, but five daughters. They made a special appeal to Moses and Eleazar the priest. The result was a further revelation from God in regard to suces-

sion, according to which, daughters inherited where there was no son. It was also enjoined that such heiresses marry within their tribe. Zelophehad's daughters married their own cousins.

Zelotes (*Luke* vi. 15; *Acts* i. 13), name given to Simon one of the twelve Apostles, as having been a member of the wild fanatical society of the Zealots. The term Kananite or Kananean applied to him by *Matt.* and *Mark*, means the same thing. The leader of the band was Judas the Gaulonite. They owed their inspiration to the dying words of the patriotic Mattathias, father of the Maccabee brothers.

Zelzah (1 *Sam.* x. 2), at Rachel's sepulchre in the border of Benjamin. In the LXX. it is not taken as a proper name, but applied to the two men met by Saul "leaping vigorously."

Zemaraim, a town in Benjamin (*Josh.* xviii. 22), represented by two ruins as the dual name requires, *es-Sûmrah*, 4 miles north of Jericho.

Zemaraim, a mountain peak in Mount Ephraim (2 *Chron.* xiii. 4), probably the *Tel al-es-Sumra*, the Ascent of Sumra.

Zemarite (*Gen.* x. 18), a Canaanitish tribe, occupying the Phœnician town Simyra near the Eleutherus at the western base of Lebanon, named with the Arvadites of Aradus and the Hamathites. Their city formed the northern boundary of Lebanon, lying south of Aradus and north of Tripolis.

Zenan (*Josh.* xv. 27), probably the same as Zaanan of *Mic.* i. 11, a city of Judah lying in the Shephelah or hilly slopes between the mountains and the plain.

Zenas, contracted form of Zenodorus, a lawyer (*Titus* iii. 13). Paul recommends that he be sent to him along with Timothy from Crete, so as to join him in his labours. Later tradition makes him one of the 70 disciples, bishop of Diospolis, and author of an apocryphal work.

Zephaniah, one of the Minor Prophets, son of Cushi, in the days of Josiah (*Zeph.* i. 1). His grandfather was some well known Hezekiah, supposed by some to have been the king of Judah. His book consists of a summary of addresses delivered by the prophet, comprising a threatening of judgment (*ch.* i.), an exhortation to repentance (*ch.* ii.–iii. 8), and a promise of salvation to the remnant of Judah surviving the judgment (*ch.* iii. 9–20). There is no prediction of any one special judgment, but rather the laying down of the general principle of the Divine government of the world. Hence the date of the prophecy cannot be very precisely determined. It seems, however, to presuppose the purification of the temple and the restoration of orderly worship, and speaks of "the remnant of Baal" (*ch.* i. 4), as if already the reformation had been largely successful, and so must be placed not earlier than the 18th year of the reign of Josiah, B.C. 623.

Zephaniah, son of Maaseiah the priest (*Jer.* xxix. 25–29), at the head of the patriotic party in Zedekiah's time, who opposed Jeremiah and stirred up the revolt against the king of Babylon. Subsequently he seemed to have recognised the folly of this procedure, so that he was sent by Zedekiah as a respectful embassy to Jeremiah (*Jer.* xxi. 1, xxxvii. 3). He was among the first taken prisoner by Nebuzaradan and sent to Riblah (2 *Kings* xxv. 18, 21; *Jer.* lii. 24, 27).

Zephath (*Judges* i. 17), the same as Hormah (*Josh.* xii. 14), now *es-Sufah*, west-south-west of the Dead Sea, where the Israelites were defeated by the Amalekites and Canaanites (*Num.* xiv. 44), and afterwards the Canaanites by the Israelites (*Num.* xxi. 1–3).

Zephathah (Valley of), at Mareshah (2 *Chron.* xiv. 10). The name is retained in Safieh, 2½ miles north-east of Mareshah.

Zer (*Josh.* xix. 35) a fenced city of Naphtali, one of a series of fortresses on the northern frontier. In the Talmud it is placed in the neighbourhood of Hazziddim.

Zerah (2 *Chron.* xiv. 9, xvi. 8), described as the Ethiopian who came up to Mareshah against Asa with a army of one million men and 300

chariots. The Egyptian monuments know nothing of this expedition which ended so disastrously for Zerah. As successor of Shishak, who assisted Jeroboam against Rehoboam, the monuments named his second son, O-serek-on, in which some think, and probably on good grounds, that they discover the name of Zerah. If Osarkon be the biblical Zerah, he was no Ethiopian; but as he may have attacked Palestine while heir apparent, he would have the title "king's son of Cush," which might lead the Chronicler to give the designation "Ethiopian."

Zereda (1 *Kings* xi. 26), birthplace of Jeroboam, now *Surdah*, a village about 2 miles north-west of Bethel.

Zeredethah (2 *Chron.* iv. 17), the same as Zaretan or Zarthaah of 1 *Kings* iv. 12, vii. 46).

Zererath (*Judges* vii. 22), which possibly should be read Zeredath, and almost certainly the same as Zeredethah. It is mentioned after Beth-shittab in tracing the course of the Midianites in their flight before Gideon.

Zerubbabel, called in Babylon Sheshbazzar (*Ezra* i. 8, etc.), son of Shealtiel or Salathiel (*Ezra* iii. 8; *Luke* iii. 27), a grandson of Jehoiachin or Jeconiah (1 *Chron.* iii. 17; *Matt.* i. 12). As the representative of the royal house of David, he was appointed by Cyrus governor (*Pacha* or *Tirshatha*) over those who went back under his decree from exile to repeople and rebuild Jerusalem. After a successful beginning, the Samaritans, whose co-operation was declined, began to put difficulties in the way, and at last by their intrigues succeeded in having the work stopped, so that it was not resumed till the second year of king Darius. Then Zerubbabel, encouraged by Zechariah and Haggai, went on vigorously into the work, till, on the 3rd day of the 12th month, Adar, of the 6th year of Darius' reign, the temple was dedicated (*Ezra* v. 1–vi. 17).

Ziba, an old servant of Saul who continued in the service of Jonathan's son Mephibosheth, and managed his estate which consisted of all the private property of the family of Saul. He maligned his master, representing him as favouring Absalom's rebellion, and had Mephibosheth's goods transferred to himself, which, on the discovery of his deceit, David reduced to one-half (2 *Sam.* xvi. 1–4, xix. 17, 24).

Zibeon (*Gen.* xxxvi. 2, 24, 29), grandfather of Esau's wife Aholibamah, called Hivite (*v.* 2), and also a son or descendant of Seir the Horite (*v.* 20).

Ziddim (*Josh.* xix. 35), identified with *Hattin*, the Capher Hittai, "village of the Hittites," one of the fenced cities of Naphtali, probably the old capital of the king of Madon.

Zidon, another form of the name Sidon (*Gen.* xlix. 13, etc.), called "Great Zidon" (*Josh.* xi. 8, etc.).

Zif, "splendour" (1 *Kings* vi. 1, 37), the second month of the Jewish year, the month of the blooming of flowers, from new moon of May till that of June. In this month Solomon began to build the temple. It was in later times called Iyar.

Ziklag, "wilderness of destruction," a city in the Negeb or South of Judah (*Josh.* xv. 31), which afterwards came into the possession of Achish king of Gath, who gave it to David (1 *Sam.* xxvii. 6), and was burnt by the Amalekites (1 *Sam.* xxx. 1). David was still there when he received tidings of Saul's death (2 *Sam.* i. 1, iv. 10). It was one of the towns of Judah repeopled by those who returned from exile (*Neh.* xi. 28). It is identified with *Zukeilika* 11 miles east-south-east of Gaza and 19 miles south-west of *Beit Jibrin*.

Zillah, one of the wives of Lamech, the Cainite, and mother of Tubal-Cain and Naamah (*Gen.* iv. 19–22).

Zilpah, Leah's maid, whom she gave as a concubine to her husband Jacob (*Gen.* xxix. 24, xxx. 9–12), as Rachel had her maid Bilhah. This was in accordance with an old custom in order to secure a numerous family. Zilpah's children would be reckoned to Leah. She became mother of Gad and Asher (*Gen.* xxxv. 26, xlvi. 16). The descendants of Zilpah on their going down into Egypt numbered 16,

of whom 12 became heads of families in Israel (*Gen.* xlvi. 16–18; *Num.* xxvi. 15–18, 44–47).

Zimri, a Simeonite prince who was slain by Phineas at Shittim along with a princess of Midian, because of their sin in connection with the abominations of the impure orgies of Baal Peor (*Num.* xxv.).

Zimri, commander of one half of the army of Israel under Elah, who rebelled against the king, B.C. 892 (according to the old reckoning B.C. 923). He slew Elah as he was engaged in drunken revels at Tirzah, and thus put an end to the dynasty of Baasha. He was not recognised by the army, which lay before Gibbethon, which chose Omri, the commander-in-chief, as their king, and after a forced march laid siege to Tirzah. Zimri withdrew into the citadel of the palace, set it on fire, and perished in the flames after a reign of 7 days (1 *Kings* xvi. 9–20; 2 *Kings* ix. 31).

Zimri (*Jer.* xxv. 25), one of the nations mentioned in the list of heathen peoples who shall suffer the judgment of Jehovah. Some Assyriologists wish to identify this Zimiri with *mât Namri* in the inscriptions of Shalmaneser II., a name which might be pronounced *mât Simri*. This would indicate a district south-west of Media in the north-east of Babylonia. Schrader objects that though *Nam* might become *Sim* it could never be *Zim*. The opinion which still prevails connects Zimri with Zimran (*Gen.* xxv. 2), one of the sons of Abraham by Keturah, which would identify the race with one of the Arab tribes.

Zin, the wilderness lying on the southern border of Palestine and so immediately to the south of the territory of Judah, along the west side of the land of Edom (*Num.* xiii. 21, xxxiv. 3; *Josh.* xv. 1). It is chiefly memorable because of Kadesh Barnea which lay within it (*Num.* xx. 1, xxvii. 14, xxxiii. 36; *Deut.* xxxii. 51), and sometimes gave a name to it (*Ps.* xxix. 8). It was really a part of the wilderness of Paran, in which therefore Kadesh is sometimes said to lie (*Num.* xiii. 1, 4, 27). In the delimitation of the territory of Judah (*Num.* xxxiv. 4; *Josh.* xv. 3) it is probably the wilderness and not a particular town that is intended. The part of this wilderness lying east and north-east of Kadesh was called *Akrabbim, i.e.* "the ascent of scorpions."

Zion, the name of the citadel of Jerusalem before its possession by the Israelites (2 *Sam.* v. 6; 1 *Chron.* xi. 5). It was taken by David and held by him while Jerusalem was still in the hands of the Jebusites. It formed one of the three hills constituting the site of the ancient city. Of these, the Temple Hill, which had been the threshing floor of Araunah, was the easternmost. Zion, which is also called "the city of David" (2 *Sam.* v. 7–9), has been usually identified with the south-western hill, identical with what Josephus calls "the Upper City." But while Conder holds this opinion, Warren is firmly convinced that Zion must be placed on the north-western hill on which stood the "Akra" or "Lower City" of Josephus. This hill was originally much higher, but was cut down by Simon Maccabæus because it commanded the temple and gave the enemy, when they held it, an opportunity of annoying those who went into the temple. Upon the whole the identification with the Upper City seems better to suit the historical references to its conquest by David and its importance as a stronghold. Another theory which would identify it with the Temple Hill seems excluded by this, that the temple was evidently outside the City of David, so that according to 1 *Kings* viii. 1 the ark was brought up out of the City of David into the temple. Also, it is much more likely that Araunah's threshing floor would have been a bare unoccupied spot outside of the city, than any locality within. The peculiar sacredness associated with the name of Zion may be accounted for by this, that the ark had rested there so long. Hence throughout the *Psalms* the name Zion became that of the Holy City, and thus came to be applied to the temple, though not originally the name of the

locality on which it was built. In the prophetical and poetical books Zion is not a strictly topographical name, but is used quite generally as designation of the place hallowed by God's choice and so applying to the city or temple apart from any idea of this locality.

Zior (*Josh.* xv. 54), "the little" a city in the mountains of Judah, now *Si'air*, 4½ miles north-east of Hebron. There is also in this place a tomb traditionally called the tomb of Esau, so that there may be some connection between the names Si'air and Seir.

Ziph (*Josh.* xv. 24), a city of Judah in the Negeb towards the south-east on the border of Edom.—Also, a town of Judah, five miles south of Hebron (*Josh.* xv. 55), now *Tell es-Zif*. In the district around Ziph David hid himself (1 *Sam.* xxiii. 19). It was fortified by Rehoboam (2 *Chron.* xi. 8).

Ziphron (*Num.* xxxiv. 7–9), a place named as lying on the northern boundary of the Holy Land, in a line from the Mediterranean, north of Lebanon, past Hamath, the opening to the north of the valley of Cœle-Syria on to Hazar Enan. The position of Ziphron is determined by the name of Zifran, 12 miles south-east of Hamath, about 30 miles north-east of Damascus on the road to Palmyra.

Zippor (*Num.* xxii. 2), the father of Balak, king of Moab. The word means "a bird," and in this sense is very frequently used in the O.T. Naming of men, especially warriors, from beasts and birds was a common custom among the wild desert tribes.

Zipporah (*Exod.* ii. 21), the feminine of Zippor, name of Moses' wife, daughter of the priest of Midian. The use of the name reminds us of the close connection subsisting between the Midianites and the Moabites (*Num.* xxii. 7). She was the mother of two sons Gershom and Eliezer (*Exod.* ii. 22, xviii. 3, 4). According to the older narrative she accompanied Moses to Egypt (*Exod.* iv. 20), according to a later narrative, she and her children were brought to Moses after he and the Israelites reached Sinai (*Exod.* xviii. 2). It would seem that it was Zipporah, whom Aaron and Miriam objected to as a foreign woman (*Exod.* xii. 1). There is no ground for supposing that she had died in the wilderness and that Moses had married an Ethiopian woman, and so given offence to his family.

Ziz (2 *Chron.* xx. 16), in the prophecy of Jahaziel to Jehoshaphat as the place where he would meet the host of the Moabites and Ammonites, whom God would deliver into his hands. It is described as a "cliff" or "ascent," before the wilderness of Jeruel. The name is found in *Hazazon-Tamar*, near Engedi. Hence Ziz must have been the precipitous side of one of those narrow valleys running out to the Dead Sea towards the middle on the west side.

Zoan, a town in Egypt built 7 years after Hebron (*Num.* xiii. 22). It was the chief city of the Hyksos, situated in Lower Egypt, on the south side of Lake Menzaleh, called in Egyptian Taan, now San, and commonly known as Tanis. In Isaiah's time it was still the seat of a Pharaoh, who had, however, a mere shadow of power. His ministers are ridiculed by the prophet as possessing no trace of that wisdom by which their predecessors had been distinguished (*Isa.* xix. 11, xxx. 4). The field of Zoan in *Ps.* lxxviii. 12 is Egypt, or rather that part of it in which the wonders were wrought which secured Israel's deliverance. Hence Zoan is supposed to have been the residence of the Pharaoh of the Oppression.

Zoar, "small," now *Tell es-Shajhur*, originally Bela, one of the cities in in the vale of Siddim, saved at Lot's request and receiving its name from that incident (*Gen.* xiii. 10, xiv. 2, xix. 22; *Deut.* xxxiv. 3; *Isa.* xv. 5; *Jer.* xlviii. 34). It lies at the foot of the *Wady Reshbon.*

Zobah, one of the small Aramaic kingdoms, in the north of Syria, to the north-east of Palestine, fought against successfully by Israel (1 *Sam.* xiv. 47), conquered by David (2 *Sam.* viii. 3–12), but again confederate with Ammon against David (2 *Sam.* x. 6).—One of David's mighty men, and

Rezon the founder of a new Syrian kingdom in Damascus, were Zobathites (2 *Sam.* xxiii. 36 ; 1 *Kings* xi. 23).

Zophar, of Naamah, an unknown place somewhere east of the Jordan ; one of Job's three friends. He shows himself a man of sincere beliefs, but excessively narrow and dogmatic, angrily refusing to admit that truth may to another assume a form different from that which it bears to him. He addresses Job twice (*Job* xi. 1–20, xx. 1–29), but fails to come forward after the other two have spoken a third time.

Zophim (*Num.* xxiii. 14), identified with *Talat-es-Sufa,* the ascent leading up to the ridge of Nebo from the north. There Balak with Balaam offered sacrifices on seven altars.

Zorah, "place of hornets" (*Josh.* xix. 41), also **Zoreah** (*Josh.* xv. 33), now Surah, town of Judah in the north-east of the Shephelah, in the valley of Sorek, near Eshtaol, residence of Manoah and birthplace of Samson, near which he was buried (*Judges* xiii. 2, 25, xvi. 31). It was peopled by Danites (*Judges* xviii. 2, 8, 11).

Zuph, name of a district (1 *Sam.* ix. 5), probably in the south-west of the territory of Ephraim, between Bethel and Beth-horon. Some, with less probability, place it in Benjamin, either at Nebi Samwil or at Er Ram.

Zuzims (*Gen.* xiv. 5) mentioned with the Rephaim and Emims as smitten by Chedorlaomer. They are located at "Ham," their chief town, near Jabbok, probably what was afterwards Rabbah of the Ammonites. These people seem to be the same as the primitive giant race, the Zamzummims of *Deut.* ii. 20.

Butler & Tanner, The Selwood Printing Works, Frome, and London.

HODDER AND STOUGHTON'S

WORKS OF ILLUSTRATION AND REFERENCE.

THE

Critical and Expository Bible Cyclopædia.

By Rev. A. R. FAUSSET, D.D., Canon of York,
Joint Author of the "Critical and Experimental Commentary."

Illustrated by Six Hundred Woodcuts.

Cheap Edition, Unabridged. Eighth Thousand. *7s. 6d.* Cloth, red edges.

"This is a work of prodigious research, labour, and minute painstaking. The book is a rich and full storehouse of Scripture knowledge."—*Guardian.*

"I am glad to bear testimony to its accuracy and value. It accomplishes the purpose of putting the results of modern scholarship in a popular form."—*Rev. Alex. Maclaren, D.D.*

Classified Gems of Thought

from the Great Writers and Preachers of all Ages.

By Rev. F. B. PROCTOR, M.A.

With a Preface by Rev. Prebendary WACE, D.D., Principal of King's College, London.

In one large volume, royal 8vo, 816 pages, cloth, *7s. 6d.*

"Every page is bright, vivid, animated, rapid, and telling in its diction, thought, and illustration. Story runs into story, sparkling ideas follow in endless succession, and the whole is pervaded by a manly, warm, and unaffected piety."—*Aberdeen Free Press.*

Anecdotes Illustrative of Old Testament Texts. Crown 8vo, cloth, *6s.*

Anecdotes Illustrative of New Testament Texts. Crown 8vo, cloth, *6s.*

Clews to Holy Writ;

Or, The Chronological Scripture Cycle.

A Scheme for Studying the whole Bible in its Historical Order during three years.

By MARY L. G. PETRIE, B.A. Lond.

Dedicated to the Duchess of Bedford.

Crown 8vo, cloth, *3s. 6d.*

LONDON: HODDER AND STOUGHTON, 27, PATERNOSTER ROW.

THE EXPOSITOR'S BIBLE.

EDITED BY

Rev. W. ROBERTSON NICOLL, M.A., LL.D.

Crown 8vo, 3s. 6d. each.

OLD TESTAMENT VOLUMES.

GENESIS. By Rev. Prof. MARCUS DODS, D.D.
EXODUS. By the Very Rev. G. A. CHADWICK, D.D., Dean of Armagh.
LEVITICUS. By Rev. S. H. KELLOGG, D.D.
JOSHUA. By Rev. Prof. W. G. BLAIKIE, D.D., LL.D.
JUDGES AND RUTH. By Rev. R. A. WATSON, D.D.
1 SAMUEL. By Rev. Prof. W. G. BLAIKIE, D.D., LL.D.
2 SAMUEL. By Rev. Prof. W. G. BLAIKIE, D.D., LL.D.
1 KINGS. By the Ven. ARCHDEACON FARRAR, D.D., F.R.S. [*Preparing.*
EZRA, NEHEMIAH, AND ESTHER. By Rev. Prof. W. F. ADENEY, M.A. [*Preparing.*
JOB. By Rev. R. A. WATSON, D.D.
PSALMS. By Rev. ALEX. MACLAREN, D.D. Three Volumes. [*Vol. I. Ready.*
PROVERBS. By Rev. R. F. HORTON, M.A.
ECCLESIASTES. By Rev. SAMUEL COX, D.D.
ISAIAH. By Rev. Prof. G. ADAM SMITH, D.D. Two Volumes.
JEREMIAH. By Rev. C. J. BALL, M.A.
DANIEL. By Rev. Prof. J. M. FULLER, M.A. [*Preparing.*

NEW TESTAMENT VOLUMES.

ST. MATTHEW. By Rev. J. MONRO GIBSON, D.D.
ST. MARK. By the Very Rev. G. A. CHADWICK, D.D.
ST. LUKE. By Rev. HENRY BURTON, M.A.
ST. JOHN. By Rev. Prof. MARCUS DODS, D.D. Two Volumes.
ACTS OF THE APOSTLES. By Rev. Prof. G. T. STOKES, D.D. Two Volumes.
1 CORINTHIANS. By Rev. Prof. MARCUS DODS, D.D.
GALATIANS. By Rev. Prof. G. G. FINDLAY, B.A.
EPHESIANS. By the same Author.
PHILIPPIANS. By Rev. Principal RAINY, D.D.
COLOSSIANS AND PHILEMON. By Rev. ALEX. MACLAREN, D.D.
THESSALONIANS. By Rev. JAMES DENNEY, B.D.
THE PASTORAL EPISTLES. By Rev. A. PLUMMER, D.D.
HEBREWS. By Rev. Principal T. C. EDWARDS, D.D.
THE EPISTLES OF ST. JAMES AND ST. JUDE. By Rev. A. PLUMMER, D.D.
THE EPISTLES OF ST. JOHN. By the Right Rev. W. ALEXANDER, D.D.
REVELATION. By Rev. Prof. W. MILLIGAN, D.D.

*** **Price to Subscribers to each year's Series of Six Volumes, 24s.**
Full particulars on application.

LONDON: HODDER AND STOUGHTON, 27, PATERNOSTER ROW.

Index

(Note: This index not in original book - added by Indexer)

Definiendum **Page**

Aaron....1
Ab....1
Abaddon or Abana....1
Abana....1
Abarim....1
Abba....1
Abdon....1
Abednego....2
Abel, son a Adam....2
Abel, plain....2
Abiathar....2
Abib....2
Abiezer....2
Abigail....2
Abihu....2
Abijah....2
Abilene....3
Abimael....3
Abimelech....3
Ablinadab....3
Abiram....3
Abishag....3
Abishai....3
Abner....3
Abraham....3
Abronah....5
Abronas....5
Absalom....5
Acacia....5
Accad....5
Accho....5
Aceldama....5
Achaia....5
Achaicus....5
Achan....6
Achbor....6
Achior....6
Achish....6
Achor....6
Achsah....6
Achahaph....6
Achzib....6
Acts of the Apostles....6
Adadah....6
Adah....6
Adam....7
Adamah....7
Adami....7
Adar....7
Adar....7
Adasa....7
Adithaim....7
Admab....7
Adonai....7
Adonijah....7
Adonikam....7
Adoniram....7
Adonizedec....8
Adoraim....8
Adrammelech....8
Adramyttium....8
Adria....8
Adullam....8

Adummim....8
AEneas....8
AEnon....8
Aesora....8
Agabus....8
Agag....8
Agate....8
Agrippa I....8
Agrippa II....9
Agur....9
Ahab....9
Ahasuerus....9
Ahava....9
Ahaz....9
Ahaziah....10
Ahaziah....10
Ahijah....10
Ahikam....10
Ahimaaz....10
Ahiman....10
Ahimelech....10
Ahinoam....10
Ahithophel....10
Ahitub....10
Aholah, Abolibamah....10
Aholibah....10
Aholibamah....10
Ai....11
Aijalon....11
Ain....11
Ajephim....11
Akrabattene....11
Akrabbim....11
Alabaster....11
Alammelech....11
Alcimus....11
Alexander the Great....11
Alexander Balas....11
Alexander in N.T....11
Alexandria in Egypt....12
Allon....12
Allon-Bachuth....12
Almodad....12
Almon....12
Almon-Diblathaim....12
Almond, tree....12
Alms....12
Aloes....12
Alpha and Omega....12
Alphaeus....12
Altar....12
Alush....13
Alvan....13
Amad....13
Amalek....13
Amana....13
Amariah....13
Amasa....13
Amasai....13
Amaziah....13
Amen....14
Amethyst....14
Ammi-Nadib....14
Ammon....14
Amnon....15
Amon, King....15
Amon, Egyptian god....15
Amorites....15
Amos....15
Amphipolis....16
Amram....16
Amraphel....16
Amulets....16
Anah, stronghold....16
Anah, chief....16
Anabarath....16
Anakim....16
Anamim....16
Anammelech, god....16
Ananiah....17
Ananias....17
Anathema....17
Anathoth....17
Andrew, son of Jona....17

Andronicus....17
Aner....17
Aner, a Canaanite....17
Angels....17
Anim....18
Annas....18
Anointing....18
Ant, insect....19
Antichrist....19
Antioch....19
Antiochus II....20
Antiochus III....20
Antiochus IV. Epiphanes....20
Antiochus V. Eupator....21
Antiochus VI....21
Antiochus VII Sidetes....21
Antipas....21
Antipas....21
Antipatris....21
Apamea....21
Apelles....21
Apes....21
Apharsathchites....22
Apharsites....22
Aphek....22
Aphekah....22
Apherima....22
Apocalypse....22
Apocrypha of the O.T....22
Apocrypha of the N.T....22
Apollonia....22
Apollonius....22
Apollos....22
Apollyon....22
Apostle....23
Apothecary....23
Apphia....23
Appii Forum....23
Apple-tree....23
Aquila....23
Ar....23
Arab....23
Arabah....23
Arabia....23
Arad....23
Aram....23
Ararat....24
Araunah....24
Arbela....24
Archelaus....24
Archippus....24
Areopagus....24
Aratas....24
Areus....24
Argob....24
Ariarathes V. Philopator....24
Arieh....24
Ariel....24
Arimathea....24
Arioch....25
Aristarchus....25
Aristobulus....25
Ark of Noah....25
Ark of the Covenants....25
Arkites....25
Armageddon....25
Armenia....25
Arnon, river....25
Aroer....25
Arpad....25
Arphaxad....25
Arsaces....25
Artaxerxes....26
Artemas....26
Aruboth....26
Arumah....26
Arvadites....26
Arza....26
Asa....26
Asahel....26
Asan....26
Asaph....26
Asenath....26
Ashdod....26

Asher....26
Ashera....26
Ashima, idol....26
Ashkelon....26
Ashkenaz....27
Ashuah....27
Ashtaroth....27
Ashteroth....27
Asia....27
Asiarchs....27
Asmodeus....27
Asnapper....27
Asp....27
Aspar....27
Asphalt....27
Asriel....28
Ass....28
Asshurim....28
Assos....28
Assyria, Asshur....28
Astrologers....28
Astyages....28
Atad....28
Ataroth....28
Atergatis....29
Athaliah....29
Athenobius....29
Athens....29
Atonement, Day of....29
Attalia....29
Attalus II. Philadelphus....29
Augustus....29
Ava....29
Aven....29
Avim....29
Avites....29
Avith....29
Azariah....29
Azazel....29
Azekah....29
Azem....29
Azmon....30
Asnoth-Tabor....30
Azotus....30
Baal....30
Baal, city....30
Baalah....30
Baalath....30
Baalath-Beer....30
Baal-Gad....30
Baal-Hamon....30
Baal-Hazor....30
Baal-Hermon....30
Baalis, king....31
Baal-Meon....31
Baal-Perazim....31
Baal Shalisha....31
Baal-Tamar....31
Baal-Zephon....31
Baanah....31
Baasha....31
Babel, Tower of....31
Babylon....31
Babylonia....31
Baca....32
Bacchides....32
Bacchus....32
Bahurim....32
Balaam....32
Balak....32
Balm of Gilead....33
Bamoth....33
Baptism....33
Barabbas....33
Barak....33
Barbarian....34
Barjesus....34
Barnabas....34
Barsabas....34
Bartholomew....34
Baruch, Apocalypse of....34
Baruch, Book of....34
Baruch....35
Barzillai....35

Bashan....35
Bascama....35
Bason....35
Bat....35
Bath....35
Bathsheba....35
Bdellium....35
Beans....35
Bean....35
Bear....35
Beard....35
Becktileth....36
Bees....36
Beelzebub....36
Beer....36
Beeroth....36
Beersheba....36
Beesh-terah....36
Bel....36
Bela....36
Belial....36
Belshazzar....36
Benaiah....36
Benhadad....36
Benjamin....37
Ben Sirach, Jesus....37
Beon....37
Berachah....37
Berea....37
Bered....37
Bernice....37
Berothai....37
Beryl....37
Besor....37
Betah....37
Betane....37
Betan....38
Bethabara....38
Beth-anath....38
Bethany....38
Beth-anoth....38
Beth-araba....38
Betharam....38
Betharbel....38
Beth-azmaveth....38
Beth-aven....38
Beth-barah....38
Beth-car....38
Beth-dagon....38
Beth-eden....38
Bethel....38
Bether....38
Bethesda....38
Beth-ezel....38
Beth-haccerem....38
Beth-haran....38
Beth-hoglah....38
Beth-horon....38
Beth-jesimoth....39
Bethlehem....39
Beth-nimrah....39
Beth-peor....39
Beth-phage....39
Beth-rehob....39
Bethsaida....39
Beth-shean....39
Beth-shemesh....39
Bethuel....39
Bethul....39
Bethulia....39
Bethzechariah....39
Bethzur....39
Bezaleel....39
Bezek....39
Bezer....40
Bildad....40
Bilhah....40
Bishop....40
Bithynia....40
Blasphemy....40
Blindness....40
Blood....40
Blood, Avenger of....40
Boaz....41

Bochim....41
Boils....41
Book of the Law....41
Bosor....41
Bow....41
Box....41
Bozkath....41
Bozrah....41
Bread....41
Bride....41
Brook....41
Brothers of the Lord....42
Bul....42
Burnt Offering....42
Butter....42
Buz....42
Cab....42
Cabul....42
Caesar....42
Caesarea....42
Caesarea Philippi....43
Caiaphas....43
Cain....43
Cain, city....43
Cainan....43
Calah....43
Calamus....43
Caleb....43
Calf, molten....43
Calneh....43
Calvary....43
Camel....43
Camphire....44
Cana....44
Canaan....44
Canaanites....44
Candace....44
Candlestick....44
Canneh....44
Capernaum....44
Capharsalam....44
Caphtor....44
Cappadocia....44
Captivity....45
Carchemish....45
Carmel....45
Casiphia....45
Casluhim....45
Cassia....45
Castor and Pollux....45
Cedar....45
Cenchrea....45
Census....45
Centurion....45
Chalcedony....45
Chaldea....46
Chaldeans....46
Chaldee....46
Chamberlain....46
Chambers....46
Chameleon....46
Chamois....46
Chapel....46
Chariot....46
Chebar....46
Chedorlaomer....46
Cheese....46
Chemosh....46
Chephirah....47
Cherethites and Pelethites....47
Cherith....47
Cherub....47
Chesalon....47
Chesed....48
Chesulloth....48
Chidon....48
Chilmad....48
Chimham....48
Chinneroth....48
Chios....48
Chisleu....48
Chittim....48
Chiun....48
Chloe....48

Chorazin....48
Christ....48
Christians....48
Chronicles....48
Chrysolite....49
Chrysoprasus....49
Chub....49
Church....49
Chuza....49
Cilicia....49
Cinnamon....49
Circumcision....50
Citron....50
Clauda....50
Claudius....50
Clement....50
Cleopas....50
Cleopatra....50
Clopas....50
Clothing....50
Cloud....51
Cnidus....51
Coals....51
Cockatrice....51
Coale-Syria....51
Colony....51
Colossae....52
Colossians....52
Colours....52
Coniah....52
Coney....52
Coral....52
Corban....52
Coriander....53
Corinth....53
Corinthians, Book of....53
Cornelius....53
Cos....53
Courses of Priests....53
Court of Tabernacle....54
Court of Temple....54
Covenant....54
Cow....54
Crescens....54
Crete....54
Crimson....54
Crisipus....54
Crocodile....54
Crucifixion....55
Cuckow....55
Cucumber....55
Cummin....55
Cush....55
Cushan Rishathaim....55
Cushi....55
Cuth....55
Cymbals....55
Cypress....55
Cyprus....56
Cyrene....56
Cyrenius....56
Cyrus....56
Dabbasheth....57
Deberath....57
Dagon....57
Dalmanutha....57
Dalmatia....57
Damaris....57
Damascus....58
Dammim....58
Dan....58
Dan-jaan....58
Dance....58
Daniel....58
Daric....59
Darius....59
Dathan....59
Dathema....59
Date....59
David, son of Jesse....59
Day....60
Daysman....60
Deacon....61
Dead Sea....61

Death.....61
Debir.....61
Deborah.....61
Decalogue.....61
Decapolis.....61
Dedan.....61
Dedication, Feast of.....61
Deer.....62
Dehavites.....62
Delaiah.....62
Delilah.....62
Delos.....62
Demas.....62
Demetrius.....62
Demetrius II.....62
Demetrius.....62
Demon.....62
Demoniac.....62
Denarius.....63
Derbe.....63
Deuteronomy.....63
Devil.....63
Dew.....63
Diamond.....63
Diana.....63
Diblath.....63
Diblathaim.....63
Dibon.....64
Didymus.....64
Diklah.....64
Dilean.....64
Dimnah.....64
Dinah.....64
Dinaites.....64
Dinhabah.....64
Dionysius.....64
Dioscurus.....64
Diotrephes.....64
Disciples.....64
Divination.....64
Divorce.....64
Dizahab.....64
Dodanim.....64
Doeg.....64
Dogs.....65
Dok.....65
Dophkah.....65
Dor.....65
Dorcas.....65
Dothan.....65
Doves.....65
Dove's Dung.....65
Drachma.....65
Dragon.....65
Dreams.....65
Drink Offerings.....66
Dromedary.....66
Dropsy.....66
Drusilla.....66
Dulcimer.....66
Dumah.....66
Dura.....66
Eagle.....67
Earth.....67
Earthquakes.....67
Ebal.....67
Ebedmelech.....67
Ebenezer.....67
Ebony.....68
Ecbatana.....68
Ecclesiastes.....68
Ecclesiasticus.....68
Eden.....68
Eden, a people.....69
Eder, City.....69
Edom.....69
Edrei.....69
Eglaim.....69
Egloth-Shalishiyah.....69
Eglon.....69
Egypt.....69
Ehud.....70
Ekron.....70
Elah.....70

Elam....70
Elath....70
Eldad....71
Elders....71
Elealeh....71
Eleasa....71
Eleazar....71
Elephant....71
Eleutherus....71
Elhanan....71
Eli....72
Eliab....72
Eliada....72
Eliakim....72
Eliam....72
Eliasaph....72
Eliashib....72
Eliezer....72
Elihu....72
Elijah....72
Elim....73
Elimelech....73
Eliphalet....73
Eliphaz....73
Elisabeth, wife of Zacharias....73
Elisha....73
Elishab....73
Elishama....73
Elisheba....73
Elkanah....73
Elkosh....73
Ellasar....73
Elnathan....73
Elon....73
Elul....73
Elymas....73
Elymais....73
Embalming....74
Emerald....74
Emerods....74
Emim....74
Emmanuel....74
Emmaus....74
Enam....74
Endor....74
En Eglaim....74
En-Gannim....74
Engedi....74
En-Haddah....74
En-Hakkore....74
Enoch, patriarch....74
Enoch, son of Cain....75
Enos....75
En-Rimmon....75
Enrogel....75
Enshemesh....75
Epaenetus....75
Epaphras....75
Epaphroditus....75
Ephah....75
Ephah....75
Ephesians, Epistle of....75
Ephesus, city of....76
Ephod....76
Ephraim....76
Ephraim, town....77
Ephratah....77
Ephrathite....77
Ephron, city....77
Epicureans....77
Epistle....77
Erastus....78
Erech....78
Esarhaddon....78
Esau....78
Esdraelon....78
Eshcol....78
Eshcol, valley....78
Eshean....78
Eshtaol....78
Eshtemoh....79
Esther....79
Etam....79
Ethan....79

Etham....79
Ethanim....79
Ethbaal....79
Ether....80
Ethiopia....80
Ethnarch....80
Eumenes II....80
Eunice....80
Eunuch....80
Euodia....80
Euphrates....80
Eupolemus....81
Enraquilo....81
Euroclydon....81
Eutychus....81
Evangelists....81
Eve....81
Evil Merodach....81
Exile....82
Exodus....82
Exorcists....82
Ezekiel....82
Ezel....82
Ezion-gaber....82
Ezra....82
Ezra, Fourth Book of....83
Exrahite....83
Fables....83
Fair Havens....83
Fairs....83
Fall of man....83
Familiar Spirit....84
Famines....84
Farthing....84
Fasts....84
Fat....85
Feasts....85
Felix, Antonius....85
Ferret....85
Festus, Porcius....85
Fever....86
Fiery Serpents....86
Fig-tree....86
Fir-tree....86
Fire....86
Firmament....86
First-born....86
First-fruits....87
Firstling....87
Fish....87
Fitches....87
Flag....87
Flagons....87
Flax....87
Flea....87
Flesh....88
Flies....88
Flood....88
Flute....88
Fortresses....88
Fortunatus....88
Fox....88
Frankincense....88
Fringes....89
Frogs....89
Frontlets....89
Fruits....89
Fuller....89
Furlong....89
Furnace....89
Gaash....89
Gabbatha....89
Gabriel....89
Gad....89
Gad, David's seer....90
Gad, a Babylonian deity....90
Gadara....90
Gaham....90
Gaius....90
Galatia....90
Galatians....90
Galbanum....91
Galilee....91
Gall....91

Gallim....91
Gallio....91
Gamaliel....91
Gareb....91
Garlick....91
Gath....91
Gath-hepher....92
Gath-rimmon....92
Gaza....92
Gazelle....92
Geba, city....92
Gebal....92
Gebim....92
Gedaliah....92
Gedor, city....92
Gehazi....92
Gehenna....92
Genesis....92
Gennesareth....93
Gerah....93
Gerar....93
Gerasa....93
Gergesenes....93
Gerizim....93
Gerrhenians....93
Gershom....93
Gershon....93
Geshem....94
Geshur....94
Gether....94
Gethsemane....94
Gezer....94
Gezrites....94
Gibbethon....94
Gibeah....94
Gibeon....94
Gideon....95
Gihon....95
Gilboa....95
Gilead....95
Gilgal....95
Girdle....95
Girgashites....96
Gittaim....96
Gittites....96
Gittith....96
Glass....96
Gnat....96
Goat....96
Gob....96
God....96
Gog....96
Goim....96
Golan....96
Gold....96
Golgotha....96
Goliath....96
Gomer....96
Gomorrha....97
Gopher....97
Gorgias....97
Gortyna....97
Goshen....97
Goshen, a city....97
Gourd....97
Gozan....97
Grain....97
Grasshopper....97
Greece....97
Greeks....97
Groves....97
Gur....97
Gur-baal....97
Habakkuk....98
Habergeon....98
Habor....98
Hachilah....98
Hadad....98
Hadadezer....98
Hadad-rimmon....98
Hadassah....98
Hades....98
Hadoram....98
Hadrach....98

Hagar....98
Hagarites....98
Haggai....98
Haggith....99
Hail....99
Hakkoz....99
Halah....99
Halhul....99
Ham....99
Haman....99
Hamath....99
Hammon....100
Hamonah....100
Hamon-gog....100
Hamor....100
Hanan....100
Hanani....100
Hananiah....100
Hanes....100
Hanging....100
Hannah....100
Hanun....100
Hara....100
Haran....100
Hare....100
Hareth....101
Harim....101
Harod....101
Harosheth....101
Harp....101
Hart....101
Harvest....101
Hashmonah....101
Hauran....101
Havilah....101
Havoth-jair....102
Hawk....102
Hay....102
Hazael....102
Hazar....102
Hazar-maveth....102
Hazel....102
Hazeroth....102
Hazezon-Tamar....102
Hazor....102
Heath....102
Heathen....102
Heave Offerings....102
Heaven....103
Heber....103
Hebrew....103
Hebrews, Epistle....103
Hebron....103
Heifer....104
Helam....104
Helbah....104
Helbon....104
Hell....104
Hellenists....104
Heman....104
Hemlock....104
Hena....104
Hepher....104
Hephzibah....104
Hermas....104
Hermes....104
Hermogenes....104
Hermon....104
Herod the Great....104
Herod Antipas....105
Herod Agrippa I....105
Herod Agrippa II....105
Herodians....105
Herodias....105
Herodion....105
Heshbon....105
Heth....105
Hezekiah 105
Hezron....106
Hezron, town....106
Hiddekel....106
Hiel....106
High-places....106
High priest....106

Hilkiah....107
Hin....107
Hind....107
Hinnom (valley of)....107
Hiram, king of Tyre....107
Hittites....107
Hivites....107
Hobab....107
Hobah....107
Holofernes....107
Holy Place....108
Holy Spirit....108
Homer....108
Honey....108
Hophni....108
Hophrah....108
Hor....108
Horeb....108
Hor-hagidgad....108
Horites....108
Hormah....109
Hornet....109
Horns....109
Horonaim....109
Horse....109
Horseleech....109
Hosea....109
Hoshea....109
Hours....109
Hukkok....110
Hul....110
Huldah....110
Huppim....110
Hur....110
Hushai....110
Hushim....110
Husks....110
Hyaena....110
Hydaspes....110
Hymenaeus....110
Hymns....110
Hyssop....110
Ibleam....110
Ibzan....110
Iconium....110
Iddo....111
Idumea....111
Ijon....111
Illyricum....111
Immanuel....111
India....111
Isaac....111
Isaiah....111
Iscariot....112
Ishbosheth....112
Ishmael....112
Ishmael....112
Israel....112
Israel (kingdom of)....113
Issachar....113
Ithamar....113
Ittai....113
Iturea....113
Jaazer....113
Jabal....113
Jabbok....113
Jabesh-Gilead....113
Jabez....113
Jabin....114
Jabneel....114
Jachin and Boaz....114
Jacob, son of Isaac....114
Jacob’s Well....114
Jaddua....114
Jael....114
Jahaz....114
Jahaziel....114
Jair....114
Jairus....114
James, the son of Zebedee....114
James, the son of Alphaeus....115
James, the Lord's Brother....115
James (Epistle of)....115
Jannes and Jambres....115

Japheth, son of Noah....115
Japhia....116
Jareb....116
Jared....116
Jarib....116
Jarmuth....116
Jasher....116
Jashobeam....116
Jason....116
Jasper....116
Jattir....116
Javan....116
Jazer....116
Jebus....116
Jebusites....116
Jeduthun....117
Jehoahaz....117
Jehoiachin....117
Jehoiada....117
Jehoiakim....117
Jehoram....117
Jehoshaphat....117
Jehovah....118
Jehu....118
Jephthah....118
Jerah, son of Joktan....118
Jerahmeelites....118
Jeremiah....118
Jericho....119
Jeroboam I....119
Jeroboam II....119
Jerusalem....119
Jesse of Bethlehem....120
Jesus....120
Jesus Sirach....120
Jethro....120
Jews....121
Jezebel....121
Jezreel....121
Joab....121
Joash, king of Judah....121
Joash, king of Israel....122
Job....122
Jobab....122
Joel....122
Johanan....122
John Baptist....123
John the Evangelist....123
Jokmeam....123
Jokneem....123
Joktan....123
Joktheel....123
Jonadab....123
Jonah....123
Jonas....124
Jonathan, descendant of Gershom124
Jonathan, son of Saul....124
Jonathan, son of Mattathias....124
Joppa....124
Joram....124
Jordan....124
Joseph, son of Jacob....125
Joseph, husband of Mary, the mother of Jesus....125
Joseph of Armathea....125
Joses....125
Joshua, son of Nun....125
Joshua, the book of....125
Joshua, the high priest....126
Josiah, king of Judah....126
Jotbathah....126
Jotham, son of judge Gideon....126
Jotham, king of Judah....126
Jozadak....126
Jubal....126
Jubilee....126
Judah, son of Jacob....126
Judah, tribe of....127
Judah, kingdom of....127
Judas of Galilee....127
Judas Iscariot....127
Judas, of the 12....127
Judas Maccabaeus....127
Jude....128

Judea....128
Judges, (Book of)....128
Judith....129
Julias....129
Junius....129
Juniper....129
Jupiter....129
Justus....129
Juttah....129
Kabzeel....129
Kadesh....129
Kedmiel....130
Kadmonites....130
Kanah....130
Karkaa....130
Karkor....130
Kartan, or Kirjathaim....130
Kattath....130
Kedar....130
Kedemah....130
Kedemoth....130
Kedesh....130
Kehelathah....131
Keilah....131
Kemuel....131
Kenath....131
Kenaz....131
Kenites....131
Kenizzites....131
Kenites....131
Keren-happuch....131
Kerioth....131
Keturah....131
Kezin....131
Kibroth-hattaavah....131
Kibzaim....131
Kidron....131
King....132
King of Kings....132
Kingdom of Heaven....132
Kings (books of)....132
King's Dale....132
Kir....132
Kir Moab....132
Kirjath....132
Kirjathaim....132
Kirjath-Arba....133
Kirjath Jearim....133
Kirjath Sepher....133
Kish, father of Saul....133
Kishion....133
Kishon, river....133
Kite, bird....133
Kohath, son of Levi....133
Korah, a Levite....133
Laadan....134
Laban....134
Lachish, city....134
Lahmam....134
Laish....134
Lakum....135
Lamb....135
Lamech....135
Lamentations....135
Lamps....135
Laodicea....135
Laodiceans, Epistle....136
Lapwing....136
Lasea....136
Lasha....136
Lasharon....136
Laver....136
Law of Israel....136
Lawgiver....137
Lawyers....137
Lazarus....137
Lead....137
Leah....137
Leaven....137
Lebanon....137
Lebbhaeus....138
Lebonah....138
Leeks....138
Legion....138

Lehi....138
Lemuel....138
Lentiles....138
Leopard....138
Leper, Leprosy....138
Leshem....139
Letech....139
Letushim....139
Leummim....139
Levi....139
Leviathan....139
Levirate Marriage....139
Levites....139
Levites, Cities of 139
Leviticus, book of....139
Libertines....140
Libnah....140
Libni, son of Gershon....140
Libya....140
Lice, plague of....140
Ligure....140
Lily....140
Lily of the Valleys....140
Linen....140
Linus....141
Lion....141
Lizard....141
Locust, insects....141
Locusts, food of John the Baptist141
Lod....141
Lodebar....141
Log....141
Logos....141
Lois....141
Lords Day....141
Lord's Prayer....142
Lord's Supper....142
Lot, nephew of Abraham....142
Lot(s), casting of....142
Lubims....142
Lucius of Cyrene....142
Lud....142
Ludim....142
Luhith....142
Luke....142
Luke (Gospel of)....143
Luz....143
Lycaonia....143
Lycia....143
Lydda....143
Lydia, province....143
Lydia....144
Lysania....144
Lysias, General....144
Lysias, Roman captian....144
Lysimachus....144
Lystra....144
Manchah....144
Maachah, city....144
Maarath....144
Maaziah....144
Maccabaeus, Judas....144
Maccabees (Books of)....145
Macedonia....145
Machbena....145
Machir....145
Machpelah....145
Madmannah....146
Madmen....146
Madon....146
Magbish....146
Magdala....146
Magdalene....146
Magicians....146
Magog....146
Mahalath....146
Mahalath....146
Mahanaim....146
Mahanaim....146
Mahaneh-Dan....146
Maharai....146
Mabhavite....146
Maher-shalal-hash-baz....147
Mahli....147

Mahlon.....147
Makaz.....147
Makkedah.....147
Maktesh.....147
Malachi.....147
Malchijah.....147
Malchus.....148
Mallow.....148
Mammon.....148
Mamre.....148
Man.....148
Manahath.....148
Manasseh.....148
Manasseh.....148
Manasseh (Prayer of).....149
Mandrakes.....149
Maneh.....149
Manna.....149
Manoah.....149
Manslayer.....149
Maon.....150
Maonites.....150
Marah.....150
Maralah.....150
Maranatha.....150
Mareshah.....151
Mark.....151
Marriage.....151
Martha.....152
Martyrs.....152
Mary, Mother of Jesus.....152
Mary, wife of Cleophas.....152
Mary, a Christian disciple.....153
Mary, a member of the Church of Rome.....153
Mary of Bethany.....153
Mary Magdalene.....153
Maschil.....153
Mash.....153
Massa.....153
Massah.....153
Mastick.....153
Mattan.....153
Mattanah.....154
Mattaniah.....154
Mattathias.....154
Matthew.....154
Matthias.....154
Mazzaroth.....154
Meals.....155
Mearah.....155
Measures.....155
Meat Offerings.....156
Meats clean and unclean.....156
Mebunnai.....156
Medad.....156
Medan.....156
Medeba.....156
Madia.....156
Megiddo.....157
Mejarkona.....157
Mekonah.....157
Melchisedec.....157
Melita.....157
Melons.....158
Melzar.....158
Memphis.....158
Menahem.....158
Mene.....158
Menelaus.....158
Meni.....159
Menucha.....159
Meonenim.....159
Mephaath.....159
Mephibosheth.....159
Mephibosheth.....159
Merab.....159
Meraioth.....159
Meran.....159
Merari.....159
Mercury, the Greck Hermes.....160
Mercy Seat.....160
Mered.....160
Meribah.....160

Merodach....160
Merodach-Baladan....160
Merom....161
Meronoth....161
Meroz....161
Mesha, king of Moab....161
Mesha....161
Meshach....161
Meshech....161
Meshelemiah....161
Mesopotamia....161
Messiah....162
Messianic Prophecies....162
Metal (workers in)....162
Metals....163
Methuselah....163
Mibsam....163
Mibzar....164
Micah....164
Micah....164
Micaiah....164
Michael, angel....164
Michal, wife of David....165
Michmash....165
Michmethah....165
Midian....165
Migdal-El....166
Migdal-Gad....166
Migdol....166
Migron....166
Milcah....166
Milcom....166
Mile....166
Miletus....166
Milk....166
Millet....167
Millo....167
Minni....167
Minnith....167
Mint....167
Miriam....167
Misheal....167
Mite....167
Mitre....167
Mitylene....167
Mizpah....167
Mnason....168
Moab....168
Modein....168
Molada....168
Mole....168
Molech....168
Money....169
Months....169
Moon....170
Mordecal....170
Moreh....170
Moresheth-Gath....170
Moriah....170
Mosera....171
Moseroth....171
Moses....171
Moth....171
Mouse....171
Mulberry....171
Mule....172
Murder....172
Murrain....172
Music....172
Musical Instruments....172
Mustard....173
Myndus....173
Myra....173
Myrrh....173
Myrtle....173
Mysia....173
Naamah....174
Naamah, city....174
Naaman....174
Naarath....174
Naashon....174
Nabal....174
Nabateans....175
Naboth....175

Nadab, son of Aaron.....175
Nadab, son of Jeroboam.....175
Nadabath.....175
Nahaliel.....176
Nahallal.....176
Nahash.....176
Nahor.....176
Nahum.....176
Nain.....176
Naioth.....176
Naomi.....176
Naphish.....176
Naphtali.....177
Naphtubhim.....177
Narcissus.....177
Nard.....177
Nathan, prophet.....177
Nathan, son of David.....178
Nathanael.....178
Nazarene.....178
Nazareth.....178
Nazsarites.....178
Neah.....179
Neapolis.....179
Nebajoth.....179
Neballat.....179
Nebo, mountain.....179
Nebo, god.....180
Nebuchadnezzar.....180
Nebuzaradan.....181
Nebushasban.....181
Necho, king of Egypt.....181
Negeb.....181
Nehemiah.....181
Nehemiah (Book of).....182
Nehushtan.....182
Neiel.....182
Nekeb.....182
Nekoda.....182
Nephilim.....182
Nephti, sacred fire.....183
Nephtoah, a stream.....183
Ner.....183
Nereus.....183
Nergal, god.....183
Nergal-Sharezer.....183
Neriah.....183
Net.....183
Nethaneel.....183
Nethinim.....183
Nezib, city.....184
Nettles.....184
New Moon.....184
Nezib, city.....185
Nibhaz, a god.....185
Nicanor, Syrian commander.....185
Nicanor.....185
Nicodemus.....185
Nicolaitanes.....185
Nicolas, guardian 186
Nicopolis.....186
Nile.....186
Nimrah.....186
Nimrim.....186
Nimrod.....186
Nimshi.....187
Nineveh.....187
Nisan.....187
Nisroch.....188
Nissi.....188
Nitre.....188
No or No-Amon.....188
Noah.....188
Nob.....189
Nobah.....189
Nod.....189
Noph.....189
Nophah.....189
Numbers (The Book of).....189
Numenius.....189
Nun.....189
Nuts.....190
Nymphas.....190
Oak.....190

Oaths....190
Obadiah....191
Obadiah, Jewish prophet....191
Obal....191
Obed....191
Obed-edom....191
Oblations....191
Oboth....192
Oded....192
Offerings....192
Og....192
Ohim....192
Oil....192
Ointment....193
Olive....193
Olivet or Mt, of Olives....193
Omer....193
Omri....193
On....194
Onan....194
Onesimus....194
Onesiphorus....194
Oniares....194
Onias I....194
Onias II....194
Onias III....194
Onions....195
Ono....195
Onycha....195
Onyx....195
Ophel....195
Ophir....195
Ophni....195
Ophrah....195
Oracle....195
Oreb....196
Organ....196
Orion....196
Orpah....196
Orthosias....196
Osias....196
Osprey....196
Ossifrage....196
Ostrich....196
Othniel....196
Owl....196
Ox....197
Padan Aram....197
Pahath-Moab....197
Palestine....197
Palm....198
Palmer-worm....198
Palm-tree....198
Palsy....198
Pamphylia....198
Pannag....199
Paphos....199
Parables....199
Paraclete....199
Paradise....199
Parah....200
Paralytic....200
Parbar....200
Parmenas....200
Parosh....200
Parthians....200
Partridge....200
Parvaim....201
Pas-dammim....201
Pashur....201
Passover....201
Pastoral Epistles....202
Patara....202
Pathros....202
Pathrusim....202
Patmos....202
Patriarchs....202
Patrobas....202
Pau....202
Paul....202
Peace-offerings....203
Peacocks....204
Pearl....204
Pekah....204

Pekahiah.....204
Pelatiah.....205
Peleg.....205
Pelethites.....205
Pelican.....205
Pella.....205
Pelonite.....205
Peniel or Penuel.....205
Penny.....205
Pentateuch.....205
Pentecost.....205
Peor.....206
Peor, a mountain.....206
Perazim.....206
Perea.....206
Perga.....206
Pergamos or Pergamum.....206
Perizzites.....206
Perseus.....207
Persia.....207
Persis.....207
Peter, son of Jonas.....207
Peter (First Epistle of).....208
Peter (Second Epistle of).....208
Pethor.....209
Phaleris.....209
Pharez.....209
Pharaoh.....209
Pharisees.....209
Pharpar.....210
Phaselis.....210
Phenice.....210
Phico.....211
Philadelphia.....211
Philemon.....211
Philetus.....211
Philip II of Macedonia.....211
Philip, the tetrarch.....212
Philip, the Apostle.....212
Philip the Evangelist.....212
Philippi, city.....212
Philippians (Epistle to the).....213
Philistines.....214
Philologus.....215
Philosophy.....215
Phinehas.....215
Phinehas, son of Eli.....216
Phlegon.....216
Phoebe.....216
Phoenicia.....216
Phoenix.....216
Phrygia.....216
Phut.....217
Phygellus.....217
Phylacteries.....217
Pibeseth.....218
Pigeons.....218
Pihahiroth.....218
Pilate (Pontius Pilatus).....218
Pillars.....219
Pillar of Cloud and Fire.....219
Pine-tree.....219
Pinon.....219
Pipe.....219
Pirathon.....220
Pisgah.....220
Pisidia.....220
Pison.....220
Pitch.....220
Pithom.....220
Plagues of Egypt.....220
Pleiades.....221
Poetical Books of Scripture.....221
Poetry of the Hebrews.....221
Pollutions.....222
Polygamy.....222
Pomegranates.....222
Pontus.....223
Poplar.....223
Potiphar.....223
Potipherah.....223
Pound.....223
Praetorium.....223
Preparation, Day of.....223

Priesthood.....223
Priests (Cities of the).....224
Priscilla.....225
Prochorus.....225
Proconsul.....225
Procurator.....225
Prophets.....226
Prophets of the N.T.....226
Proselytes.....226
Proverbs (Book of).....227
Psalms in N.T.....227
Psalms (Book of).....228
Psaltery.....228
Ptolemais.....228
Ptolemais.....229
Ptolemy.....229
Publicans.....229
Publius.....229
Pul.....229
Pulse.....230
Punon.....230
Purim.....230
Purple.....230
Puteoli.....231
Pygarg.....231
Quails.....231
Quarantania.....231
Quartus.....231
Quaternion.....231
Queen of Heaven.....231
Quirinius.....231
Raamah.....232
Raamses.....232
Rabbah.....232
Rabbath Ammon.....232
Rabbath-Moab.....233
Rabbi.....233
Rabbith.....233
Rab-mag.....233
Rab-saris.....233
Rab-shakeh.....233
Raca.....233
Rachel.....233
Rages, town.....234
Raguel.....234
Rahab, a harlot of Jericho.....234
Rahab.....234
Rainbow.....234
Raisins.....234
Bakkath.....234
Rakkon.....234
Ram, grandson of Hezron.....235
Ram.....235
Ramah.....235
Ramath.....235
Ramath-Lehi.....235
Ramath-Mizpeh.....235
Ramathaim-Zophim.....235
Rameses.....235
Ramoth.....235
Ramoth-Gilead.....235
Raphael.....236
Raphon.....236
Raven.....236
Rebekah.....236
Rechab.....236
Red Heifer.....237
Red Sea.....237
Redeemer.....238
Redemptionof property.....238
Reed.....238
Refuge (Cities of).....238
Rehob.....238
Rehoboam.....239
Rehoboth, a well.....239
Rehoboth by the river.....239
Rehoboth, city.....239
Rehum.....239
Reins.....239
Rekem.....239
Remmon-methoar.....239
Remphan.....239
Rephaims.....239
Rephaim (The Valley of).....240

Rephidim.....240
Resen.....240
Restitution of property 240
Reu.....240
Reuben.....240
Reuel.....241
Revelation (The Book of).....241
Rezeph.....242
Rezin.....242
Rezon.....242
Rhazis.....242
Rhegium.....242
Rhoda.....243
Rhodes.....243
Riblah.....243
Rimmon, Aramaean deity.....243
Rimmon, town.....243
Rimmon-Parez.....244
Riphath.....244
Rissah.....244
Rithmah.....244
River of Egypt.....244
Rizpah.....244
Roebuck.....244
Rogel or En Rogel.....244
Rogelim.....244
Roman Citizenship.....244
Roman Empire 244
Romans (Epistle to the).....245
Rome, city.....246
Rose.....246
Rose of Sharon.....246
Rosh.....246
Ruby.....246
Rue.....246
Rufus.....246
Rumah.....246
Ruth, a Moabitess.....247
Ruth (The Book of).....247
Rye.....247
Sabaoth.....247
Sabbath day's Journey.....247
Sabbatical Month.....248
Sabbatical Year.....249
Sabeans.....249
Sabtah.....249
Sabtechah.....249
Sackbut.....249
Sackcloth.....249
Sacrifices.....249
Sacrificial Feasts.....250
Sadducees.....250
Saffron.....251
Salah.....251
Salathiel.....251
Salamis.....251
Salchah.....251
Salem.....251
Salim.....251
Salmon.....251
Salmone, promontory.....251
Salome, a follower of Jesus.....251
Salome, daughter of Herodias…252
Salt.....252
Salt (City of).....252
Salt Sea 252
Salt (Valley of).....252
Samaria.....252
Samaria.....253
Samaritans.....253
Samgar-nebo.....254
Samos.....254
Samothracia.....254
Sampsacus.....254
Samson.....254
Samuel.....254
Samuel (Books of).....255
Sanballat.....255
Sandal-wood.....255
Sandals.....255
Sanhedrim.....256
Sansannsah.....256
Saphir.....256
Sapphira.....256

Sapphire.....256
Sarah, wife ofAbraham.....257
Sarah, in book of Tobit.....257
Saramel.....257
Sardine.....257
Sardis.....257
Sardius.....257
Sardonyx.....258
Sarepta.....258
Sargon.....258
Sarid.....258
Sarsechim.....258
Satan.....258
Saturn.....259
Saul, son of Kish.....259
Saul, the original name of the Apostle Paul.....260
Scapegoat.....260
Sceva.....260
Scorpion.....260
Scourging.....260
Scribes.....260
Scriptures.....261
Scythians.....262
Scythopolis.....262
Sea of Brass or Molten Sea.....262
Seah.....262
Sebat.....262
Sechu.....262
Sects.....262
Seer.....263
Seir.....263
Seirath.....263
Selah, the rock.....263
Selah, musical term.....264
Sela-hammahlekoth.....264
Seleucia.....264
Seleucus IV. Philopator.....264
Senaah.....264
Seneh.....264
Senir.....264
Sennacherib.....264
Sephar.....265
Sepharad.....265
Sepharvaim.....266
Seraiah, high priest.....266
Seraiah, scribe.....266
Seraphim.....266
Sergius Paulus.....266
Serpent.....266
Serpent of Brass.....267
Servant of Jehovah.....267
Seth.....267
Seventy Disciples.....267
Seventy Elders.....268
Seventy Weeks.....268
Seventy Years.....268
Shaalabbin.....268
Shaaraim.....268
Shaaraim.....269
Shadrach.....269
Shalim.....269
Shalisha.....269
Shallum, son of Jabesh.....269
Shallum, king of Judah.....269
Shalman.....269
Shalmaneser.....269
Shamgar.....269
Shamir.....270
Shammah.....270
Shaphan.....270
Shapher.....270
Sharezer.....270
Sharon, plain.....270
Sharon, district.....271
Sharuhen.....271
Shaveh, plain.....271
Shaveh-Kiriathaim, plain.....271
Sheba, territory.....271
Sheba, a tribe.....271
Shebah.....271
Shebam.....271
Shebarim.....271
Shebna.....271

Shebuel.....271
Shechem.....272
Sheep.....272
Sheep-gate.....272
Shekal.....273
Shelah.....273
Sheleph.....273
Shelomith.....273
Shem.....273
Shema.....274
Shemaiah.....274
Shemida.....274
Shen.....274
Shepham.....274
Shephelah.....274
Sherezer.....274
Sheshach.....274
Sheshbazzar.....275
Shetharboznai.....275
Shewbread.....275
Shibboleth.....275
Shior-libnath.....275
Shilhim.....275
Shiloh.....275
Shilonite.....275
Shimea.....275
Shimeah.....275
Shimei.....275
Shimron.....276
Shimshai.....276
Shinar.....276
Shishak.....276
Shittim.....276
Shittim wood.....276
Shoes.....277
Shobach.....277
Shuah.....277
Shulamite.....277
Shunammite.....277
Shunem.....277
Shur.....277
Shushan.....277
Sibbechai.....278
Sibmah.....278
Siddim.....278
Sidon or Zidon.....278
Sihon, Amorite king.....279
Sihor, Nile river.....279
Sihor, river of Egypt.....279
Silas.....279
Silk.....279
Siloam.....280
Silvanus.....280
Simeon, second son of Jacob.....280
Simeon, greeter of baby Jesus. . .280
Simon, the Maccabee.....281
Simon. son of Jona.....281
Simon, the apostle.....281
Simon. brother of Jesus.....281
Simon the Pharisee.....281
Simon the Leper.....281
Simon the Cyrenian.....281
Simon Magnus.....281
Sin (Wilderness of).....281
Sin, the city.....282
Sinai, the mountain.....282
Sinim.....282
Sinites.....282
Sin offering.....282
Sion, mountain.....283
Sion, see Zion.....283
Siphmoth.....283
Sirion.....283
Sisera.....283
Sitnah.....283
Sivan.....283
Slaves.....283
Sling.....284
Smyrna.....285
Snail.....285
So.....285
Socho.....285
Sodom.....285
Solomon, King.....286

Song of Songs.....286
Sopater.....287
Sorcery.....287
Sorek.....287
Sosipater.....287
Sosthenes.....287
Sostratus.....288
Spain.....288
Span.....288
Sparrow.....288
Spices.....288
Spies.....288
Spikenard.....288
Spinning.....288
Stachys.....288
Stacte.....288
Stars.....289
Stephanas.....289
Stephen.....289
Stocks.....289
Stoics.....289
Stoning.....290
Stork.....290
Succoth, encampment.....290
Succoth, town.....290
Succoth Benoth.....290
Sukkiims.....290
Sun.....291
Suphah.....291
Sur.....291
Susannah.....292
Swallow.....292
Swan.....292
Swine.....292
Sword.....292
Sycamine.....293
Sycamore.....293
Sychar.....293
Syene.....293
Synagogue.....294
Syntyche.....294
Syracuse.....295
Syria.....295
Syro-Phenicia.....296
Syrtis.....296
Syzygus.....296
Taanach.....296
Taanath-shiloh.....296
Tabbath.....296
Tabeal.....296
Taberah.....297
Tabernacle.....297
Tabernacles (Feast of).....298
Tabitha.....298
Tables of Stone.....298
Tabor.....298
Tabor (Plain of).....299
Tabret.....299
Tabrimmon.....299
Tadmor.....299
Tahapanes.....299
Tahpenes, queen.....299
Tahtim-hodshi.....299
Talent.....299
Talitha cumi.....300
Talmai, king.....300
Tamar, daughter-in-law of Judah300
Tamar, a city.....300
Tamarisk.....300
Tammuz.....300
Tappuah.....301
Tares.....301
Tarpelites.....301
Tarshish.....301
Tarsus.....301
Tartak.....302
Tartan.....302
Tatnai.....302
Taxing.....302
Tebah.....302
Tebeth.....302
Tekoa.....302
Tel Abib.....302
Telaim.....302

Telassar.....302
Tel-harsa.....303
Tel-melah.....303
Tema.....303
Teman.....303
Temple of Solomon.....303
Temple of Zerubbabel.....304
Temple of Herod.....305
Temple-Tax.....305
Tent.....305
Terah.....306
Teraphim.....306
Terebinth.....307
Tertius.....307
Tertullus.....307
Testament.....307
Tetrarch.....308
Thaddeus.....308
Theatre.....308
Thebez.....308
Theophilus.....308
Thessalonians (First Epistle to the) 308
Thessalonians (Second Epistle to the) 309
Thessalonica.....309
Theudas.....310
Thimnathah.....310
Thisbe.....310
Thistle.....310
Thomas, one of the Twelve.....310
Thorns.....311
Thracians.....311
Three Taverns.....311
Throne.....312
Thrones.....312
Thummim.....312
Thyatira.....312
Thyine Wood.....312
Tiberias, city.....313
Tiberias (Sea of).....313
Tiberius.....313
Tibhath.....314
Tibni.....314
Tidal.....314
Tiglath-Pileser I.....314
Tiglath-Pileser II.....314
Tigris.....314
Timbrel.....315
Timna.....315
Timnah.....315
Timnah, a city.....315
Timnath-heres.....315
Timnath-serah.....315
Timotheus.....315
Timothy.....316
Timothy (First Epistle to).....316
Timothy (Second Epistle to).....317
Tiphsah.....317
Tiras.....317
Tirhakah.....317
Tirgshatha.....318
Tirzah, daughter.....318
Tirzah, city.....318
Tithes.....318
Tittle.....318
Titus, assistant to Paul.....319
Titus (Epistle to).....319
Tizri or Tishri.....319
Tob.....319
Tobiah.....320
Tobias, the son of Tobit.....320
Tobit, son of Toabiel.....320
Tobit (The Book of).....320
Togarmah.....320
Toi.....321
Tola.....321
Tolad.....321
Tongues (Confusion of).....321
Tongues (Speaking with).....321
Topaz.....322
Tophel.....322
Tophet.....322
Tortoise.....322

Towers.....322
Trachonitis.....322
Tree of Life.....323
Trespass Offering.....323
Tribes of Israel.....323
Tribute.....324
Tripolis, seaport.....324
Troas, a Greek city.....324
Trogyllium.....324
Trophimus.....325
Trumpet.....325
Trumpets (Feast of).....325
Trypho.....325
Tubal, son of Japheth.....325
Tubal-Cain, son of Lamech.....325
Turtle-dove.....326
Tychicus.....326
Tyrannus.....326
Tyre.....326
Ucal.....327
Ulai.....327
Ummah.....327
Uncleanness (ceremonial).....327
Unclean Animals.....328
Unclean Spirits.....328
Unleavened Bread (Feast of).....328
Unicorn.....328
Upharsin.....328
Uphaz.....328
Ur of the Chaldees.....329
Urbane.....329
Uriah, a Hittite.....329
Uriel, the same as Urijah.....329
Uriel, an archangel.....329
Urijah.....329
Urijah, son of Shemaiah.....330
Urim and Thummim.....330
Uz.....330
Uzal.....330
Uzzah, son or grandson of Abina-dab 330
Uzzen-Sherah.....331
Uzziah.....331
Uzziel.....331
Vashti.....331
Vedan.....332
Veil.....332
Venison.....332
Vermilion.....332
Vessels of Temple.....332
Vine.....333
Vinegar.....333
Viper.....333
Vows.....333
Vulture.....334
Washing.....334
Watch.....334
Watchman.....334
Wave breast.....335
Wave loaves.....335
Wave sheaf.....335
Weasel.....335
Weaving.....335
Week.....335
Weeks (Feast of).....336
Weights.....336
Whale.....336
Wheat.....336
Widows.....336
Wilderness.....336
Wilderness of Judah.....337
Wilderness upon the Plain.....337
Willow.....337
Willows (Brook of).....337
Wine.....337
Wisdom.....337
Wisdom of Solomon.....338
Wise Men, Magi.....338
Witch of Endor.....338
Wolf.....338
Wood of Ziph.....338
Worm.....339
Wormwood.....339
Writing.....339

Xanthicus.....340
Xenios.....340
Xerxes.....340
Year.....340
Zaanaim.....341
Zaanan.....341
Zabadeans.....341
Zabdiel.....341
Zaccheus, tax collector.....341
Zachariah, king of Israel.....341
Zacharias, father of John Baptist341
Zacharias, son of Barachias.....343
Zadok, son of Ahitub.....343
Zair.....343
Zalmon.....343
Zalmonah.....343
Zalmunna.....343
Zamzummims.....343
Zanoah.....343
Zaphon.....343
Zarah.....342
Zareah.....343
Zared.....343
Zarephath.....343
Zaretan.....343
Zareth-shahar.....343
Zebedee.....343
Zeboim, city on the plain.....343
Zeboim, city of Benjamin.....343
Zebul.....343
Zebulun.....343
Zechariah, son of the high priest Jehoiada.....345
Zechariah, a prophet.....345
Zechariah, son of Jeberechiah…345
Zechariah, the post-exilian prophet 345
Zedad.....346
Zedekiah, son of Chenaanah.....346
Zodekiah, younger brother of Jehoahaz.....346
Zelah, town.....346
Zelopheohad.....346
Zelotes.....346
Zelzah.....346
Zemaraim, a town.....346
Zemaraim, a mountain.....346
Zemarite.....346
Zenan.....346
Zenas.....346
Zephaniah, Minor Prophet.....346
Zephaniah, son of Maaseiah the priest 346
Zephath.....346
Zehathah, Valley of.....346
Zer.....346
Zerah.....346
Zereda.....347
Zeredethah.....347
Zererath.....347
Zerubbabel.....347
Ziba.....347
Zibeon.....347
Ziddim.....347
Zidon.....347
Zif.....347
Ziklag.....347
Zillah.....347
Zilpah.....347
Zimri, a Simeonite prince.....348
Zimri, commander.....348
Zimri, heathen nation.....348
Zin, the wilderness.....348
Zion.....348
Zior.....349
Ziph.....349
Ziphron.....349
Zippor.....349
Zipporah.....349
Ziz.....349
Zoan.....349
Zoar.....349
Zobah.....349
Zophar.....350

Zophim.....350
Zorah.....350
Zuph.....350
Zuzims.....350